

CATALOGUE RAISONNÉ

ORIENTAL MANUSCRIPTS

IN THE

LIBRARY OF THE (LATE) COLLEGE,

FORT SAINT GEORGE

NOW IN CHARGE OF THE BOARD OF EXAMINERS

BY THE

REV. WILLIAM TAYLOR

VOL - I



MADRAS,



PREFACE.

IN publishing the first Volume of the Catalogue Raisonné prepared by the *Rev. William Taylor*, it occurs to the Custodians of these Manuscripts, that it is desirable to preface the same by some account of the several Collectors by whose researches these treasures have been brought to light, together with a brief narrative of the circumstances under which they have been deposited in the archives of this College, and are now being catalogued and described for the information of the learned world. The following Memo : has been therefore compiled.

Excluding some 300 Vols. which are understood to have belonged, for the most part, to the "old College" Library and the history of which cannot be particularly traced, the Collections are three in number, and are known as the "Mackenzie;" the "East India House;" and "Brown's."

I. The "Mackenzie" Collection is so named after the late *Col. Colin Mackenzie*, c.n., sometime Surveyor General of *India*. The following Extracts, partly from the evidence of *Sir Alex. Johnston*, late Chief Justice of Ceylon, before the Select Committee of the House of Commons, on the affairs of the East India Company, (A. D. 1832.) and partly from *Col. Mackenzie's* own letter to the same distinguished friend, written in 1817 and published in the Journal of the Royal Asiatic Society—Vol. I. page 333, will be found to afford an interesting account of Mackenzie's early career, his life and pursuits in India, and the measures he adopted in accumulating what has justly been termed "the most valuable collection of historical documents relative to India that ever was made by any individual in Europe or in Asia."

Sir A. Johnston—"Col. Mackenzie was a native of the Island of *Lewis*; as a very young man he was much patronized, on account of his mathematical knowledge, by the late Lord *Seaforth* and my late grand father, *Francis*, the fifth Lord *Napier* of *Merchistoun*. He was for

“some time employed by the latter, who was about to write a life of his
 “ancestor *John Napier*, the inventor of logarithms, to collect for him
 “with a view to that life, from all the different works relative to *India*,
 “an account of the knowledge which the *Hindoos* possessed of mathema-
 “tics, and of the nature and use of logarithms. *Mr. Mackenzie*, after
 “the death of Lord *Napier*, became very desirous of prosecuting his
 “Oriental researches in *India*—Lord *Seaforth*, therefore, at his request,
 “got him appointed to the Engineers on the *Madras* establishment in
 “1782, and gave him letters of introduction to the late Lord *Macart-*
 “*ney*, the then Governor of that Presidency, and to my father, who held
 “a high situation under his Lordship at *Madura*, the ancient capital of
 “the *Hindoo* kingdom, described by *Ptolemy* as the *Regio Pandionis*
 “of the peninsula of *India* and the ancient seat of the *Hindoo* College
 “so celebrated throughout that peninsula from the fifth to the tenth
 “century, for the extent and variety of the knowledge which its mem-
 “bers had acquired in astronomy, in mathematics, and in every branch
 “of literature. My mother, who was the daughter of *Mr. Mackenzie’s*
 “friend and early patron, the fifth Lord *Napier*, and who, in consequence
 “of her father’s death had determined herself to execute the plan which
 “he had formed, of writing the life of the inventor of logarithms, resided
 “at that time with my father at *Madura*, and employed the most distin-
 “guished of the *Brahmins* in the neighbourhood in collecting for her
 “from every part of the peninsula the information which she required
 “relative to the knowledge which the *Hindoos* had possessed in ancient
 “times of mathematics and astronomy. Knowing that *Mr. Mackenzie*
 “had been previously employed by her father in pursuing the literary
 “enquiries in which she herself was then engaged, and wishing to have
 “his assistance in arranging the materials which she had collected, she
 “and my father invited him to come and live with them at *Madura* early
 “in 1783, and there introduced him to all the *Brahmins* and other liter-
 “ary natives who resided at that place. *Mr. Mackenzie*, in consequence
 “of the communications which he had with them, soon discovered that
 “the most valuable materials for a history of *India* might be collected
 “in different parts of the peninsula, and during his residence at *Ma-*

“ *duna* first formed the plan of making that collection, which afterwards
 “ became the favorite object of his pursuit for 38 years of his life, and
 “ which is now the most extensive and the most valuable collection of
 “ historical documents relative to *India* that ever was made by any
 “ individual in *Europe* or in *Asia* ”

Extracts from *Mackenzie's* letter to *Sir A. Johnston*, above referred to
 “ The first thirteen years of my life in *India*, from 1783 to 1796,
 “ may be fairly considered as of little moment with regard to the objects
 “ pursued latterly, as collecting observations and notices of *Hindu* man-
 “ ners, of geography and history for, with every attachment to this
 “ pursuit, to which my attention was turned before I left *England*, and
 “ though not devoid of opportunities, yet the circumscribed means of a
 “ subaltern officer, my limited knowledge of men in power or office,
 “ and the necessity of prompt attention to military and professional
 “ duties, did not permit of that undiverting attention which is so neces-
 “ sary at all times to the success of my pursuit, much more so to
 “ what must be extracted from the various languages, dialects, and
 “ characters, of the peninsula of *India* ”

“ A knowledge of the native languages in particular, which is so
 “ essentially requisite, could never be assiduously cultivated, in conse-
 “ quence of the frequent changes and removals from province to pro-
 “ vince, from garrison to camp, and from one desultory duty to another
 “ Official encouragements to study the languages of the vast countries
 “ that have come under our domination since my arrival in *India*, were
 “ reserved for more happy times, and for those who are more fortunate
 “ in having leisure for the purpose From the evils of famine, penury
 “ and war, the land was then slowly emerging, and it struggled long
 “ under the miseries of bad management, before the administration of
 “ the south came under the benign influence of the British Government ”

“ On the whole of this period, in which I have marched or wander-
 “ ed over most of the provinces south of the *Kistna*, I look back with
 “ regret, for objects are now known to exist that could have been then
 “ examined, and also traits of customs and of institutions that could
 “ have been explained, had time or means admitted of the enquiry ”

“ It was only after my return from the expedition to Ceylon in 1796, that accident, rather than design (though ever searching for lights that were denied to my situation,) threw in my way those means that I have since unceasingly employed, not, I hope, without some success, of penetrating beyond the surface of the antiquities, the history, and the institutions, of the south of India.

“ The connexion I then formed with one person, a native and a *Brahman*,* was the first step of my introduction into the portal of Indian knowledge. Devoid of any knowledge of the language myself, I owe to the happy genius of this individual the encouragement to pursue, and the means of obtaining, what I had so long sought, for which purpose an acquaintance with no less than fifteen different dialects, and twenty-one characters, was necessary. On the reduction of *Seringapatam*, in 1799, not one of our people could translate from the *Canarese* alone, at present we have translations made not only from the modern characters, but the more obscure and almost obsolete characters of the *Sassanams* (or inscriptions) in *Canarese* and in *Tamil*, besides what have been done from the *Sanscrit*, of which in my first years in India, I could scarcely obtain any information. but from the moment the talents of the lamented BORJA were applied, a new avenue to *Hindu* knowledge was opened, and though I was deprived of him at an early age, his example and instructions were so happily followed up by his brethren and disciples, that an establishment was gradually formed, through which the whole of our provinces might be gradually analysed by the method thus fortuitously begun and successfully followed so far. Of the claims of these individuals, and the superior merits of some, a special representation has been made to this Government †

* The lamented KAVELI VENKATA BORJA, a *Bráhmán*, then almost a youth, of the quickest genius and disposition, possessing that conciliatory turn of mind that soon reconciled all sects and all tribes to the course of inquiry followed with these surveys. After seven years service he was suddenly taken off from these labours, but not before he had formed his younger brothers and several other useful persons of all castes, *Brahmans*, *Jainas*, and *Malabars*, to the investigations that have since been so satisfactorily pursued.

† Note.—In 1817, the Madras Government bestowed on *Kaveli Venkata Lutchmisah*, the grant of a village near the Presidency, to be held by him and his two next heirs, in recognition of his public services.—D F C

“ For these thirteen years, therefore, there is little to show beyond
 “ the journals and notes of an officer employed in all the campaigns of
 “ the time : first, towards the close of the war of 1783, in the provinces of
 “ *Coimbatore* and of *Dindigul* ; afterwards on professional duties in the
 “ provinces of *Madras*, *Nellore*, and *Guntore* ; throughout the whole of
 “ the war, from 1790 to 1792, in *Mysore*, and in the countries ceded to
 “ the NIZAM by the peace of 1792 ; and from that period engaged in the
 “ first attempt to methodise and embody the geography of the *Dekkan*,
 “ attempts that were unfortunately thwarted or impeded by measures
 “ which it is unnecessary here to detail : the voyage and campaign in
 “ *Ceylon* may be noticed as introductory to part of what followed on my
 “ return to resume the examination of the geography of the *Dekkan*.

“ Some voluntary efforts for these purposes had at last excited the
 “ notice of a few friends in the field, in the campaigns in *Mysore*, too
 “ partial, perhaps, to my slender talents, and my ardour for the pursuit :
 “ and in 1792, after the peace of *Seringapatam*, I was sent from the army
 “ in *Mysore*, by the desire of the late revered *Lord Cornwallis*, with the
 “ small detachment at first employed in the NIZAM's dominions, for the
 “ purpose of acquiring some information of the geography of these
 “ countries, and of the relative boundaries of the several states then
 “ assuming a new form and new limits.

“ It would be tedious to relate the difficulties, the accidents, and the
 “ discouragements that impeded the progress of this design from 1792 to
 “ 1799,—the slender means allotted, from the necessity of a rigid (no
 “ doubt a just) economy ; the doubts and the hindrances ever attendant
 “ on new attempts ; difficulties arising from the nature of the climate, of
 “ the country, and of the government, from conflicting interests, and
 “ passions, and prejudices, both difficult to contend with and unpleasant
 “ to recollect.

“ In the year 1796, a general map of the NIZAM's dominions was
 “ submitted to Government for the first time, compiled and digested from
 “ different materials of various authorities, described in a memoir that
 “ accompanied it, and designed rather as a specimen for future correction
 “ and to show what was wanting, than to prove what was done. It

“ had, however, the use of bringing the subject into one point of view ,
 “ further inquiry in 1798 and 1799 improved its supplements, and some
 “ encouragement was then held forth that induced perseverance in the
 “ design, though but little effectual assistance was given, and my removal
 “ from any share in the direction of the *Dekkan* surveys in 1806, put a
 “ stop to the further prosecution of this map It has not, however, been
 “ neglected, and it is hoped it may yet be resumed by the revision of the
 “ materials since collected, though on a more circumscribed scale than
 “ was once intended

“ On my return to *Haiderabad* in 1798, for the *third time*, to resume
 “ the investigations of the *Dekkan geography*, measures were proposed,
 “ and in part methodised, for describing the whole of that territory , and
 “ before 1799 considerable assistance was obtained from a copy of the re-
 “ gular Official *daster* of the *Dekkan*, in its provincial and even more
 “ minute divisions This has been since translated from the Persian, as
 “ well as certain MSS of authority, which were proposed as the ba-
 “ sis of the plan to be followed, in the inquiry and description The
 “ *Dekkan* was in fact then a *terra incognita*, of which no authentic ac-
 “ count existed, excepting in some uncertain notices and mutilated
 “ sketches of the marches of *Russia*, and in the travels of *TAVERNIER*
 “ and *THEVENOT*, which by no means possess that philosophical accuracy
 “ demanded in modern times*

“ This plan was nearly over et at the commencement by the new war
 “ with *Tiru* in the year 1799 , it may be satisfactory, however, to know,
 “ that the attempts then made were not without their use both in a Mili-
 “ tary light (as described more fully in Official reports), and in anticipat-
 “ ing measures that have since been, or may still be, advantageously
 “ followed in arranging the history, antiquities, and statistics of that
 “ interesting country

“ After the reduction of *Mysore* in 1799, and in the arrangements
 “ that followed, I was employed in furnishing the Commissioners with
 “ geographical information, to assist in the arrangements of the limits of

* See GENTILE's Opinion on the Geography of India — Voyages aux Indes

“ the subject of partition On my return to *Madras*, the Governor General (the Earl of MORNINGTON) being justly of opinion that a more complete knowledge of these countries was indispensably necessary for the information of Government, was pleased, in the most handsome manner, without solicitation, or any personal knowledge, to appoint me to survey *Mysore*, with an establishment suited rather to an economical scale of expenditure than to so extensive an undertaking, intended to be carried through a country so little known, that the position of some of the provinces ceded by the treaty of partition could not be ascertained* till this survey was carried forward, and that under peculiar circumstances of embarrassment

“ In conformity with my original ideas, I considered this opportunity favorable for arranging a scheme of survey embracing the statistics and history of the country, as well as its geography, and therefore submitted a plan for this purpose, which was approved of by the Government Three† Assistants and a Naturalist were then for the first time attached to me, yet this moderate establishment was immediately afterwards disapproved of in England, and a design that originated in the most enlightened principles was nearly crushed by the rigorous application of orders too hastily issued, which were received in India in the end of 1801, when I had, at very considerable hazard of my health, just completed the survey of the Northern and Eastern frontier of *Mysore*

“ How far the idea suggested was fulfilled it is not for me to say, from adverse circumstances, one part was newly defeated, and the natural history was never analysed in the manner I proposed and expected in concert with the survey The suspense I was placed in from the reduction of the slender stipend allotted to myself, both for my salary and to provide for increasing contingencies, was in itself sufficiently mortifying, and the overthrow of the establishment first arranged for

* For instance *Hollolika ra*, ceded to the *Mahrattas* *Gudhatta* on the N W of *Cille dreg* mistaken for a small part north of *Kolar* in the East of *Mysore* and many other instances whence some knowledge of the country rendered a survey indispensable

† Mr MATHER, Lieutenant WARREN and Lieutenant ARTHUR, Assistant Surveyors and Dr HENRY Surgeon and Naturalist

“the work, while other branches* were favoured in the application of the orders of the Court, the effects of these measures on the public mind and even of my assistants, all contributed to deaden and to paralyse every effort for its completion. Notwithstanding these difficulties, however, the success attending the early researches, and a conviction of its utility, induced me to persevere till 1807; the geography of the provinces of *Mysore* was actually completed to the minutest degree of 40,000 square miles of territory, considerable materials were acquired for the illustration of its statistics and its history, and the basis laid for obtaining those of the peninsula at large, on a plan which has been undeviatingly followed ever since.

“Much of the materials collected on this occasion were transmitted home in seven folio volumes, with general and provincial maps; but it is proper to observe, that still more considerable materials for the history of the south are in reserve, not literally belonging to the *Mysore* survey, though springing from it.

“It is also proper to observe, that in the course of these investigations, and notwithstanding the embarrassments in the way of this work, the first lights were thrown on the history of the country below the *Ghats*, which have been since enlarged by other materials constantly increasing, and confirming the information acquired in the upper country. Among various interesting subjects may be mentioned :

- “1. The discovery of the *Jaina* religion and philosophy, and its distinction from that of *Buddha*.
- “2. The different ancient sects of religion in this country, and their subdivisions—the *Lingavanta*, the *Saivam* and *Pandaram* Mats &c. &c.
- “3. The nature and use of the *Sassanams*, and inscriptions on stone and copper, and their utility in throwing light on the important subject of *Hindu tenures*; confirmed by upwards of 3000 au-

* In the regulations of survey of 9th October, 1810, no less than twenty military officers were attached to the quarter-master-general, exclusive of the military institution and the establishment of native surveyors under the revenue department. The results arising from those departments, compared with that of the *Mysore* survey, would afford the most just means of judging of the utility of either of the works.

“ thentic inscriptions collected since 1800, hitherto always over-
 “ looked,

“ 4. The design and nature of the monumental stones and trophies
 “ found in various parts of the country from *Cape Comorin* to
 “ *Delhi*, called *Virakal* and *Maastikal*, which illustrate the ancient
 “ customs of the early inhabitants, and perhaps, of the early
 “ western nations.

“ 5. The sepulchral tumuli, mounds, and barrows of the early
 “ tribes, similar to those found throughout the Continent of Asia
 “ and of Europe, illustrated by drawings, and various other notices
 “ of antiquities and institutions.”

Shortly after the date of this letter, Col. Mackenzie quitted *Madras* for *Calcutta*, on being appointed Surveyor General of all India. He took his collections with him, and was accompanied by the natives who had hitherto worked under him, it being his design, with their assistance, “ to effect a condensed view of the whole collection, a *Catalogue Raisonné* of the Native Manuscripts and Books, &c., and to give “ the translated Materials such form, as may facilitate the production of “ some parts, should they ever appear to the Public.” In the meanwhile, his friend *Sir A. Johnston* took every opportunity of calling attention to the importance of his literary labours, in England. “ On my arrival”—quotation is again made from his evidence before the Select Committee—“ I explained to *Mr. Grant*, the former Chairman of the “ Court of Directors, the great advantage it would secure for Oriental “ history and literature, were *Col. Mackenzie* to be allowed by the Direc- “ tors to come to England upon leave, in order that he might, with the “ assistance of the different literary characters in *Europe*, arrange his “ valuable collection of materials. *Mr. Grant*, with the feeling for “ literature and liberality which always characterized his public and “ private conduct, agreed, on my application, to propose to the Court “ of Directors to give the Colonel leave to come to *England*, and to “ remain in *England* upon his full pay and allowances for three years, “ for the purpose which I have mentioned. No steps were, however, “ taken by *Mr. Grant*, because in the meantime I received accounts of “ the Colonel’s death in *Bengal*.” *Mackenzie* died in 1821, without

having had leisure to engage in the preparation of any "condensed view" of his Collections With the sanction of the Honorable the Court of Directors, these were purchased, at the suggestion of *Sir A Johnston*, by the then Governor General, the *Marquis of Hastings*, for £10,000 from *Mackenzie's* widow The whole expense incurred by the Collector is certified by *Sir A Johnston* to have amounted to upwards of £15,000

On their coming into the possession of the East India Company, an offer was made by Professor *H. Wilson*, at that time Secretary to the Asiatic Society of *Bengal*, to compile a Catalogue This was accepted by the Government of India, and in the year 1828 there was printed at Calcutta the learned and perspicuous work, known as "*Wilson's Mackenzie Collection*" The nature and object of the Professor's task will best be learnt from his own account of them—which is as follows

"In the absence of any account prepared by the collector, the following Catalogue may be received as an attempt to convey some accurate notion of the nature of the Collection, and a short view of some of the principal conclusions that may be derived from its contents It will be necessary however in the first place to explain the circumstances under which the Catalogue has been prepared, that no censure may attach to the compiler for not performing more than he has endeavoured to accomplish, or for undertaking a task, to which he acknowledges he brings inferior qualifications, the languages of the South of *India* never having been the object of his studies.

"The officer who succeeded *Colonel Mackenzie* as Surveyor General, professing no acquaintance with the subject of *Colonel Mackenzie's* Antiquarian collections, and expressing his wish to be relieved of all charge of the Establishment connected with them, it became a matter of some perplexity how it should be disposed of, in contemplation of its becoming the property of the Company. As no other person in *Calcutta*, was inclined to take any trouble with such a collection, or perhaps so well fitted for the task, as myself, I offered my services to the Supreme Government to examine and report upon the

“ state of the materials. The offer was accepted and the Manuscripts
 “ and other articles of the Collection were transferred to my charge. I
 “ then learned that the native agents had set to work upon the Colonel’s
 “ death to make short Catalogues of the articles and books accumulated,
 “ and these were completed under my supervision. In the course of ex-
 “ amining the Lists as well as I could, I found them not only too con-
 “ cise to be satisfactory, but in many cases evidently erroneous, and
 “ altogether devoid of classification or arrangement. I therefore on
 “ submitting them to the Government suggested the necessity of a care-
 “ ful revision, and the advantage that might be derived from the publi-
 “ cation of the result, which suggestions were favorably received, and
 “ the present Catalogue has in consequence been prepared.”

“ The various languages of the Peninsula being unknown to me
 “ except as far as connected with Sanscrit, I had no other mode of
 “ checking the accuracy of the natives employed in cataloguing the
 “ manuscripts, than to direct the preparation by them of detailed indices
 “ of the works in each dialect. These indices were accordingly compiled
 “ and translated, and their results again compressed into the form in
 “ which they will be found in the following pages, the accuracy being
 “ verified by such collateral information as was derivable from some of
 “ the translated papers in the collection, or from printed works of an
 “ authentic character. Although, therefore, some of the details may be
 “ occasionally erroneous, I have every reason to hope that the account
 “ of those books which I could not personally verify by perusal, will be
 “ generally correct and worthy of some confidence.”

The bulk of Professor Wilson’s two volumes are devoted to *manu-
 scripts* in the original languages. The Collection comprised 1,568 of
 these, which “ may be regarded as the Literature of the South of India.”
 The numbers in each language and character are thus tabulated.

<i>Language.</i>	<i>Character.</i>	<i>Number of MSS.</i>
* Sanscrit.....	Devanagari.....	115
* Ditto.....	Do. and Nandi Nagari ..	103
* Ditto.....	Telinga.....	205
* Ditto.....	Kanara.....	28

<i>Language</i>	<i>Characters</i>	<i>Number of MSS</i>
* Sanscrit	Taluva	10
* Ditto	Malayalam	10
* Ditto	Grandham	96
* Ditto	Bengali	2
* Ditto	Orissa	18
* (Of the Jainas)	Halakanara	14
Tamul	Tamul	274
Telinga	Telinga	176
Halakanara	Kanara	144
Kanara	Do	32
(Of the Gainas)	Do	31
Malayalam	Malayalam	6
Orissa	Orissa	23
Mahratta	Mahratta	16
Hindi	Devanagari	20
* Persian and Arabic	Nashalik, &c	114
Hindustani	.	8
* Javanese	Javanese	37
* Burman	Burman	6
		<hr/> 1568

The remaining portions of the Collection are indicated in the list following viz

Local Tracts, i. e. "short accounts in the languages of the Dekkan
"of particular places, remarkable buildings, local traditions and peculiar
"usages prepared in general expressly for Col Mackenzie by his native
"agents or obtained by them on their excursions

<i>Country</i>	<i>Language</i>	<i>NUMBER</i>	
		<i>Vols</i>	<i>Tracts</i>
Telinga	Telinga, Canara, &c	64	462
Dravira	Tamil	43	358
Ceded Districts	Telinga &c	69	619
Mysore	Tamil and Canara	20	147
Canara Coast	Ditto	9	115

<i>Country.</i>	<i>Language.</i>	<i>Vols.</i>	<i>Tracts.</i>
Malayalam.....	Tamil and Telinga, &c.....	19	274
Mahratta.....	Mahratta.....	40	95
		<u>264</u>	<u>2070</u>

Inscriptions.

Copies of High Tamil.....	17	236
Do. Various.....	60	7840
	<u>77</u>	<u>8076</u>

Translations &c.

Note.—Some of these are the above local tracts “in an English dress,” but the far greater portion of those Tracts “are yet to be translated.”

Translations and Tracts, in loose sheets	679
Do. in Volumes.....	75
	<u>75</u>
	<u>2159</u>
* Plans.....	79
* Drawings.....	2630
* Coins.....	6218
* Images.....	106
* Antiquities (i. e. Vases, Statues, Beads, Seals, Rings, &c.).....	40

The Catalogue of the whole was prepared by a short but luminous “view of the chief results of the collection, and the degree in which it “may be expected to illustrate the Literature, Religion, and History” of Southern India.

* Dated 20th February 1823.

From a letter* which Professor *Wilson* addressed to the Supreme Government towards the conclusion of his labours, it appears that a considerable portion† of the Collection, viz. the *Sanscrit*, *Arabic*, *Persian*, *Javanese* and *Burmah* Books, together with all the Maps, Plans, Drawings, Coins, Images, and Sculptures—had been transmitted to England, “in two dispatches, one in “January 1823, and the other in January 1825.” Seventeen Volumes

† Marked with an asterisk in the foregoing list.

of the translations had also been sent thither. The rest of the Collection was still under his charge, and the following suggestions were made for its disposal. "I should wish, if I may be permitted, to recommend the dispatch to Europe of the remaining Volumes of Translations and the original unbound Translations and Reports. The Volumes containing copies of public papers, already amongst the records at the India House can be of no value at home, and would be advantageously placed with the Asiatic Society of Bengal and the books and tracts in the Languages and characters of the South of India will be of little value in Europe, whilst they will no doubt be a most acceptable addition to the Library of the College of Madras, or the Madras Literary Society, where in the course of time it is highly probable they will be turned to good account. Whether the first and second of these suggestions were carried out or not, the Board have no means of knowing, but in

From the Secretary to Government at Fort William dated 15th August 1828 No 895 accordance with the list, the whole of the Manuscripts and tracts referred to were forwarded to this Presidency, and deposited in the College Library in the month of September, 1828

The number of MSS in each language has already been specified. They are, for the most part palm leaves, and not a few of them are in duplicate or triplicate. It may be proper to give the number in each class of literature for each language.

I TAMUL

a Pauranic and Legendary History	44
b Local History and Biography	39
c Plays, Tales, Poems, &c including Religious and Ethical compositions	72
d Philology	10
e Astronomy and Astrology	14
f Medicine	10
g Arts	3

II TELUGU

a Pauranic and Legendary Literature	36
b Local History, Biography &c	23
c Poetry, Plays, Tales, &c	82

II. TELUGU.

d. Philology.	9
e. Astrology, Medicine and Mechanics.	6

III. HALA KANARA.

a. Paurani and Legendary History and Biography... ..	48
b. Local History and Biography.....	17
c. Tales, Poems, Ethical and Religious compositions &c.	18
d. Philology, Astrology, Medecine &c.....	16.

IV. CANARA.....Miscellaneous 31

V. MALAYALAM.....do 6

VI. MAHRATTA.....do 12

VII. URIYA OR ORISSA.....do 23

VIII. HINDI.....do 12*

IX. Jain Literature.

In Wilson's Catalogue 44 MSS. are entered. Of these those in *Hála Kanara* and *Tamil* were alone transmitted.

The nature of the Local Tracts has already been indicated. Last, but not least in importance, come the Inscriptions. "Very few of them" (Wilson. Introduction p. xx) "are translated, but the whole of them "have been examined, and abstracted and drawn out in a tabular form, "stating the object of the Inscription, the date where found, and "in "whose reign or by whom Inscribed. Of three folio Manuscript Vol- "umes containing these abstracts, two have been prepared since the death "of *Col. Mackenzie*."

The collection had not long been in the custody of the the College Board, before a proposition was made by the Secretary to the Asiatic Department of the Madras Literary Society and Auxiliary of the Royal Asiatic Society for "turning it to good account"—as may be learnt from the following Extract of the Secretary's letter to Government, dated 9th March 1830.

"I have the honor to state that a letter was last year addressed "to me by *Careilly Vencata Lachmiah*, a *Bramin* who was for 30 years "in the service of the late *Col. Mackenzie*, and employed by that

* There are 18 Catalogued, the last six were not sent.

“ officer as head of his Establishment for collecting Manuscripts, copy
 “ ing Inscriptions, &c, in which *Carelly Vencata Lachmah* proposed
 “ to continue the prosecution of his master’s unfinished researches, and
 “ to examine and arrange such Papers as were collected by him, and
 “ having been transmitted by *Bengal* after his death, are now in the hands
 “ of the College Board

“ Circumstances prevented the Society from taking any notice of
 “ this proposition during the past year, but his letter has now been brought
 “ under consideration, and the Committee are of opinion that, although,
 “ owing to the deficiency of funds it will not be in the power of the
 “ Asiatic Department to adopt the plan proposed by *Carelly Vencata*
 “ *Lachmah*, in its full extent, yet, that by selecting one or two subjects,
 “ and applying their whole resources to them, they may be able to ex-
 “ tract much interesting and valuable information from the mass of papers,
 “ which now lie in a confused and utterly useless state The two subjects
 “ with which the Committee propose commencing, are, the literature of
 “ the *Jains* and Inscriptions in general, and if the Government should
 “ approve of their intention, and be pleased to consign the *MacKenzie*
 “ Collection now under charge of the College Board to the Asiatic De-
 “ partment of this Society, the Committee will immediately proceed to
 “ execute their plan

Under the orders of Government, the Collection was transferred accordingly, but it does not appear that the intention thus announced by the Society was ever carried out by that learned body

In 1836 *Mackenzie* s Pandit himself made an offer to the *Madras* Go-
 vernment to continue the researches made by

From *Carelly Vencata Lachmah* dated 16th June 1836

his late master throughout the several pro-
 vinces of this Presidency, provided the Go-
 vernment would secure him from all loss and expense He asked for two
 coadjutors in every district, who should make copies of inscriptions in
 temples and other ancient structures remaining in localities still unex-
 plored, and for a central Establishment at the Presidency to be presided
 over by himself Further, to shew his competency to the task, he sub-
 mitted a statement he had drawn up “ of the progress of the General
 “ History of the Peninsula of India from Ancient times, *more particularly*

" *within these 2000 years back*, illustrative of the General Researches of
 " Indian literature collected by the late Colonel COLIN MACKENZIE, C.B."

To Secretary to the Govern-
 ment of India No. 909, dated
 21st September 1836.

This project was referred, through the
 Supreme Government to the Asiatic Society
 at *Calcutta*, where it was submitted to the
 scrutiny of the " Committee of Papers." The Committee observed in their

Report, that, what was wanted was, not so
 much the collection of new materials, as the
 thorough examination of that already existing; that they had no faith
 in the pretensions of *Cavelly Venkata Lachmiah*, whose " abstract"
 was merely based upon the summary contained in *Wilson's* work, eked
 out by sundry jejune conclusions of his own, and that they therefore
 found it impossible to recommend any large outlay of public money in
 the way proposed. " Not" they continue, " that it is undesirable to
 " complete the examination of the MACKENZIE papers. On the contrary,
 " all who had read Mr. WILSON's catalogue, will grant that to be an
 " object of high, of national importance. The British Indian Govern-
 " ment has spent a lakh of rupees in purchasing these ancient records;
 " to refuse the requisite aid for their examination and conversion to
 " public use when they are known to contain a vast store of curious and
 " interesting matter, would be false economy, only equalled by the case
 " of the BUCHANAN MANUSCRIPTS in *Calcutta*, which cost even a larger
 " sum, and which the Government has recorded its unwillingness to
 " print even free of expense, or to take a single copy of it printed by
 " others."

" But happily in regard to the MACKENZIE Collection; such neg-
 " lect cannot now be feared. Independent of Mr. WILSON's able sum-
 " mary, we are aware that Captain HARKNESS, Secretary of the Royal
 " Asiatic Society, has undertaken to translate and digest a portion of
 " the Manuscripts in London, and M. Jacquet of Paris has intimated
 " that the mass of the Colonel's inscriptions, to which the Honorable
 " Court of Directors have handsomely allowed him free access, are to
 " be included in the *Corpus Inscriptionum Indicarum*," upon which he
 " is now busily engaged; while in *Madras* itself has lately appeared

* The present Editor

† *Oriental Historical Manuscripts in the Tamil Language, translated with Annotations*—by WILLIAM TAYLOR, *Missionary*. 2 Vols 4to pp 600, Madras 1835

“an able and zealous expositor in the Revd. Mr. W. TAYLOR,* whose previous study of and publication† on, the History of the Peninsula, eminently fit him for the task.” They conclude with strongly urging the propriety of securing *Mr. Taylor's* services

publicly “for the thorough examination of the MACKENZIE records,” and of sanctioning the publication of those “which he might select as the most valuable, either in elucidation of history or native science, philosophy, religion, customs, &c.” MR. TAYLOR having expressed his willingness to undertake the work, the Supreme Government sanctioned his employment therein for a period of eighteen months (his own estimate) and at an outlay of Rupees 400 per mensem, as remuneration for himself and his native Assistants and copyists.

The results of his labours were published by *Mr. Taylor* from time to time in the pages of the “*Madras Journal of Literature and Science*,” in a highly interesting series of Analytical Reports, the last of which will be found at P. 173 of the Journal for 1848. No action, however, was taken thereon, either in the manner suggested by the Asiatic Society of *Bengal*, or otherwise; a neglect which, it is to be hoped, will not be allowed to follow his present investigations.

II. The *East India House* collection.—This Collection was discovered in the India House Library by *Mr.*

* The Collector of the third Series; *vide infra*.

Charles Philip Brown,* of the Madras Civil Service, in 1837. The Manuscripts com-

posing it are mainly in the *Telugu*, *Tamil* and *Canarese* characters, and had lain in the Library many years unexamined and unnoticed from the want of scholars in England learned in the languages current in Southern India. *Mr. Brown* formed catalogues and at his suggestion, the whole store was transferred in 1844, on the application of the *Madras Literary Society*, to the custody of that body. In forwarding it to

Madras, the Honorable Court mentioned that the collection was chiefly made by *Dr. Leyden*, whose MSS. the Company had purchased at his death.

The *Indian** career of *John Leyden* (to which alone there is occasion to advert here) commenced on the 19th August 1803, when he landed at *Fort St. George*, with the appointment of an Assistant Surgeon. It was not long before his acquirements as a linguist and a *Sarān* procured for him the Office of "Surgeon and Naturalist to the Commissioners, who were appointed under the superintendence of *Major Mack-*

enzie,† to survey the provinces in the *Mysore*" conquered from *Tippoo Sultaun*, in 1799.
 † Col. *Colin Mackenzie* from whom the first of these 'Collections' is named.

While engaged in this duty he drew up many useful papers which he communicated to Government, "relative to the mountainous strata which he had an opportunity of observing and their mineral indications to the diseased, medicines and remedies of the natives of *Mysore*, and the peculiarities of their habits and constitution, by which they might be exposed to disease—to the different crops cultivated in *Mysore* and their rotation—and, to the languages of *Mysore* and their respective relations." Exposure to the climate soon resulted in his being compelled to relinquish his office. He left the commission, and in search of health visited in succession *Seringapatam*, the *Malabar Coast*, *Travancore* and *Penang*. It is recorded of him, that, "in all these journeys, and even when oppressed with sickness, he never for a moment lost sight of the great objects of his pursuit, but turned an attentive and searching eye to whatever was connected with literature in the towns where he stopped, and the regions through which he travelled. At *Seringapatam*, when confined by illness to his room, he made considerable progress in the *Sanscrit* language, and amused himself with translating tales from the *Persic* and *Hindostani*. Wherever he went, he visited the temples and remarkable buildings on his route, copied and translated the ancient inscriptions, and in every place sought after materials to illustrate the history, the customs, and the religion of the natives." His residence at *Penang* afforded him opportunities of prosecuting an enquiry into the peculiarities of the *Malay*

* These particulars are taken from an interesting biography of *Leyden* published in 1819 (with a collection of his Poems) by the Revd. *James Norton*, 1819, *London*, Longman, and *Edinburgh*, Constable and Co

rice He embodied the information gleaned in his researches in a "Dissertation on the Languages and Literature of the Indo-Chinese Nations" This is printed in the Asiatic Researches, Vol X. "It contains an investigation of the origin and descent of the various tribes that people the *Malayan* Peninsula and Islands, by comparing together, and tracing the affinity of their languages and customs with each other, and with those of the nations more to the westward," and is justly referred to by his Biographer as "a wonderful monument of his genius and industry." From *Penang*, *Leyden* proceeded to *Calcutta*, where, in 1807, the publication of a learned treatise on the "*Indo-Persian, Indo-Chinese, and Dekkan* languages" led to his employment in the College of *Fort William* as Professor of *Hindustani* He subsequently held some other appointments in Lower *Bengal* until 1811, when he accompanied *Lord Minto* in the expedition against *Java*, where his "bright and brief career," * was destined to come to a close. The occurrence is thus described. "Going out one day, with the intention of exploring a library (at *Batavia*), said to contain a valuable collection of Oriental MSS he accidentally went into a large low room in one of the public buildings, which had been the depository of effects belonging to the Dutch Government, and was also said to contain some *Javanese* curiosities With fatal inadvertence he entered it without using the precaution of having it aired, although it had been shut up for some time, and the confined air was strongly impregnated with the poisonous quality which has made *Batavia* the grave of so many Europeans Upon leaving this place he was suddenly affected with shivering and sickness, the first symptoms of a mortal fever, which he himself attributed to the pestilen-

* His bright and brief career is o'er,
 And mute his tuneful strains,
 Quenched is his lamp of varied lore,
 That loved the light of song to pour
 A distant and a deadly shore,
 Has *Leyden* & cold remains!

"*Lord of the Isles*"

Besides *Scott Leyden* counted among his friends all the most distinguished of the Great Mirel's northern contemporaries

“ tial air he had been inhaling. He died on the 28th of August (1811) after three days illness, in the thirty-sixth year of his age.”

“ His studies,” we are informed by one* Sir John Malcolm who knew him well, and, as an Oriental Scholar at least, was no incompetent judge, “ included almost every branch of human science, and he was alike ardent in the pursuit of all. The greatest power of his mind was perhaps, shewn in his acquisition of ancient and modern languages. He exhibited an unexampled facility, not merely in acquiring them, but in tracing their affinity and connection with each other; and from that talent, combined with his taste and general knowledge, we had a right to expect, from what he did in a few years, that he would, if he had lived, have thrown the greatest light upon the more abstruse parts of the history of the East. In this curious, but intricate and rugged path, we cannot hope to see his equal.”

His collection of MSS. which he spared, neither pains nor expense to accumulate, he desired by his will might be sold for the benefit of his aged parents, who were in very humble circumstances in Scotland. It was purchased, as above stated, by the East India Company.

No Descriptive Catalogue of Dr. Leyden's MSS. has as yet been drawn up, but lists were at once prepared by Mr. C. P. Brown in Sanscrit, Telugu, Tamil, Malayalam and Canarese, according to the language in which the original is written, and from a notice printed by the “ Madras Literary Society” in their journal,* it appears that the collection numbers 2106 MSS. viz.

* No. 33, P. 97 of Journal of 1817.

<i>Language.</i>	<i>Character.</i>	<i>Number of MSS.</i>
Sanscrit.....	Telugu.....	272
”	Canarese.....	446
”	Grandham.....	373
”	Devanagari.....	165
”	Malayalam.....	41
”	Uriya.....	7
Total (<i>Sanscrit Language</i>).....		1,301

<i>Language</i>	<i>Character</i>	<i>Number of MSS</i>
Telugu	Telugu	108
Canarese	Canarese	528
Tamil	Tamil	56
Malayalam	Malayalam	11
Uriya	Uriya	9
Burmese	Burmese	90
Total (Vernacular)		<u>802</u>

On completing these lists, Mr Brown added to the collection his own large Library of MSS. This munificent donation was warmly acknowledged by the Society in a vote of thanks which will be found at Page 202 of their Journal of 1847.

III *Mr Brown's* Collection has been catalogued by that eminent scholar himself on the same plan as was adopted by him with the 'East India House' Collection. On the authority of the entry in the *Madras Literary Journal* above referred to it comprises 2 440 MSS and it is thus, *pro tanto* the richest of the three.

<i>Language</i>	<i>Character</i>	<i>Number of MSS</i>
Sanscrit	Telugu	1,73
,	Devanagari	16
,	Malayalam	5
,	Bengali	5
Telugu	Telugu	1,116
Canarese	Canarese	18
Malayalam	Malayalam	3
Burmese	Burmese	4
Total MSS		<u>2 440</u>

To this donation *Mr Brown* was continually making additions up to the date of his departure for England, in 1855.

* The Collection, it will have been observed is almost entirely in the *Telugu* character one half of the MSS being in the *Sanscrit* language, and the remainder in *Telugu*. Distinguished by his attainments in nearly

every other language of India, whether vernacular or classical, *Mr. Brown* particularly attached himself to the study of *Telugu*. The best years of his official life were passed in those districts where that dialect is current. He was the first who applied himself to a thorough examination of its literature, and if others shall hereafter be enabled to follow his example, it will be only by the light of those aids which he has left for their guidance.

On the eve of leaving India, their late learned colleague was induced by his friends to compile some details of his own literary life. But as this narrative was not printed for publication, the Board do not deem it proper to make free with its contents. At the same time they may, perhaps, have his pardon for extracting from it the following lists of the works published by him either as author or editor, a perusal of which will convey some slight conception of the nature and extent of his labours.

List No. I.

“ A Grammar of the *Telugu* language : first edition, 1840—and a second edition entirely re-written and much extended.

English—*Telugu* Dictionary—1400 pages royal 8vo.

Telugu—English Dictionary : of the same size, and in 1300 pages.

Dictionary of mixed *Telugu* and the language used in business : 130 pages.

This work has since been corrected and greatly enlarged in preparation for re-publication.

Telugu and English Dialogues. And a second edition of the same : with a Grammatical Analysis. These Dialogues have also been printed in *Tamil* and in *Kannadi*.

English Irregular verbs, explained in *Telugu*. The same in *Tamil*.

The *Vākyaṅgalī* ; or exercises in English Idioms ; translated into *Telugu*. Also into *Tamil*, and *Dakhini Hindustani*.

Telugu Disputations on (Mirāsī) Village business : a record written about A. D. 1760—1790 ; with an English translation.

The Wars of the *Rajas* : being a record of occurrences in the *Bellari* district, about the year A. D. 1750.

The Tatachari Tales, a collection of popular stories, including a portion of the "History of Hyder"

The verses of Vemana, with an English translation printed in 1809 Several editions have since been printed without the translation

The prosody of the Telugu and Sanscrit languages explained, 1827.

An Analysis of Sanscrit prosody, printed in the English character—
London 1837

Essay on Telugu Literature in two parts printed in the Madras Literary Journal

Cyclic Tables of Hindu and Musulman Chronology [Mr Brown refers to this valuable compendium, as the work that cost him most pains, next to his Grammar]

An Ephemeris, shewing the corresponding dates according to the English, Telugu, Tamil, Malayalam and Mahomedan computations from A D 1751 to 1850, with a Chronological Table of events Pages 600

Memoirs of Hyder Ali and his son Tippoo translated into English from the Mahratta

Various Volumes translated into Telugu for Educational Societies

List No 11, (being new Editions with improvements)

Three Treatises on Mirasi Right by Mr. Ellis, Col Blackburne, and Sir Thomas Munro

The Proverbs of Solomon and the Book of Psalms in Sanscrit metre, reprinted from the Calcutta Edition, in the Telugu character

The Tale of Nala in Telugu (Dwipada) couplets

The Tale of Harischandra in Telugu couplets

The Gajendra Moxam, in Telugu metre

The Kucheloppakyanam in mixed metres.

The Garudachalam in Telugu musical metres

The Manu Charitra, a classical poem with commentary in Telugu

The Vasu Charitra, ditto ditto

The Tales of Nala and Savitri in Sanscrit, being extracts from the Mahabharat.

"There also remain, not yet printed —

The Hitopadesa in Sanscrit, with a Telugu commentary.

The Pancha Tantram, with a Telugu commentary.

The Kuliyaṭi Sauda (Poems of Sauda) in Hindustani : the only complete edition ever prepared : with a commentary written in Hindustani."

Above all, a Telugu version of the Holy Scriptures (the special work of twenty years) has been completed. Also a version of the Apocryphal books. And a Telugu Translation of the Book of Common Prayer.

These last three, it is believed, were presented by *Mr. Brown* to the local Committee of the Gospel Society.

In notifying to Government this accession to their MSS. the Literary Society requested that a small establishment might be entertained for the care of their Oriental Library. This was

From Government dated 28th April 1845.

sanctioned, the Government, at the same time

asking to be furnished with a Catalogue Raisonné of the contents of the "East India House" and "Brown's" collections, similar in character to *Professor Wilson's Catalogue of the Mackenzie MSS.* The Society

replied that the preparation of such a Catalogue would be attended with an expense far

Dated 12th January 1817. beyond their unaided means, since it would require the maintenance for the time of a special staff of Pandits and copyists, at a cost at least of Rs. 250 per mensem.

They suggested that Government should bear this outlay, and that the whole of the collections should be transferred to the custody of the College Board.

The Board were directed accordingly to accept this charge, and the Honorable the Court of Directors were referred to on the other point. The Honorable Court were pleased to sanction the proposed outlay, stipulating only that quarterly reports of the progress made should be submitted for their information.

Literary Society's Journal of 1847, P. 211 to 216. *Mr. C. P. Brown*, being much occupied with the preparation of his *Telugu Dictionaries*, declined the task of supervising the formation of the Catalogues, which was then undertaken without any charge to Government by another distinguished scholar, *Mr. Walter Elliot*, of the Madras Civil Service.

The paramount nature of other duties proved, however, a great obstacle to the advancement of the work in his hands. After the lapse of a considerable period, *Mr Broun*, now more at leisure, proffered his services, engaging to bring the work to a conclusion in three years.

The Honorable Court, to whom the proposition was submitted for their orders, remarked, that, considering the onerous public duties *Mr Broun* had to discharge (he was then Post Master General) they could not consent to impose on him the further labour which the preparation of such a Catalogue would involve. Upon this, the Board, after consulting *Mr Walter Elliot*, nominated the present Editor. The selection was approved by Government on the 11th February 1853, and *Mr Taylor* entered forthwith upon his duties. On the completion of the Catalogues, which are to comprise every MSS in the Board's Library, *Mr Taylor* designs to draw up a General Preface, which those who possess the main work can have adjusted by the binder into its proper place.

The question still awaits decision—how shall this magnificent collection be turned to the best account? The Honorable Court have directed that no steps shall be taken to this end without a reference to them. The suggestion, therefore, that the interests of literature will be best advanced by publishing texts of all the chief classics prepared from careful collations of all the MSS in the collection—will remain for their consideration. It has emanated from *Mr Walter Elliot*, and is fortified by the example of the learned editors of the “*Bibliotheca Indica*” in Bengal.

Mr Elliot's observations on the point are as follows. With them the present Memo may be fitly brought to a close. “The importance of such an undertaking has long been apparent to me, and I consider it to be well worthy the patronage of a liberal and enlightened Government. The *Tamil* is perhaps the most interesting and important in a philological point of view of all the Southern dialects, and is probably the root (or at least its nearest extant scion) from which all the Southern dialects have sprung. It was highly cultivated in the time of the *Pandyan* and other dynasties of the South, under whose

“patronage many eminent poets and grammarians flourished, whose
 “works are still extant The attention, however, formerly paid to
 “Vernacular literature is daily waning before the superior advantages
 “attendant on the acquisition of English Few take the trouble to
 “make themselves acquainted with the old authors, whose writings,
 “rather curious than useful, do not suit the practical tastes and habits
 “of the rising generation It is not too much to predict, that, in a few
 “years, the critical study of the classical *Tamil* will become wholly
 “neglected, and that many works only existing in Manuscript on perishable
Cadjan leaves or Country paper will be entirely lost

“A favorable juncture is now presented for obviating the irreparable
 “loss which would be occasioned by such a fate A collection of
 “unrivalled value and extent has been placed at the public disposal, an
 “individual of competent qualifications* offers to undertake the task of
 “collation and translation at a very moderate cost, and the Government
 “have, on many recent occasions, evinced a disposition to encourage
 “such enterprizes The task of translating portions or the whole of
 “the works published might be combined with the recension of the texts,
 “and be printed in the same volume, thus neutralizing the objection
 “taken to the isolated publication of such specimens Should the Government
 “feel disposed to promote such an undertaking, I feel assured
 “the work would be hailed with interest in Europe Let any one look
 “at the scanty materials with which *Heeren* founded that portion of his
 “historical researches relating to *India*, and the value of such a large
 “accession of materials will at once be apparent It is true that numerous
 “translations and editions of *Hindu* authors have appeared since
 “*Heeren's* last edition was published in 1821, but these are nearly all
 “of Sanscrit texts relating to Northern India The literature of the
 “South contains a mine hitherto almost unexplored out of India, and
 “affording ample materials for speculation and research by the *Literati*

* This is in allusion to a proposal from the presented for the *Revd W Taylor* then under consideration on August 1850

Note—4th German edition 1824 English Translation with Supplemental Appendix No 10 from the author dated about 1810, published in 1846

“ of Europe, to whom such an undertaking, as that now proposed, would
 “ supply both the incentive and the materials”.

(By order.)

Board of Examiners' Office, }
 Old College, Fort St George, }
 March 23rd, 1858.

D. F. CARMICHAEL,

Secretary.

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INTRODUCTION.

It has appeared probable that some introductory notices as to the leading Divisions in the ensuing Catalogue might prove useful, and acceptable. The literature of the West, and that of the East, differ considerably the one from the other. This work is mainly for the use of those, whose minds have been imbued with Western literature. There is danger of their receiving some shock from systems of thought so very different from their own; and possibly of unduly despising, or depreciating some matters, not well understood, but capable of becoming better understood by a little explanation. The following work was deputed to one tolerably conversant with Western theology, polemics, metaphysics, philosophy, and *belles lettres*; and who, by peculiar circumstances, became a student of Eastern language, and literature, at an early age: whom the stores, now becoming partially developed, have also led through a curriculum open to very few. Others have gone deeper than himself as to parts, and portions; but he may be the only one laboriously passing over the whole. Hence it has appeared that a little help may be given to the Western literati, in a way in no wise assuming, and for which real men of letters will be only thankful.

It will be his main object to pass through the saloon, and to stand by, and open the doors of the different apartments. Hints of opinions, and even of hypotheses, may appear; but nothing in excess.

The competent, and candid reader will always, not without benevolence, judge for himself; and to be aiding only to that judgment, is the object hereby desired.

Advaita, see Vedanta

From the *Vedanta*, as ascribed to *Vyasa*, which is Pantheistic, making the Deity to be the soul of the universe, *Sancarachurya*, head of the monasterium at *Srngari*, deduced his own system. He insisted that the *Smritis* or codes of law, should be an authoritative rule, as well as the *Vedas*, whence his followers are termed *Smartas*, and he drew the doctrine of *Vyasa* to its utmost consequences. The world, and all things in it, are seen only in Deity, as an evolution of himself, all worldly objects are delusive, an appearance only, and, since the deity is diffused through all things it follows that the soul of man is a portion of that Deity, one with that deity, undivided, inseparable, *non dual*, which is the exact rendering of *advaita*. Knowledge, by the operation of human reason, is the highest of attainments. A man is perfect when he ventures to say "I am *Para Brahm*", or "I am *Siva*". It is a part of this system to deny moral evil, all things are necessary parts of one whole, and what is called *evil*, as well as what is called *good*, alike pertain to the Supreme Universe. When the body dies, the soul flows into its larger self, as air, pent up in a vessel, on the vessel being opened, becomes one with the atmosphere.

It is not surprising that such a doctrine should be opposed, but the heat and animosity of the controversy might excite surprise, did we not know of the like between the Nominalists, and the Realists, in metaphysics, in Europe. The dispute is substantially one, and the same, though not drawn out to extreme consequences in Europe, till the time of Hume.

Besides the above comparison of air, and atmosphere, less perfect, but very frequent ones are—many suns seen in a vessel of water, when slightly agitated—the moon's rays divided by the branches of a tree, and appearing manifold—both optical delusions, and so is the world. The common infirmity of Eastern argument, in a mistaking comparison for proof, applies to this system, as well as to many others.

Architecture, with statuary.

On this subject these volumes are meagre. There is a little in the first volume; an old book, considered to be of value, is noted in the second volume; and there is some little matter of the kind, connected with Mackenzie MSS, in the third.

In these there is too much of astrology, as to proper time for beginning any kind of work; and too much, in proportion, as to the measures for statues. The subject deserves a little notice beyond those points.

The architecture of towers over gateways to temples is clearly Chaldean in kind. The structure of *mantapas*, or Choultries of various kinds, closely resembles remains in upper Nubia, or Abyssinia; and, with the exception of the pyramidal slant, resembles remains in lower Nubia, or upper Egypt. It may be interesting to some, if I remark that I never could comprehend the construction of the great Temple at Jerusalem, notwithstanding the illustrations of Witsius, or any other commentator—till I was permitted to walk through the interior of the large Temple at Madura. I then comprehended the similitude of both at a glance. Nothing can be more remote from the drawings, and illustrations common in Europe. In the last mentioned temple the north tower was left unfinished; without the plaster figures, and the other ornaments. The simple brick-work shewed the plain Chaldean style of structure to advantage.

Besides, it seems to me that, if Bryant had been in India, he would have found much to confirm his views of the *Theba* being a prototype of many buildings, customs, and rites. Not only are there annual ceremonies, commemorating the floating of the *Theba* on the waters; but many temples have large and magnificent reservoirs of water near, with stone steps, and in the centre always a navel, to represent the vessel in the Deluge. The figure is a parallelopiped basement, with flat seat at the top; pillars raised round it; and above the pillars a turreted roof of two, three, or more stories, Chaldean in style. There is a general coincidence with drawings of the ark, by Wilkinson, from drawings or sculptures in lower Egypt. And this is more likely to have been the true figure of the *Theba*, than a shed inserted into the hull of a Dutch galliot; the formation of which, however clumsy, was very far beyond the means of the first ship builder, Noah.

As regards the pillars in Hindu temples, so many drawings of them have been published that remark is almost superfluous. The quantity of work as well as the large size of single blocks of stone wrought, are amazing. many of the minor details are pretty, but the general effect clumsy. It is yet a problem how it happens that remains of *Jaina* temples, and statuary, are so immeasurably superior to works of the *Brahmanical* Hindu class. Some of those *Jaina* remains are so beautiful, as to excite surprise, and the resemblance to the Grecian style is part of the wonder.

Art of Poetry

The father of this art appears to have been *Calidasa*, and, in a brief work of one hundred distichs, he defined as many metaphors, with an example. A number of commentators followed. The *alanca ram*, or rhetoric of poetry, must never be mistaken for truth. It is far more chaste, as far as I know, than the Persian style, but it is nevertheless monstrous and absurd. From the prevalence of poetry in Hindu composition, the simplicity of truth is almost always disguised. The painful result is that the Hindu mind has become familiarized with lying. Truth is insipid. Evidence loses its force. A brilliant comparison is deemed proof. It must not be forgotten that the phrenological construction of the Hindu skull is of the lower order of the Celtic, and very inferior to the broad Saxon. A thousand difficulties may be solved by this means. Besides it would seem that there is more development of the cerebellum, and greater sensuality, than in the Anglo-Saxon formation. The poetry of the Hindus runs rampant on sexualities. Much pains have been taken in the ensuing work to give an idea, so as to preserve decency. The great works have much to compensate for occasional defects of this kind, and for the turpitude of smaller compositions.

The minor rules to which poetry must be conformed are singular. Letters are divided into classes, which are divine. Both classes and letters have their proper places. Some are propitious, some not so. A poem should always be begun with a fortunate syllable. In writing

diatribes, or lampoons, the reverse. If a poet wishes ill to any one he begins, and goes on with bad letters. The poet Cāmben has the reputation of having killed a king, by an infliction of this kind. The measures of poetry are very varied, as much so as the compositions of Horace. The *śloca* is the heroic measure; and it is subject to as strict rules as the hexameter. It is confined to Sanscrit. Other languages have their own measures. The Tamil *renpā* is as composite as the Italian sonnet. The rules of Caesura are usually just; the rhyming syllable is mostly the second syllable, of the first foot. Alliteration is very frequent.

It is desirable that the high polish of the Telugu and Tamil poetry should be better known in Europe; that so, competent judges might determine whether the high distinction accorded to Greek and Latin poetry, as if there were nothing like it in the world, is perfectly just. There remains, however, one commanding defect in most of the eastern poetry; the rhythm and sound, and ornament, are of more consequence than solidity, sublimity of conception, or even common sense. The Hindu mind cannot go beyond itself; and as more than once already intimated, it is probably defective as to the higher degrees of intellectual power.

The language of the *Vedas*, in other parts than the *Sāṅhitas*, is of peculiar construction; usually termed *sūtras*. The heroic *śloca*, with its rules, was antecedent to *Cāli dāsa*. So Horace wrote the *ars poetica* and gave its exemplification; but neither Ennius, nor Virgil, owed him any obligation.

One important distinction between modern European poetry, and ancient Eastern poetry must not be omitted; which is, that the latter was not intended for quiet perusal in the cabinet, but for public recitation, as minstrelsy. Hence the great attention paid to classes of letters, and to the flowing of sounds, one into the other, without any interval, or hiatus between. Greek poetry has something of this care; but comparatively little in degree. I doubt whether the harmonious poetry even of Racine would stand the test of eastern rules, as to the uninterrupted flow of sounds.

Astrology

This commanding subject, before which the entire Hindu mind crouches in absolute subjection, and which, apart from distinct treatises, run as a tissue throughout the following work—has necessarily occupied much of my thoughts. Little more than two centuries ago it was absolute in Europe. It is now despised. The European must lay down his prepossessions at the threshold, if he would study the native mind in this aspect. Looking at astrology in the abstract, I have never been able to reconcile its decisions with the government of an all wise, and superintending Providence. And so there is derivable from works hereinafter enumerated, a very early Theology, handed down from the birth of time, which is distinguishable from the modern mythology, and at the same time, there is a Sabaism which gives an absolute rule, to the heavens. The theology is that of very ancient Hebrew doctors, the Sabaism is that of Chaldea, and surrounding nations. The two do not seem to accord, yet by the intervention of mythology, and idolatry, they work harmoniously together, and even support each other. The *Brahmans* have lowered the ideas of deity down to stocks, and stones, which are nothing apart from their own *mantras*, and, becoming thus gods on earth, their dicta as to the language of the heavens are received with implicit credulity.

There appears to me to be one inferential argument which tends to explain how this state of things has come to pass, and also of some importance in itself. There is a system of astrology, still known, and, by some, followed in Europe. There is also a system well known, and generally followed in India. Both were established, as they now are, before Europeans came to India. The European system can be traced up till it was one with astronomy, and derived, with astronomy from Chaldea. Neither the Indian nor the European borrowed direct from each other. The two have differences so great as to shew that they are distinct, but they have so many, and such close resemblances, as to shew that they came from some common source. The *Brahmans* confessedly brought astrology to India, and, on many grounds of inference, they are supposed to have emigrated from Chaldea. That

was the parent country of both systems of astrology; and the differences are the work of time; and particularly so among the Arabians, through whom the system reached to Europe. But further, if the Sabaists from Chaldea were also acquainted with the Hebrew theology, as the traditions of their early forefathers, then they may have used their astrology to control the ignorant; and may have produced their theology as it suited themselves, diluted with *pâuranic* tales (like Talmudic legends) and debased by a sexual, and sensual mythology.

One use of the Indian astrology is its giving the lunar month, and lunar day of some special occurrences. Points of comparison are thus afforded; which in the course of time may lead to conclusions of consequence. I here specially point to the coincidence between the date assigned to the birth of the *Vamëna avatara*, and the Hebrew festival of *Purim*; believing, as I do, that both relate to one, and the same great occurrence.

The chief difference between the Hindu, and European system of astrology, is the division of the lunar orbit, by the former, into twenty seven mansions, with a supplement; and the very great preponderance given to the moon's place in those mansions, at the time of birth. These are wanting to the European system; which, taking the ascendant as one, divides the heavens artificially into twelve houses, giving a particular import to each; and this appears to be wanting in the Hindu system. In the great importance given to the sign in the ascendant, and on the general influences ascribed to the planets, and the sign, or signs governed by each planet, both accord. There are minor differences, and agreements, on which it is needless to enlarge.

One conclusion is to myself tolerably well apparent; which is that no regeneration of the Hindu mind at large, can be effected, except by means that may alter the present deeply rooted customs, and opinions founded on Astrology.

Divination

This art would appear to have been carried to a considerable extent, and chiefly, as in Europe, by those professing astrology. A portion of this last, and the most quackish portion, relates to "horary questions, or questions put on particular occasions, to be forthwith answered by the stars. This term "horary, has the appearance of Latin derivation, in the sense of hourly, but *hora sastra* is a Sanscrit name for astrology hence the derivation may ascend higher, and may mean astrological questions. In a copy of Philostratus, which I possess, it is stated that one day when Nero was lifting a cup to his mouth he let it slip and thunder at the same moment was heard. The instant was noted and a horoscope formed, and it is shewn that it predicted Nero's fall. That might be, but it is difficult to suppose that the heavens will reply to every idle, or impertinent question, such as a wife asking, when her absent husband will return, or a trader whether a bargain purposed will turn out fortunate. Yet they who live by quackery must give an answer, and it is generally by divination. Frequent instances occur in books of this collection, in which astrology runs on to this conclusion. And it is sometimes by seeking some obscure connexion with invisible beings, though still stopping short of magic, which has its own province. Other devices, apparently more harmless, appear. One resembles the *Sortes Virgilianæ*, in passages being extracted from the *Ramayanam*, and squares are formed bearing the like figures. the enquirer is directed to choose any square, or to puncture one at hazard. By reference to the book, the answer is given from the *Ramayanam* and is deemed oracular. In other cases various answers to probable questions are constructed, and, by like contrivance, an answer is given affirmative, or negative, or equivocal.

There is an infirmity common to the human mind of so desiring to pry into futurity, but from the evidence of the ensuing catalogue it would appear, to a strong degree, to mark the native mind. It is a sign of weakness, and a sure indication of wanting a solid, and settled religious foundation.

There are, besides, modes of divination, from omens, and signs derived from animals, birds, or reptiles. The lizard, in particular, is deemed oracular, by its chattering notes, their number, and the quarter whence heard, and the day of the week when heard: as also if it accidentally fall on any part of the person, as head or hand, and according to the member. These things are parts of popular superstition not divination, for a reward, as in the case stated in the foregoing paragraph.

Dramatic.

The *nāṭaka* or drama was carried to a high degree of perfection, in early times, by *Cāli dāsa*, by *Bhāva bhūti*, and others. It is formed, however, on other rules than the Grecian dramas. It sometimes runs on to seven, eight, or more *āncas*, or acts.

The drama of *Sacontala* would be almost perfect (bating the immorality) were the acts reduced to five, as suggested by the translator. The best dramas are all of high antiquity. The Telugu, Canarese, and Malayalam languages appear to be wanting in native dramas. The Tamil has dramas, though not of superior order; and mostly running into broad farce. A favorite subject is to ridicule the easy terms on which the pardon of the worst crimes is offered by local legends of temples, and by opposing sectaries, in rivalry. The best of the ancient dramas are translated into Tamil, and other languages. Portions of these are sometimes acted at weddings; when a nautch is given a drama is occasionally performed. Generally however, in the south of India, the drama is below contempt, as to its attendants. The original equipment of Thespis, and his company, was quite as good as any thing in, and near Madras. One reason may be the extraordinary fondness of natives for the splendid processions, and night festivals of Temples, and their ceremonies. The native mind is not intellectual: it requires the excitement of prostitutes, songs, and dances at festivals; and some gaudy display to stare at, and wonder.

The monologue drama termed *Bhanam* seems a peculiarity. It is constructed so as to be recited by one person; though containing a variety of incidents; and of course it affords scope for powers of elocution, and mimicry. The most popular of these is known as *Am*

bhanam, said to be written by an aged *Brahman* at Conjeeveram. It gives a debauchee's day at the May festival there, and is severe on the temple prostitutes. Another monologue gives the complete day of a mimic *Krishna* at Tripeti. It is superfluous to add, that the mere toleration of such pieces marks the lowest ebb of morality.

However when it is considered that elevated, and enlightened people, down to a very recent period, countenanced every thing connected, with Drury lane, Covent garden, the Theatre Français, or the Odeon, severe censure need not to be meted out to others, so much inferior to them in science, arts, civilization, and refinement.

• *Erotic*

It is cause of regret that there is any occasion for this heading, but it cannot be helped, and must be borne with. There may be three degrees or stages, in such kind of works. One is in the case of tales of fiction, which may be something worse than novels tolerated in Europe. From an unwillingness to swell this genus, I have sometimes put a copy, or two copies in it, and others under Tales. Another kind is amatory poetry, love songs, chants, which have reference to *Krishna*, and others relating to *Siva* and *Parvati*, disguised as gipsies, with songs of figurantes, addressed ostensibly to gods, and really to kings, or courtiers. From the great prevalence of poetry, and from poetry and prose being very often in one book, I could not separate the two as to classification, and hence the "cloud messenger" comes under this heading, though the first part is descriptive, but the poet's main object was the female person, of which his description is more minute, and less modest, than is allowed to appear in the translation by Wilson. The lowest of this genus are those works, which treat systematically on the *ars amoris*, beyond the licentiousness of Ovid, or perhaps of any European writer, except possibly Aretin, of whose sonnets, I have seen some notice in an Encyclopedia. The distribution of women into four classes, with a number of minor subdivisions, may be harmless, but the connected descriptions are intentionally licentious, and there are other matters still worse. Books of this sort have lately been prohibited from being

circulated, by an act of the Indian Legislature. The only portion of such books, that could be of any use, would be chastened abstracts of those exterior marks of person, whereby it is known if the two sexes are suited, or not, to each other; for it is matter of ordinary remark, that many unsuitable marriages, as to person, occur; and that they are productive of domestic unhappiness. There is so little, however, to redeem the whole, that all such works might be burnt, without any damage being done to literature, or society.

A still worse kind of books are those which relate to the worship of the female energy of the universe; but such notice of these, as may be suitable, will come in their proper places.

Ethical.

Though various pieces, that come under this head, will be met with, yet their weight or value is not great. A basis of morals is wanting. To some *purānas* a finale, on duties, is appended, or attributed. Hence *dharma* is defined, as it pertains to *Sāivas* or to *Vāishnavas*; and in these are many things that may be accepted by all, as consonant with the general sense of mankind. Pieces, expressly ethical, are usually jejune. They sometimes turn on the uncertainty of life, of health, of riches, and on the limited nature, at best, of human enjoyment; and are so far, respectable. But many sentences would seem to turn on the *cliquant* of language; evaporating by translation. Ascetical pieces go too far; but perhaps these are more properly religious.

A classing the *Bhagavat gita* under this head may require a word or two of explanation. It contains, no doubt, passages that might be taken out, and fitted into almost any system of morals. Moreover the grand question is a moral one—whether it is abstractedly just, and fitting for relatives to butcher each other, on questions of right, and division of property; and the great sophism arrived at is, that to do so may be a duty, and even a virtue: as also of the greater value, if it can be done in a calm, collected, cold-blooded manner; and with a magnanimous contempt of all future consequences. If the author of this chant was the author of the entire poem, then I am persuaded he intended

sophism—the opposite of just ethical conclusion—to be apparent from the connexion, before and after the war. With poetical justice he brings in the moans of the widows, and orphans of those slain; and especially, at the close, represents the *Pandaras*, the aggressors (though confessedly injured) as in purgatory, and the leaders of the deserted party in paradise. The fashion of taking the *gita* out of its connexion, and making it a dogmatical book; begun by *Sancarâchârya*, and others, with their commentators, has much disguised its character; especially when taken together with its mysterious, and obscure phraseology.

If this separation is to be understood as indicating an opinion that its authorship is distinct, and that it was added to the *Maha bharata*, in the course of time, then my view as to the intended sophism must be qualified. There is no express assertion to indicate such an addition. The whole composition is popularly ascribed to *Vyâsa*. But then, it is understood that he taught it to his pupil *Vâisampayana*; by whom it was recited on a public occasion at the Court of *Janamejaya*; and it was afterwards repeated, in *pâuranic* form, to the sages in the *Nâimisara* wilderness. These considerations may sanction the idea of additions, and amplification; but the divine authority ascribed to the whole inhibits the idea of contradiction, which exists, if the sophism in question was not studied.

The translator, Mr. Wilkins, did not understand the full force of the word *karma*; and commentators, German, or English, have, as I think, blundered on after him. It is the hinge of Hindu theology; and, in so far as this poem is concerned, the question is whether there is moral retribution; and if so, whether it is to be cared for, when passion and interest run contrary. The language of *Kṛṣṇa* is in substance—"Cast off this unmanly weakness—fight—do what I tell you, 'as duty—worship me—those evil persons are already killed by destiny; 'slay them actually—and the more coolly, and calmly you can do this 'the better; as to fear of consequences, or moral retribution, cast that 'to the winds." Let the reader, in thought, put the like language into the mouth of the sanguinary *Tavartes*, on the massacre of St. Bartholomew's day; or into the mouth of any leading mutineer at Meerut, or other places, and its true character will become instantly visible.

The poem turns on the sublimer portion of ethics; it may be classed as ethical: though the admiration that has been bestowed on it, by some Europeans, is to me a matter of the merest wonder.

Geometry.

It may be only needful to remark that the little, which comes under this head, relates to the strict meaning of the word; that is to land measuring. I have given a few indices as to technical terms; hoping they may be useful. It is chiefly in that point of view, that these books are of any value; that is, the getting out of them good technical words, for common use, in the spoken languages.

Grammatical.

The works under this head, in the catalogue, will be found to be numerous; but chiefly in reference to Sanscrit. In this language the brief and obscure *sutras* of *Pānini* seem to be the foundation of the whole superstructure. These were amplified by *Vara ruchi* (otherwise *Katyayana*) and still further by *Patanjali*. In modern times the *Siddhanta cāmudī*, a comment on *Pānini* is most used, from its comparative easiness. There is a comment on this comment; and very many subordinate matters; best met with in detail. There are many Telugu *ticas* on Sanscrit grammars; that is, verbal glossaries to the meaning, sometimes with verbal translation. As to the old *Andhra* language the work of *Kanva* appears to be lost, and the work of *Nannayya Bhatt*, with a number of explanatory comments, seems to be the standing, and great authority. The chief of these comments are the *Bāla Sarasvatīyam*, and *Ahobala Panditīyam*, with the *Appa caviyam*. The result of *Nannayya's* work was to strain the simple, mellifluous language, so as to make it fit a Sanscrit frame.

In Tamil the native grammars, independent of Sanscrit, are more abundant. The first shaping of the language into rule (from the crude form as now spoken on the Neilgherries) is ascribed to *Agastya*; who has as much laid to his account, in the South, as *Vyāsa* in the North. His grammar is lost, probably it did not extend far beyond the introduction

of written characters, and a few rules. His disciple, name unknown, composed the *Tolcapriyam*, or old poem, which is the real foundation of Tamil grammar: an elaborate work, and understood by very few. This work was abridged in the *Nannûl*, which is the usual authority, now referred to; and on which many minor works have been founded.

In Canarese there are *ticas* on Sanscrit works; but I believe only one original Canarese grammar by *Késava*, entitled *sabda mani derpanam*, or mirror of word jewels.

In Malayalam there is, I believe, no native Grammar; occasioned, I presume, by the country being reckoned as one of the districts in which an impure, or provincial Tamil was spoken. The basis of the language is low Tamil: and it has assumed its form by having distinct characters, moulded very much on the *grant'ha* letter, and by being profusely larded with Sanscrit.

The modern Dravidian languages have been made very much what they now are, by the influx of *Brahmans* from the North; and by their every where communicating a taste for Sanscrit additions. It so happens that many simple sentences may be expressed one way in native language; and another way with the aid of Sanscrit; and a false taste has every where caused the last to be thought the best: somewhat in the same way as the modern jargon of science, (called English,) appears to be generally preferred to the simple epistolary style of Pope, or Swift. As to the original substratum of those languages, it may be seen in the Tolar language of the hills; three fourths being vulgar Tamil; and, after rejecting European, and Arabic terms, leaving the rest to be divided between Telugu and Canarese. But the old polished Tamil is another thing: and it is to that language that the refinements of Tamil grammar have been applied. The rules in all grammars are too much adapted to poetry; so as to secure flowing, mellifluous utterance, without any hiatus of sound: tried by which rules our best English poetry would be condemned. In the present day, when utility is the object, it is needful to take the language out of fetters; and to write it as it is spoken in polished conversation.

Historical.

The amount of matter under this head, in the first and second volumes, is small; but there is a little. In the third volume there is a probability of a larger portion. The researches of Col. Mackenzie were, in a main degree, directed to this point; and though he had not the most intelligent assistants; yet a mass of information was elicited, as to the history of the *Dacshin*; that is the Deccan, or Southern country. The most ancient name of India, as a whole, was the *Bharata kandam*, which was bounded to the South by Gujerat, the *Vindhya* range of mountains, and Bengal. Beyond that was the *Dandacaranya*, or forest of *Dandacan*; an unknown region of romance, and monstrosity. According to the *Scanda puranam*, a *Brahman* named *Agastya* was the first who crossed the *Vindhya* mountains, and explored the far distant South. On his report, successive migrations of *Brahmans*, and other tribes, took place; of which the Mackenzie MSS. preserve something like distinct records. By means of those *Brahmans* a knowledge of letters was diffused; and public records began to exist. But they were extremely distorted, and magnified. The *Brahmans* appear to have been most studious to conceal their real origin, and to invent a fabulous one. It is somewhat remarkable that the falsification of about nine hundred years, which Professor Wilson discovered in their books, tallies with the difference between the Hebrew and Samaritan chronology. The *Brahmans* appear to have used the Samaritan, as we follow the Hebrew chronology. The one is as likely to be true, as the other; since, notwithstanding the labors of Usher, Newton and others, a certain chronology of very ancient events is still a desideratum. From the immigration stated, the history of the Peninsula must be comparatively modern. All about *Rama* was romance; and I dare venture to assert that *Lanca* was not Ceylon. The ancient states of *Uchchini*, *Magadha*, *Hastinapur*, and *Ayodhya* (or Ougein, Gaur, Delhi and Oude) were all North of the *Vindhya* mountains. We find traces of sovereignties South of the *Vindhya* mountains; as the *Gajapatis* of Cuttack, and *Calinga*, further South; the *Chalukiyas* of *Kalyana*, and *Pandiyans* of Madura. But they cannot be traced up with certainty

much higher than the beginning of the Christian era. All above that seems absorbed in the legends about *Vicramāditya*, and *Salivāhana*. The rise of two very important states at Warankal, and *Vijayanaganam*, can be fixed at about 7 or 800 A.D. and 1100 to 1200 A.D. subsequent to these two dates, the Mackenzie MSS. give a great variety of details; which have been partially published by Professor Wilson, and by my own *Analysis of Mackenzie MSS.* The way in which they may elucidate any given topic is shewn in my recent Memoir on the Elliot marbles. And I must repeat a distinction therein stated; which is, that the absolute non-existence of historical records, and our not being acquainted with such as do exist, are quite different propositions. It is better to suspend a judgment on the former point, until positively certain that all possible materials have been thoroughly sifted, and found to yield dust, and no diamonds.

Hymnology.

This term is used with reference to the Greek sense of the word *Hymnos*; as applicable to chants of a character deemed sacred, by the composers, or votaries using them. Throughout this work I have been careful to avoid certain *paranomasias*, not unusual among Europeans in the East; such as would have occurred if I had used the word *Psalmody*, in place of the above heading; though the original word is as good Greek as *hymnologia*. Chants ranged under this head are addressed to some form of deity; no matter whether respectable, according to our ideas, or otherwise. Where any king, or great man, is the object, the matter comes under *Panegyrical*, or some other heading; and I trust no further explanation is needed to prevent any association of ideas with any modern adaptation of the original word to other than classical usage.

Incantations.

This term is not employed in its worst possible sense. There are pieces under it of very dubious character; but, in general, I have ranged under this genus, such as may be precativè of good, rather than imprecative of evil. The worst compositions come under other headings. Such as come under this one are distinguished from the

foregoing head, in not being always intended for chanting, or public recitation; though I am aware that the strict etymology is a *chant against* some one, or something. But I define, in order to avoid that literal construction. The *mantra* and the *japá*, as also long lists of names of deities when in prose, or even in verse, are not designed for public utterance. They are whispered, or muttered, or repeated in a low tone; with various gesticulations, and motions of hands, and fingers. The very ancient formule, the *gayatri* itself, is of this kind; and very many others are like it, as to manner of use. The reader will therefore be pleased to understand that though some doubtful pieces certainly come under this heading; yet that in general they are of medium, or perhaps good import. Worse pieces have other locations. See *Magical*, and *Sacti* worship.

. *Inscriptions.*

It is needless to do more than state that the first, and second volumes, contain only a little matter on this head. The third will probably be very full of indices thereupon. It is likely that details may not be needed; seeing that the subject is understood to occupy a part of the attention of a gentleman of high Civil rank, and of first rate authority in all matters of Oriental Literature.

Lexicographical.

The leading work is the *Amara Cosha*, by *Amrita Sinha*, a *Jaina*; which has a number of comments; with translations into Telugu, Canarese and Malayalam. There are other lexicons, formed on fanciful principles; as words of one letter, or two letters, of words having only dual meaning, and of words of many meanings. The list of roots attached to grammar in its second division is, in effect, lexicographical. The work by *Hemádri*, a *Jaina*, is valuable. There is also a lexicon of *materia medica*; and others, which may best appear in detail, in the body of the work.

The Tamil *Nigandu*, also by a *Jaina*, is an old, and standard work, which survived the extermination of the *Jainas*, as did the *Amaram*; and the preservation of both is ascribed to miracle. The Tamil language is more averse from the Sanscrit, than others above specified; and it adheres to its own lexicons. Sanscrit words are profusely ad-

mitted, into the spoken language at Madras; but they are more sparingly allowed further South; and they undergo orthographical changes, making them almost new words.

There are modern lexicons and Dictionaries of all the languages above mentioned, by Europeans; but none of them have found their way into this collection. A few copies in the Library are understood to be not subject to catalogue making; but are under reserve, as private property.

Law—Smṛiti, or Dharma sastra.

This subject having been elucidated by able pens, will need little from me: and only as relative to the contents of the ensuing work. The first volume will contain something on this head; and the second more; the third little if any. As to the various, and minute appointments of the sacerdotal law, these run, as a tissue, through a large portion of the work; being so mixed up with other matters that it is not possible to separate them. They intrude upon the most delicate family matters; and authorize the *Brahman* to meddle with every thing. The *Manu smṛiti*, or Institutes of *Menu*, are obsolete in the present age. The code by *Parasara*, as expressly designed for the *Cali Yuga*, has superseded it. Of this code various fragments will occur in the following work. The code of *Yagnyavalkya* is of high authority, in brief Sanscrit apothegms. The paraphrase on this code by *Vignanēśvara*, known as the *Vignanēśvaryam*, is a standing authority in the Southern part of the Peninsula. Of this there are various portions in the collection, including the secular law; more or less complete, and of value. The *Smṛiti Chandrica*,

Europe. The question whether real property is "temporal or spiritual" or more properly secular, or ecclesiastical, with which law treatises open, is determined in favor of ecclesiastical : because a son acquires a right of inheritance not from birth solely, but from setting fire to the funereal pyre of his father. On this was founded one of the most solid pillars of *brahmanical* dominion ; because one who had lost his caste, could not discharge that last duty ; and, by consequence could not inherit ancestral property. The Indian Legislature has altered that law ; though with attendant difficulty. This one point is enough to shew how widely Hindu and European manners differ ; much more may be apparent from this brief Introduction ; still more in proportion as any one dips into the work ; and, by degrees, becomes somewhat acquainted with the multifarious contents.

Logical.

Though the *Tark'ha sastra*m, is termed logic, and really is partly so ; yet it differs materially from the European system, so named. As far as I am able to judge, from the pieces that have come before me, the system is related to the *Nyāya* system, one of the six *dersanas*, or schools of philosophy ; and this appears to be antagonistic to the *Sanc'hya* system ; which at one time, along with *Bāuddhism*, had extensive influence. The *Sanc'hya* philosophy has been stated to be "atheistic," and one which "inculcates materialism."* Atheistic it certainly is ; but if the *kāricas* as translated by Colebrooke, and other comments translated by Professor Wilson are the best authorities, it appears to me, as far as I can understand such recondite themes—to derive the concrete universe from matter, and abstract principles, variously combined ; and if an intelligent spirit were put in place of abstract principles, much would not be wrong. But it seems the express object of the system to ignore, and, in the result, to deny the existence of any such Intelligent Agent in Creation. Hence, the *Tark'ha*, or *Nyāya* system, in its various *vātams*, or discussions, enquires if there is any intelligent First cause ; and deduces the affirmative in the same way that European theologians prove the Being of God. It further enquires if there is a *material* cause ; and settles that also in the affirmative : which is nearly equivalent to asserting the

* Jour. As. Soc. : Bengal Vol. 9 p. 835.

eternity of matter I suppose it to be owing to the subtleties of philosophical disquisition, in early ages, that the *Tark ha sastra* has so much of a theological turn For the rest, the system brings all things real, or possible, under three grand divisions of self evident, or intuitive—doubtful, or inferential, or analogical—and authority, or testimony By *sabda*, “the word,” appears originally to be meant the *vedas* (which *Sanc hyas* rejected), but it has come to denote all kinds of authority, or testimony

The oldest known system divides all things under sixteen *padart has*, or general categories, which are distributed among the three *Candams*, or principal divisions Much of the matter of more recent authors is occupied in contesting the accuracy of that division, and it admits only seven generalities It is disputed whether the word *earth* includes gold It is disputed whether light and darkness are distinct things as in the old system, or only one thing as in the new system, because darkness is the mere absence of light One constant topic of discussion is, whether an author ought, or ought not, to prefix recommendatory prefaces to any new work usually settled in the affirmative Moreover, the regular form of proceeding, if according to this system, is by *purva pacsham*, or objection, and *siddhantam*, rectification, or reply This form, in European logic, is auxiliary, or supplementary only, and is rarely free from some sophism It appears to be primary in the Hindu system

On the whole, the *Tark ha sastra* does not seem so much intended for practical uses, as for mere recondite disputation, and is, so far, similar to the cobweb disputes, and discussions of the Aristotelian school men, in the middle ages In those ages, as among Hindus, the Civil Government and polity afforded no scope for forensic eloquence, or for addresses *ad populum* The summit of prudence, and policy, was to cringe, and fawn, and flatter the despot of the day When the human mind has nothing noble before it, no sublime aspirations to pursue, no object of high intellect to obtain, it naturally becomes sordid, or ingenious in trifles, and wastes in puerile *ratams*, or school disputations, those energies which, if well directed, might be useful to mankind, and honorable to the individuals concerned We may perhaps be thankful that we live in an utilitarian age, and that our vapouring

now is in the shape of steam, and not on the questions whether the body of an angel occupies any portion of space, or whether the idea of light also includes within itself the idea of darkness.

Meritorious devotion.

Under this heading I have designated *vratas*, or penances of various kinds, and *vrata calpas*, the fruit or benefit of such penitential observances. There is a great similarity between these, and what, in one country of Great Britain, are termed "stations". However there is not so much the expiation of crime concerned—provided for by more costly appointments—as the prospective acquisition of some benefit, often trivial. There is this difference between a *vow*, and the *vrata*, that the former is conditional, "if I obtain so and so, I will give so and so, or do such or such a thing." If then the desired object is not attained the specified obligation is null; and the vow absolved. The *vrata* is a condition, laid down by some assumed authority, which is to be performed, and the *calpa* is the assured fruit; if the observance be rightly, and fully conducted. It is evident that a governing power can thus be exercised over a weak, and superstitious mind almost without limit. Some of these *vratas* require much time; some for months, some for years; and some for particular days to be continued through several years. A safeguard against the detection of a cheat is thus provided; for if the patience of the votary fail, and the observance break down at half way of progress, of course the promised benefit fails; and the votary has himself, or herself to blame. A majority of these observances are intended for women; whose credulity is generally greater than that of men. Thus I have often seen a woman, or more than one, at different times, walking round two trees, considered to be married, and planted, in an exposed situation, on the bund of a tank. The object of this performance on Fridays, and on Monday when new-moon day, is known to be to obtain offspring; and the result is almost sure to be accomplished, in the case of a lone woman, so publicly exposed, and for such a known object; but by means not consistent with honor, or morality. Many similar observances have like tendencies. Some are of difficult performance; such as the lighting one hundred thousand lights in a temple; or presenting the same number

sprigs of sweet basil before a shrine of *Krishna*, to obtain which, at one time, would be attended with cost and great pains. It is not always necessary that the *vrata* should be accomplished in person—a substitute may be hired. Thus, on one occasion, seeing a man rolling his prostrate body around a small temple, on the banks of a river, accompanied with violent contortions and gesticulations, I pitied the poor man, but was told that it was a willing service, for which he was paid, by some richer and greater man. It is not needful further to enlarge on such a topic, what is stated being sufficient to give the reader a general idea of this meritorious devotion, always based on human merit, and, when rising above the lowest degree, ascending to the dogma that man may, by self imposed austerities, raise himself to the rank of divinity.

Mineral Conchology

This heading would disappoint expectation, if not expressly limited to petrified shells, found either on the *Himalayas*, or in the bed of a river at their foot. *Ammonites* have been found at a very great height on those hills, and there can be little doubt that, in times very remotely ancient, the table land above was merely an ordinary sea shore, with the ocean covering the *dherria dhoon*, and all things south of it. The deposit of shells, now become petrifications, at the foot of those mountains is nothing extraordinary. They appear to be of various kinds, as to spirals, designated by the names of different gods, and, from the whole being assumed to have some reference to *Vishnu*, it is probable that they are all various species of the Linnæan genus *buccinum*—it being that kind of shell that *Vishnu* holds in one of his hands, emblematic in character, the virtues ascribed to these shells, under the term *salagrama* are extraordinary, as may be seen in detail under the particulars. The gods of the Egyptians, and the people themselves, were severely lashed by Juvenal the Roman satirist, exclaiming *inter alia*—

O virtuous people! whose gods grow in the gardens

There is abundant room for the satirist on the gods of India, but pity is the kindlier emotion, and the object of the writer of these remarks is indicative merely, always leaving the reader to the benefit of his own reflexions.

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EAST INDIA HOUSE MANUSCRIPTS.

A. SANSKRIT.

a. Déva-nāgarī letter.

I. ADVAITA.

1. No. 2147. *Advāita-tatva-retna-dīpica*.

This is a prose commentary on a work entitled *Advāita tatva retna*, or jewel of the *advāita* system : it is incomplete.

Investigation as to the *rupa*, or form, (or nature) of the *jīvātma* (human soul) and the *paramātma* (Divine essence.) There is no real difference between these two. The *jagat*, or visible universe is (*metya*) a lie. By the *tatva-gnānam*, or knowledge of truth, the *maya* (illusion) of the world is removed, and beatification will be acquired. The subject is treated according to native logic, by the *purva pacsha*, or objections raised, and the *siddhantam*, reply, or over-ruling the objections. In substance the *Smārta* system of *Sancara ācharya* is taught. The leaves number 1 to 56, and 122 to 168; wanting 66 leaves in the middle. Two leaves on the *mangala vāta* of logic, and in Telugu letter, are prefixed. The book is of medium size, old; a few leaves damaged by breaking.

2. No. 2262. *Manassōlāsam*, or sport of the mind. In *slōcas*, or distichs, and in ten *ulāsas*, or essays—complete.

It is a commentary on a work entitled *Dacshana-murti-ashtacam*, the *slōcas* of which are herein contained as the text, with a running comment; each *slōca* of the original being extended to one essay. The work is intended to illustrate, and promote the doctrine of the *Sāiva-rēdantam*, or *advāita* system; as in the foregoing book. The title might be rendered by the term *jeu d'esprit*; only that the subject, and mode of treatment, are serious: complete on 17 leaves. The book is short, thin, and in good order.

II. ALCHEMICAL.

1. No. 2218. Two tracts, or books; both of them on mineral, and alchemical topics.

1.) *Rasa retnacāra*—on transmuting mercury &c., the *vāta khandam*; *slōcas*. By *Nitya nāt'ha siddha*.

The 1st to the 18th *upadésa*, or instruction complete, the 19th incomplete.

On the properties of mercury—the *sutacam* or ceremony of removing evil from it, by herbs, roots, and *māntras*, or spells: details of its use—test of the *rajram* or diamond—on reducing diamond to a calcined powder, stated to possess the property, when in very small quantity, of turning much iron into silver. Purification of sulphur—of talc, of *apracam* (a sort of mica)—purification of copper—and of lead. *Nāga-bhasmam*, zinc calcined to powder; these and similar matters, relative to metals; and the melting of these, or dissolving of other substances preparatory to other operations. Also on melting gold, silver, iron &c. The mode of melting the nine kinds of jewels. Throughout are scattered directions for the making of gold; 98 leaves.

2.) Another like book, on the *rasa-rātam*; *ślōcas*, or distichs.

On *apracam*, or mica—on talc, on sulphur, and the different kinds of metals; mode of melting, and purifying them. The using them when in a fluid, or melted form (*pachanam*) for alchemical purposes, as the making of gold &c. 13 leaves.

The book is larger than the medium size, old, and slightly damaged.

III. ALMANACS.

1. No. 2216. *Til'hi nirnaya chandrica*, rules for determining the lunar days for ceremonial observances. The work quotes from verses by *rishis* and *munis*, and, from *puranas*; and the filling in by *ślōcas* is by the author. Divided into *prakarnas*—3 complete, the 4th not so.

Chapter 1. From the month *chaitra* to the end of the year, a statement of the various festivals marked in an almanac—as *yugāti*, *Rāma-naravī*—*upācarmam*—*janmashtami*—*sravana dradasi*—*Gaurāsa-chaturdhi*—*Rishi-panchami*—*Anantu-vrata*—*mahālyā-paesha*—*Sārada naranātri*—*dipārati*—these, and other ceremonial days; the proper lunar times for their observance.

Chapter 2. The annual funereal anniversary—the *māla masam* or intercalary month: what can be done in that month, and what cannot be done. The meritorious time of an eclipse—the *tithi* for the eleventh day's fast, both as observed by *Smārtas* and *Mādharas*; the *vrata*, or vow of eating, and fasting on alternate days; other times of merit—the proper times defined.

Chapter 3. Relates to the twelve ordinary household ceremonies from pregnancy and birth, up to assuming the sacred thread, by a *Brahman*; these can be only attended to on proper days; herein defined. The burning of a widow with the body of her deceased husband; various other funereal observances; and times of ceremonial uncleanness, with rules of proceeding. As far as the book goes it is complete; but more is wanting.

It has a resemblance, in part, to a tract by *Raghunandana*, translated by Sir W. Jones; but is much fuller; and, though intended for almanac-making, has a portion of ritual observance superadded. It is long, of medium thickness, and in good order.

2. No. 2261. *Panchāngam*, or almanac, for the cycle year named *Prajotpatti*. As the 1st leaf is wanting the *saca* year is not known. From *Chaitra* the 12 lunar months complete, with the bright and dark fortnights, and the five members, or parts of an almanac, as usual. In what is termed the *pīṭhaca*, or prognosticating portion, there are only 3 parts, as to the king, as to results of the winter-solstice, and the lunar mansions: in all 39 leaves.

The book is of medium size, and a little damaged.

IV. ART OF POETRY.

1. No. 2229. *Sampradaya-pracāsini*.

By *Vidya-chakra*verti.

This is a *tīca*, or comment on the *kavya pracāsa*. It has six *ulāsas* of the first *adhyāya*, or chapter, complete. The 7th *ulāsa* not so, only half remaining. The letter is *Nāgarī*, and *Canarese* mixed. The subject is on poetry, and rhetoric, and follows the original—see the next number.

Two leaves in the *Granthā* letter are added, containing a list of Sanscrit books.

The whole book has 93 written leaves, and 33 blank leaves at the end, it is long, and somewhat thick, injured by worms.

2. No. 2230. *Kavya pracāsa*—Art of poetry, in mixed prose and verse.

The 1st chapter from the 1st to the 9th *ulāsa* complete, the 10th unfinished.

1st. The importance of poetry, and also on special forms, or kinds of poetry.

2d. Rules as to words. 3d. as to meaning.

- 4th On chanting, or pronunciation
 5th Definition of other technical terms
 6th On the meaning of figurative terms
 7th Exposition of faults
 8th Description, and definition of ornamental metaphors
 9th The same continued
 10th On elegancies of sentiment

The book is short, and somewhat thick, the last few leaves much injured

3 No 2231 *Chitra mimamsa kandana*

By Jagaat ha Pandita

The 1st to the 11th *prakerna*, or section, incomplete—in prose
 This is a *critique*, condemnatory of a comment by *Appāya dicshada* on the *Chandra loca* of *Calī dasa*

Section 1 Faults in the opening of the book

- | | | |
|----|---|-------------------------------|
| 2 | „ | On the <i>upamanalancaram</i> |
| 3 | | <i>Upameyogi alancaram</i> |
| 4 | „ | <i>Anantāya alancaram</i> |
| 5 | „ | <i>Smṛiti</i> „ |
| 6 | „ | <i>Rupaca</i> „ |
| 7 | | <i>Parinama</i> „ |
| 8 | , | <i>Samsu</i> , |
| 9 | „ | <i>Vṛanti</i> „ |
| 10 | „ | <i>Uleca</i> „ |
| 11 | „ | <i>Apahnōdyiya</i> „ |

On all these technical points the work of *Appāya dicshada* is condemned, 36 leaves The book is of medium length, thin, and has 1 leaf broken See 2235

4 No 2232 *Rasa nirupana*,—on poetical sentiments metaphorically entitled *Rama-chandra yeshobhushana*, “the famous jewel of *Rama*, as being ascribed to a king By *Cachavesvara dicshada*, complete in 3 *parichhedas*, or divisions, on 50 leaves, chiefly in verse, but with some prose

1) *Śringara rasa nirupana*—on amatory poetry, description of the *nayaka* hero, and *nayaki* heroine, description of the ten kinds of pain, or bodily affection, as fainting, loathing of food, &c, occasioned by the passion of love On the six *rutus*, or seasons of the year, and their effects, in amatory affections

2) *Ashla-rasa-nirupana*—description of the eight other passions, or sentiments

(1) *Ira-rasa* courage—(2) *raudra-rasa* cruelty—(3) *hasya-rasa* risibility—(4) *adbhuta-rasa* astonishment—(5) *karuna-rasa* kindness—(6) *zanti-rasa* forbearance—(7) *bhīpadsa-rasa*, causing aversion to others—(8) *Bhayancara-rasa*, inducing fear terrible

3) *Bhava-nirupana* description of the imaginations, or varying ideas of mind

The *St-hayi* or settled, and *Iyabhichara*, or unsettled state of thought, as connected with action. The *tribhava* or preceding state of mind, predisposition, and *anubhava* existing state of mind, announced by signs, or words, or softly speaking, other matters are contained, as *moha*, and *laja-nirupanam* definition of lust, and the sense of shame, and a description of amorous signs, or gestures, with their import. In illustration of all the foregoing, and of their effect in the production of good poetry, many *slokas* are extracted from various authors of repute, as examples of the different subjects treated in the book. It is of medium size, old, and slightly injured only at the end of a word.

5 No 2233 *Kavya-pracasica-tyakya*, another commentary on the *Kavya-pracasica*

By *Kamalacara Bhatta*, in prose

From the 1st to the 5th *ulasa* but incomplete

- 1) *Sitarupa-vishesha-nirnayam*—the forms, or kinds of versification defined
- 2) *Sabda-nirnayam*, on words, direct or metaphorical, suited to places
- 3) *Art-ha-nirnayam*, definition as to meaning direct, or metaphorical.
- 4) *Deva-ni-nirnayam*, as to sound, intonation
- 5) *Viyangya-sangirna-bheda*, on variation of chant, metaphorical figures, &c

The various rhetorical ornaments in the composition, chiefly of heroic poems, discussed by *purva-pacsha*, and *siddhanta*, or objections raised, and answered. 81 leaves, others wanting

The book is rather long, of medium thickness, looks recent, yet touched by insects

6. No. 2231. *Sahedya-culpa-śālā*.

By *Ananta-guru*, on the art of poetry in prose: fancifully divided into *guchus* or flower bunches 1—3 *guchu* complete, the 4th incomplete.

The subjects are,

Cavya-prayojana, use of heroic verse.

Rasa-samanya-nirupanam, description of poetical sentiments in general.

Śringāra, and others of the nine *rasas*; each one of them particularized.

Subdārt'ha alancāra. Tropes as to words, and meaning; the whole being matters requisite to the composition of good poetry. —

The book is long, and thin; the leaves are gnawed at one end.

7. No. 2235. *Chandra-lōca*—on rhetoric, or the art of poetry, by *Cāli dāsa*.

This appears to have been one of the earliest works, on this subject; by one of the most celebrated poets. The book contains the *mulam*, or original only, in 151 *ślōcas*, complete on ten leaves. The whole is divided into one hundred *alancāras*, or ornaments; of which a few are here specified.

Upamānam comparison, *utprōbam*: *ananvāi* agreement, *parīnamd*, other, or foreign names, *vishama*, irony, sarcasm, *dīpicā*, paraphrase.

The book is of medium length, thin, injured by insects. On the general subject—See β. b. III. XXII.

V. ASTROLOGICAL.

1. No. 2144. *Madhavīya-samhita-kāla-nirnaya*, description of times, prose.

By *Vidyarānya-tīrti'ha*.

Divided into *prakaranas*, or sections 1 to three complete the 4th incomplete.

Definition as to years—as to *ayanas*, or hemispheres, as to *ritu* or season, six reckoned; as to months; addition to the lunar months to make up a solar year; as to *pacsha*, the bright, and dark lunar fortnight; as to *ti'his*, or lunar days; on the *śrāddhakāla* or times for funeral observances, and anniversaries of them. On cycles of various kinds, reckoned from the 1st day of a year; one of 10 days; some of a longer period; described, and defined; *eca-hucta-nirnāya*, on eating only once a day; *ra-tri-bhōjana-nirnaya*, on eating at night, so far only: incomplete, 101 leaves.

The book is of medium length, and somewhat thick, damaged at the end, by insects, and breaking.

2. No. 2192: - The 3d section *kāla-nirṇayam*—*ślokas* two copies, both incomplete; one with a verbal comment in Canarese; and one with a Sanscrit prose explanation.

—*Rutu-nirṇayam*, description of the six seasons.

—*Chandra-sāura-māsa-nirṇayam*, definition of the solar and lunar years, with agreement, and variation.

—*Adhica-māsa-nirṇayam*—supplement to lunar months; sometimes in one month, sometimes in two or three months.

—*Ravi-saṅcramana-nirṇayam*—the passage of the sun from sign to sign, or the 1st day of each solar month for a year; also specially the commencement of a new year: incomplete, 68 leaves in all.

The book is of medium length, and thickness, slightly touched by insects.

3. No. 2201. *Jyōtisham*, Astrology.

Two books or portions, the first chiefly on natural astrology; the other on judicial.

1.) What may be done according to the birth *naṣhṭra*, or place of the moon at birth, and what may not be done,

Definition of the astrological *yōgas*, or divisions of the circle.

On *halas* round the sun, and moon, as indicating rain &c., the result, or influence of *Indra's* bow, (the rainbow), according to place and time when seen; prognostics as to unseasonable rain. What days are evil, as to marriage ceremonies; proper days on which to plant trees, or to sow corn: palmistry, different as regards the two sexes. Notice of the time of first menstruation, and prognostics thence derived. The *tyāja kālam*, or evil time as to all the planets; being $3\frac{1}{2}$ Indian or $1\frac{1}{2}$ English hours; these and similar matters, as to *p'halas*, or results, stated.

2.) *Parasari-hēra*; *ślokas*, with a prose Sanscrit comment.

—results from the opposition of planets.

—the age, or life-time of individuals, according to their horoscopes:

—the time of any one's death, as so indicated.

—*daśa anta daśa*—how long any planet's influence lasts, and inner divisions of that time, with the influence of each one.

—*Mesha* (aries) and the other signs; a brief summary as to their results, when they are *lagunas*, or in the ascendant at the time of

birth These results from the horoscope, in this book, relate to the male sex alone complete, leaves from 108 to 176

The book is of medium size, and in good order

4 No 2239 *Bruha jatacam*, the horoscope expanded, *slocas* with verbal comment in Telugu

By *Varaha mitrācharya*

From the 1st to the 10th *adhyaya*, or chapter

1st *Rasi-sila*—a definition of the measures, and positions of the Zodiacal sign, and lunar asterisms

2d *Griha yoni bheda*—lords of the signs, their diverse nature and power, the sign itself appears to be personified as feminine

3d *Viyona janma*—various genera, and species of living creatures, or beings

4th *Alana*, on pregnancy, and its results, by the planets

5th *Sutika* prognostication as to the child, from the time of its birth

6th *Harishta*, evils that will befall the child till its death, with the time of that event

7th *Ayudsha*, the measure of life, how long

8th *Dasa*, how long the good, and evil influence of different planets will last

9th *Ashtaca varga*, quartiles, and other aspects of the planets, with the good, or evil results

10th *Carma jīra*, how a man will subsist, or by what kind of employment he will gain a livelihood

On 98 leaves, uncertain whether complete except as so far

The book is long, of medium thickness, old, injured by worms, and slightly by *termites*

5 No 2240 Section 1 *Jyotisham*, astrology, has no title, which might be *kula nirnaya*—*slocas*, without comment

On the proper astrological times for various Brahminical ceremonies, as the *nama carman*, giving a name, *charulam*, shaving the head, the first beginning to learn reading, the putting on the sacred thread, marriage, an enquiry by 24 modes, as to the birth *nacshetras* of the intended pair, whether the marriage can, or cannot be celebrated

The book is of medium size, old, and injured

6. No. 2211. Two books; there is much in both of them pertaining to ritual and meritorious devotion; but, as astrology is the prevailing, and governing subject, it is thought best to class them here.

1.) *Zānti-Khanda prayogam*—(extracts from) a chapter in some book, so entitled.

—*Vyāti pāta*, on a bad *karanam* (portion) in the following birth-nacshētras, i. e. *Visacha*; *aslēsha*; *mula*; *jyeshthā*; *uttara-shadha*; *pūrva shadha*: if children are born in such a *karanam*, a *zānti* or expiation is appointed to remove evils, in each case differing.

—*Grahana Kālam*, on eclipses; a *zānti* to remove the evil connected with them.

—*Rōga Yucta nacshētra*, a *zānti* to remove evil of being born in a lunar asterism, betokening disease.

It may be supposed that the *zānti* is merely *precatore*; hoping to remove the evil by the intervention of a power that controls secondary causes; but if it be *absolute* the *Brahmans* make themselves to be superior to the heavens, as well as to their idols.

—*Asvēta pradacshana*—*crata kalpam*, mode, or ceremonial of a woman walking round an *arasu* tree, keeping it on the right hand, in order to obtain her desires.

—*Asvēta ubanānam*, putting a thread, as if *Brahmanical*, on an *arasu* tree, when 8 years old.

—*Asvēta kalyānam*, on marrying the *arasu* tree with a *Veppa* or *nimb*; the *mantra* in that case used.

On feeding a thousand *Brahmans*; the mode of its performance.

The ceremony of marrying a second wife, and lighting anew the sacrificial fire, the first one being extinct.

If the first menstruation of a young woman occur on the new moon day, or other evil time, a *zānti* is prescribed to remove the said evil.

On the different periods of the first *rutā*, or menstruation, results—and a *zānti* to remove such results as are evil.

—*Uparāghana zānti*, if an eclipse occur in the *nacshetra* of any one's birth, a *zānti* to remove the evil indicated.

—*Ashta griha*, *pancha griha*, *yōga zānti*—if eight planets, or if five planets are together in the birth *nacshētra* of any one it portends great evil a *zānti* to remove it.

Sancranti zanti, there is evil influence in the transit of the sun from one sign to another, if it happen in the birth *nacshetra* of any one a *zanti* to remove it.

This portion has 115 leaves, complete as extracts: it is of medium size, and slightly touched by insects.

2.) *Jyôtiṣham*—astrology.

The times for the ceremonies *śimantam* and *nis-chegam*, during pregnancy and after birth of a child, *nama carma*, *anna prasana*, *kṛṣa handana*, *ubandānam*, *charulam* or giving a name, first feeding, cutting birth hair, putting on sacred thread, head-shaving; on what *nacshêtrav* and days these ceremonies may be performed, and when not. Also to determine if a child is born on a good day, or on an evil day.

One leaf added, praise of *Vayu*, the god of wind.

This portion is short and thin, slightly touched by insects.

7. No. 2212. *Jyôtiṣham*, Astrology.

1.) *Prasna p'halam*—*ślôcas* with comment in Canaresé, on horary questions.

From the situation of the planets when the question is asked to determine the appropriate answer, 9 leaves; incomplete.

2.) *Narāmsa-maha-dasa*—*ślôcas* only.

Mēsha (aries) and the other twelve signs are divided each one into nine *amsas*, or parts, the rulers of these *amsas* are the seven planets (*rahu* and *kētu*, the dragon's head and tail being left out), from the state of these *amsas*, with their rulers, and the signs themselves, results are determined as to any given time, leaves 11—56.

3.) *Srīpālī padhātī vyākhyānam*, comment on a law selection; one *Srīpālī* formed a compilation from various law books; on which book *Gōcinda sūri* made this commentary in the Canarese language; but relating only to the *Jātacam*, or birth, and horoscope framed thereupon. The 1st to 4th *adhyāya* complete; the 5th has only 31 *ślôcas*, leaves 57—89.

The entire book is of medium size, the leaves not quite of equal length, in good order.

8. No. 2241—*Siva-līk'hata-pari-bhāṣha*.

Two copies complete, one has *ślôcas* only, and one is divided into quarter *ślôcas* or hemistichs, with astrological marks between, and nothing as to what god each relates to.

3. No. 2226. *Vyayogaēya nātacam.*
By *Dhermacya-vidhuran.* A drama founded on destruction of *Narādasura* by *Krishna*, attended by *Nareda*, *Indra*, *Jayanta*, and *Satyabhadra*; complete. The composition is in *pracrūti* prose, and stanzas mixed. The leaves from 1 to 13 are written in *Nagari*, and from 14 to 26 in Canarese letter.

The book is of medium length, thin, and slightly gnawed at one end.

4. No. 2227. *Prabhōda-Chandrōdoya-natacam.*
By *Krishna-Misra-sastri.*

It is a mere fragment of five leaves, from the 5th and 6th *ancas*, or acts; containing *Sanscrit* and *Pracrūti* prose and verse mixed. Various good and evil dispositions are personified, and introduced, with suitable language, and costume. This is *advaita*, and an opposite to the *Sancaipa*, a *Vaishnara* drama: this fragment without boards, is old, worm eaten, and damaged by breaking.

VIII. ETHICAL.

1. No. 2120. *Bhagavat-gīta*—the chant, of *Krishna*, from the *Bhāratam*. It contains most of the 18 *adhyayas*, or chapters; but with deficiencies in the midst. The work is of a metaphysical, and moral kind; teaching the *vedanta* system of *Vyasa*; which has been variously interpreted. In this copy the *ślōcas* have a *Ita*, or running verbal explanation, in the Canarese language. The 6th section is deficient at the end; 7th and 8th wanting; 9th deficient at the beginning; 13th at the end; 14th wanting; 15th deficient at the beginning; otherwise right; 32 leaves, defective; 135 remain.

The book is of medium length, thick, old; damaged by *termites*, several leaves broken.

2. No. 2121. *Bhagavat-gīta, ślōcas only.*
The 1st, 2d, 3d, 11th, 12th, 14th, 15th, 16th, 17th, 18th, these sections, 10 in all, are complete; there remains of the 6th section as far as the 23d *ślōca*, the rest is wanting. There are two appendices
1) *Gīta-mahatmyam*—1 section complete; panegyric of the *gīta*, ascribed to *Vyasa*, said to be from the *avanti-khandam* of the *Scānda purāṇam*.
2) *Bhārata savitri-stōtram ślōcas* from the *Zānti pārvam* of the *Bharatam*, panegyric of some special points in the *Bharatam*, in all 22 leaves.

The book is long, thin, and slightly damaged.

3. No. 2122. *Bhagavat-gītuvrutta.* A gloss or comment on the *gīta*.

By *Vidya yeti raja bhatta*—A follower of the *Madhva matam*, which maintains the distinct existence of the human soul. He gives an interpretation of the *Bhagavat gita*, on that system : as opposed to the interpretation of the *advaitas*. From the 1st to the 16th Section ; the 17th and 18th wanting ; 83 leaves remain.

The book is long, of medium thickness, much damaged by worms, and wear.

4. No. 2123. *Bhagavat gita-slokas*, or *mūlam* (original) only, ascribed to *Vyasa*, as being founded on his doctrine. A panegyric of the *gita* is prefixed ; and a large fragment of the chant itself follows : from the 28th *sloka* of the 3d Section down to the end of the 18th Section, right. The 1st and 2d Sections and 27 *slokas* of the 3d Section are wanting. In all 42 leaves remain.

The book is short, and thin, on broad *talipāt* leaves, in good order.

5. No. 2124. *Bhagavat-gītā*, the original, in *slokas*, without paraphrase.

The eighteen sections complete on 46 leaves. As having been translated by Wilkins, detail is not required.

The book is of medium size, in good order.

6. No. 2125. *Bhagavat gita, slokas*, with a running verbal comment in Canarese.

Incomplete, from the 30th *sloka* of the 6th section to the end ; the 7th and 8th sections complete ; the 9th section has only 8 *slokas*, does not finish ; 24 leaves.

The book is of medium length, thin ; the last leaf a little broken : otherwise in good order.

7. No. 2148. *Sancalpa Sūryōdāya vyākhyānam*.

By *Narāyana acharya*—the 1st *anca*, or section only, chiefly prose, but with some *slokas* ; a commentary on the *sancalpa sūryōdhyā*, a sort of moral drama in which the good, and evil dispositions of mankind are personified, and introduced on the stage. The comment, not being for the stage, is here classified. This work advocates the *Vaiṣṇava* system ; as there is another, and rival work, on the *Saiva* principle : See VII, 4.

Two leaves are attached, in Canarese, on Canarese grammar, *Grantha* letter. The whole is written on 72 leaves.

The book is of medium size, slightly touched by insects.

10) Whether to discontinue war, or to go on with it —so far only—
121 leaves, incomplete

The book is rather long, somewhat thick, and has leaves broken, or touched by insects

IX GRAMMATICAL

1 No 2160 *Sabda kasica vāṇanāṃ vyākyaṇāṃ*

A commentary on a work entitled *Sabda kasica vāṇanāṃ*, Jaina book By *Bhodi-satva desī ācharya jīnendra*

A fragment 1st chapter 1st section complete, the 2d section incomplete On the various kinds, and properties of letters, on *sandhi*, or the coalition of vowels, and of consonants, —and other grammatical matters, as far as the book goes the writing is small and close, and the quantity considerable, on 70 leaves The book is long, of medium thickness, on broad tulipat leaves, very old, and much damaged by worms, and breaking

2 No 2161 *Siddhanta Caumudī*—Grammar

By *Bhattoji dicshada*, *Sutras*, on abstruse sentences, with a paraphrase in prose

1) *Saṅgnyā parich hedam*—on the kinds of letters, and words

2) *Acha sandhi*—on the coalition of vowels

3) *Hal sandhi*—on the union of consonants

4) *Visarjanya sandhi*—final aspirate how treated

5) *Suati sandhi*—union of the seven cases

6) *Achanta*, nouns ending in vowels, their genders, masculine, feminine, and neuter The book does not enter on the nouns ending in consonants. Two or three leaves, in the midst, are wanting otherwise the book would be complete Two or three extra leaves have some opening *slokas* from the *Chandrica loca*, on rhetoric, by *Calīdasa* In all 42 leaves The book is of medium size, in tolerable order the leaves not of equal lengths

3 No 2162 *Siddhanta Caumudī*

By *Bhattoji dicshada*, *Sutras* and prose comment, incomplete

On the different kinds of letters and words, on foreign words, the coalition of words ending in vowels, and in consonants The treatment of the *visarga*, or final aspirate and on cases of nouns chapter on words the genders of words ending in vowels from a to ī—unfinished —written leaves 24—blank 25

8 No 2208 Section 2 *Njaneusa vivaranam*—spiritual-bidle—or literally hook that guides an elephant, *slocas* with running verbal comment, incomplete

It is a check against lust cruelty, covetousness and other evil dispositions

The book is old, and much damaged

9 No 2237 *Kamandiki niti sara tica* A verbal comment on the essence of morals of *Kamanda*

By *Chockupadya jya mantri* *Kamanda* having composed a work on the deportment proper to all orders of men, especially the higher orders, *Chocku*, the teacher, turned the same into Canarese, with various illustrations. The original is quoted piece by piece, and the meaning is given in the same way—the *slocas* are not given entire, but as untied. The term *nirabecsha*, absence of worldly, or sensual desire, is applied to the comment that negative quality being deemed the sum of morals. This book has ten *sargas*, from 1 to 10, six others are wanting. The following is an index to the contents

- 1) On the conquest of the five senses, and on the importance of associating only with the aged, wise, and good
- 2) On acquiring needful, or suitable knowledge, and on the conduct becoming the four orders of celibate student, householder hermit, and close ascetic. Also panegyric of discipline, or punishment of what is evil
- 3) On doing what is suitable, or decorous, in reference to rank, or situation in life
- 4) On the duty of kings to promote the general welfare and prosperity of their subjects, as indirectly subserving their own interests
- 5) Rules as to a king, and as to obedience to him from his soldiers, or other servants
- 6) On examining indications as to enemies foreign, or domestic, espionage, or police
- 7) On taking care of oneself, and of children, and family
- 8) Considerations as to neighbouring powers or kingdoms, whether greater or less and if there be an ability to conquer them, or not
- 9) Counsel, in order to determine whether it is proper to make peace with an enemy

10.) Whether to discontinue war, or to go on with it,—so far only—
121 leaves, incomplete.

The book is rather long, somewhat thick, and has leaves broken, or touched by insects.

IX. GRAMMATICAL.

1. No. 2160. *Sabda kāsica vīcāranam vyākyaṇam.*

A commentary on a work entitled *Sabda kāsica vīcāranam*, Jaina book. By *Bhodi-satra-dēsi acharya-jinēndra*.

A fragment 1st chapter 1st section complete, the 2d section incomplete. On the various kinds, and properties of letters; on *sandhi*, or the coalition of vowels, and of consonants;—and other grammatical matters, as far as the book goes: the writing is small and close, and the quantity considerable, on 70 leaves. The book is long, of medium thickness, on broad talipat leaves, very old, and much damaged by worms, and breaking.

2. No. 2161. *Siddhanta Cāumudi*—Grammar.

By *Bhaṭṭōji-dīcshada*, *Sutras*, or abstruse sentences, with a paraphrase in prose.

- 1.) *Sāṅgnya parich'hedam*—on the kinds of letters, and words.
- 2.) *Acha sandhi*—on the coalition of vowels.
- 3.) *Hal-sandhi*—on the union of consonants.
- 4.) *Visarjanya-sandhi*—final aspirate how treated.
- 5.) *Sicāti-sandhi*—union of the seven cases.
- 6.) *Achanta*, nouns ending in vowels, their genders, masculine, feminine, and neuter. The book does not enter on the nouns ending in consonants. Two or three leaves, in the midst, are wanting: otherwise the book would be complete. Two or three extra leaves have some opening *ślōcas* from the *Chandrica-loca*, on rhetoric, by *Cāli-dāsa*. In all 42 leaves. The book is of medium size, in tolerable order: the leaves not of equal lengths.

3. No. 2162. *Siddhanta Caumudi*.

By *Bhaṭṭōji dīcshada*, *Sutras* and prose comment, incomplete.

On the different kinds of letters and words; on foreign words; the coalition of words ending in vowels, and in consonants. The treatment of the *visarga*, or final aspirate; and on cases of nouns: chapter on words, the genders of words ending in vowels from *a* to *i*—unfinished—written leaves 24—blank 25.

The book is of medium size, thin, touched by insects, and bitten off at the ends.

4. No. 2163. *Prayoga-vivaranam*—a manual in detail, otherwise *Vararuchi-vyākhyanam*—a commentary on *Vararuchi's* grammar.

Some prefatory *ślokas*, stating the contents—the *sutras* and *Vṛtta*, or comment.

<i>Ashta vidhi tatpurusha</i> ,	8	kind of collocations, persons of verbs.
<i>Sapta vidhi karmadhāri</i>	7	} other kinds.
<i>Sapta vidhi bahu rihi</i>	7	
<i>Dvi vidhi—Dvi guhu</i>	2	
<i>Chatur vidhi dvandvam</i>	4	
<i>Dvi vidhi avayavam</i>	2	} other kinds.
<i>Pancha prayogas</i>	5	
		5 manuals, or praxis on verbs.

On 26 leaves, incomplete. The book is of medium length, thin, old, and very much damaged by worms.

5. No. 2164. *Panini vyākarna*, Grammar by *Panini*. The original *sutras* of the oldest grammar, with a *vrutta*, or paraphrase.

In the branch termed *tingantam*, relating to Verbs, on the *bhuta* past tense, *bhavishat* future, and *artamana* present tense. The *pancha prayoga* or five uses of nominative or subject, object, active, neuter, and *bhavé* passive. Also forms of *dhatus*, or roots; and the mode of forming the various parts of the verb from the root. Incomplete; wants the beginning, and the ending: 32 unconnected leaves remain.

The book is of medium size, but nearly destroyed by worms.

6. No. 2223. On Grammar.

On the declension of nouns, ending in vowels and consonants, and in the three genders; with a list of *dhatus*, or roots of verbs.

The book is long, medium as to thickness, old, and touched by insects.

7. No. 2267—*Pracriti manjeri*, garland of colloquial speech—*Sutras* in Sanscrit, with a comment, Chapter 1 to 4 complete, and only a little of the 5th left incomplete.

The mode of turning *Sanscrit* or perfect words, into *Pracriti*, the low, or colloquial dialect. Some letters are altered in the middle, some in the termination—exemplified; and also the mode of declining nouns, as to cases, in the low dialect, 10 leaves: one of which has $\frac{1}{2}$ broken off; the book is long, and thin.

A translation would be useful

X HYMNOLGY

1 No 1715 *Hari kirtana*

Chiefly by *Purandhara dasa*, a few chants by others Hymns to *Vishnu*, or *Krishna*—The letter is *Nagari*, but the language mostly Canarese *padyas*, or stanzas it is rare to find this language in *Nagari* letter

The book is short, thin, and a little damaged

2 *Vishnu sahasranama stotra*—*slocas* only, from the *anusasñica* chapter of the *Bharatam*

The 1008 names of *Vishnu*, in daily use among *Vaishnavas*, complete on 8 leaves

Appended are two *slocas* from an Octave, on the emblem of *Siva*, on a smaller leaf The book is short, thin, on broad talipot leaves, in good order

3 No 2134 Eight tracts put together

1) *Dwa trimsati aparadha stotra*, said to be from the *Varaha puranam* Hymn to remove any unintentional fault, as to omissions in sacerdotal services, of which faults thirty-two kinds are specified

Also *Sataparadhara stotra*, from the *Garuda puranam*, the like subject, but relating to one hundred kinds of faults, by omission

2) *Ganga stotra*, 3 hymns complete, one by *Valmika*, one by *Jaya deva*, and one by *Ganga muni* panegyric of the Ganges personified, on 4 leaves

3) *Tarjani pramananam* with various *stotras*

As a mark of a votary, the name of *Rama* is inscribed on a double ring, worn on the forefinger, the weight, whether of gold or silver, and other adjuncts, described

Panegyric on *Sua*, *Durga Vishnu*, *Vyasa*, and the *tulasi catucham*, or charm, with panegyric as to the herb basil, sacred to *Krishna*, this last from the *Brahmanda puranam* Also 108 stanzas panegyric of *Tripeti*, and on giving the sacred thread in charity to *Brahmans*

The foregoing three tracts complete are on 19 leaves

4) *Siva catuchani stotra*—said to be from the *Scanda puranam*, complete

This combines praise, with a charm for protection

- Aditya-stóttam*, praise of the sun, with homage, through 108 names, incomplete.
- Garuda-carucham*, charm for safety against snakes, complete.
- Indracshī stóttā*, praise of a female deity, on the female energy (*or sakti*) system; incomplete.
- Sarasvatī stóttā*—praise of the goddess of speech, or learning; complete.
- Rishī panchamī vrata calpam*—complete.

A ceremony, by women, in honor of *rishis*, to obtain any desired object; in the *Bhadrapada* month. This section (4) occupies 25 leaves.

(The following are in the Telugu letter.)

- 5.) *Raghu naī'ha pancha retnam*—five *ślōcas* on *Rāma* complete—two *ashlacas*, or octave verses on *Krishna*—complete. One octave on *Sudarāsana*, the discus of *Vishnu*. *Rama carucham*, a charm to secure the protection of *Rama*, complete.

This section occupies 10 leaves.

- 6.) *Sūrya stuti*—praise of the Sun.

(By *Vasishtha*) at the beginning 4 *ślōcas* are wanting.

—*Krishna ashtóttā-satā nāma-stóttā*, praise of *Krishna* by 108 names, complete, 6 leaves.

- 7.) *Venkaṭesa stóttā*—praise of *Vishnu* at *Tripetī*, complete.

—*Sita Rāma sangīrtana*—hymn to *Rāma*, and his consort, complete, 7 leaves.

- 8.) *Aditya hrudayam*—"heart of the Sun"—praise of it, said to be from the *Yuddha cāndam* of the *Rāmāyanam*, complete; 3 leaves.

This book is composed of leaves of various length; is rather thick, section 4, 5, 6, injured by termites; the rest in tolerable order.

4. No. 2176—*Savuntariyalahari*.

By *Sancaracharya*, 100 *ślōcas* complete, with *tīca*, or comment, entitled *Vidvān manóramā*.—Praise of *Bhavani*, or *Parvati*, beginning from the head, and noting each member 'down to the feet, in an ornamental panegyric; the comment also complete: the whole on 57 leaves. The book is long, and of medium thickness; in the middle touched by insects.

5. No. 2177. Three *sahasranāmas*.

- 1.) *Siva sahasranāma-vali*.—The 1008 names of *Siva*, used in daily homage.
- 2.) *Vishnu sahasranāma vali*. The 1008 names of *Vishnu*: of like daily usage.
- 3.) *Vishnu sahasranāma-stōttra*.—The like in the form of *ślōcas*, and of praise. The three complete on 29 leaves.

The book is long, of medium thickness, very old, and very much damaged by worms.

6. No. 2182. Three *sahasranāmas*.

- 1.) *Nṛsiṅha-sahasranāma-vali*, a detail of the 1008 names of the man-lion *Avatāra* of *Vishnu* used in homage, complete.
- 2.) *Maha Ganapati sahasranāma stōttra*, in the form of *ślōcas* with praise, complete; 1008 names of *Ganēsa*, said to be from the *Padma purānam*.

- 3.) *Vināyaca-sahasranāma vali*—a list of the 1008 names of *Ganēsa* used in homage, complete. The whole occupies 32 leaves, and properly forms two different books; 1) rather long, thin, and slightly damaged, 2) 3) medium length, thin, touched by worms.

7. No. 2184. *Gadya tṛeyam*. Three prosaic panegyrics.

- 1.) *Vāicant'ha-gadya*, praise of the temper, or disposition of *Vishnu* in *Vāicant'ha*, his paradise; complete.
- 2.) *Saranāgada-gadya*. The writer states that the god whom he addresses (*Vishnu*) is to him wife, and children, father, and mother, every thing; and casts himself on the god's protection, asking for his care.

The book is of medium length, thin, and slightly injured by worms, and breaking.

8. No. 2186. The two first sections.

- 1.) *Vināyaca-aṣṭōttra-satanāma*; *ślōcas* said to be from the *Scānda purānam*, told by *Siva* to *Uma*, praise to *Ganēsa*, founded on his 108 names; briefer form than the 1008.
- 2.) *Vināyaca-dvādasa-nama-stōttra*—praise founded on 12 names of *Ganēsa*, thrown into the form of *mantra*, for prayer, or invocation, complete; for the purpose of averting sudden death, and of acquiring what is desired; usually termed *iṣṭa siddhi*. These form only a part of the entire book, See XIX.

9. No. 2188—Four *stóttas*.

- 1.) *Nārāyana-ashtóttara-sata*, 108 stanzas in praise of *Vishnu*, as *Nārāyana*; said to be from the *Varāha purānam*, incomplete.
- 2.) *Paschama-Ranghu-nat'ha stóttara*, Praise of the form of *Vishnu* at Seringapatam; said to be from the *cshéttra-khanda* of the *Brahmānda purānam*, complete.
- 3.) *Nārāyana-hrudayam*, "*Vishnu's heart*," praise with invocation of *Lacshmi* and *Vishnu*, complete.
- 4.) *Maha Lacshmi hrudaya-stóttara*, complete; prayer, with invocation, to *Lacshmi*. In all 18 leaves.

The book is of medium length, thin, and in good order.

10. No. 2193. *Vishnu-sahasranama-vali*.

List of the 1008 names of *Vishnu*, in the form of *slócas*, with praise; complete, 17 leaves: said to be from the *anusasñica-parīam* of the *Bharatam*.

The book is of medium length, thin, slightly damaged by worms, and breaking.

11. No. 2199. *Vishnu-sahasranāmā vali*, as in No. 2193, from the same source; incomplete, the book is rather long, thin: the leaves broken at the ends.

12. No. 2200—Four tracts.

- 1.) *Māhīmna stóttara*, praise of *Siva*.

By *Bhatta-Pátācharya*, 38 *Slócas* complete; the 1st leaf $\frac{1}{2}$ broken off.

- 2.) *Bálāshtacam*, an Octave complete, concerning *Parīati*; so named from each *slóca* ending with the word *bálā*—a name, or title of *Parīati*.

- 3.) *Indrácshī stóttara*, praise of *Isvari* or *Parīati*, complete.

- 4.) *Pāndava Gīta*, 8 $\frac{1}{2}$ *slócas*, complete. The writer of this chant represents the *Pāndavas*, the *Kāuras*, *Brahma*, *Indra*, *Siva*, *Parvati*, *Nāreda*, *Dróna*, *Bhishma*, *Dráupadi*, *Kont'hi*, *Gandhāri*, as all agreeing to declare that there is no beneficence superior to that of *Hari* (or *Vishnu*); the memory of *Hari's* form is the highest devotion: by that meditation all sins are forgiven, and beatitude superadded. In this way they render praise to *Vishnu*: something extra sectarial.

The book is of medium size, on 22 leaves complete; damaged by worms.

13. No. 2201—Four tracts.

1.) *Mangalāshtacam*, 9 *ślocas* complete.

By *Vādi raja*.

2.) *Mangalāshtacam*, 9 *ślocas* complete.

By *Cālī-dāsa*, an epithalamium, usually sung on the occasion of marriage ceremonies, and of processions of the idol with *dāsīs*: this chant mentions the names of deities, hills, *rishis*, rivers; and praises the chief among them.

3) *Dhārani stōttram*—properly praise of the earth-goddess; but chiefly of *Vishnu*, conjoined with a panegyric of *Bhūmi dévi*.

4) *Pata Cshāyam*, mode of measuring by the shadow of any object; one *śloca* in praise of *Parvati*; and one or two others; astrological in reference. This section is in the Telugu letter. In all 20 leaves.

The book is short, thin, not damaged.

14. No. 2222. *Krīṣṇa-kārnāmrita*, melody of *Krīṣṇa*.

By *Līla-suca-yōgi*, three *satacas* of 100 stanzas each complete.

The poet fancies *Krīṣṇa*'s appearing to him under various forms, as narrated in the legends concerning that personage; such as playing on the flute, amusing himself with *Gopīs*; and in various other circumstances; and founds on each case stanzas in praise. The work does not come under the erotic class; but is considered to be of the mystic order, *quantum valeat*.

The book is of medium size, thin, and in good order.

15. No. 2255. *Vāishnava stōttras*, *ślocas* and prose.

1.) *Abhīti staram*, by *Vedantāchārya*, devotional, or rather ascetical; stanzas on *Rangha-nāt'ha*. *Abhīti* is want of fear; that is, devotional firmness, or confidence, 28 *ślocas* complete.

2.) *Bhagavat-dhyāna-sōbāna*, a ladder, or steps to the meditation of deity—12 *ślocas* complete. By the same, to the same god.

3.) *Gōpāla vimśati ślocas*, there should be twenty: but the piece is not complete. Praise of *Krīṣṇa*.

4.) *Prat'hana panchacam*, 5 *ślocas* in praise of *Bhāsyacara*, or *Rāma-nūja*; an *ālutar* of *Vishnu*.

5.) *Raghu vira-gadya*.

By *Vedantācharya*, a very brief epitome, in prose, of the contents of the six *Candams* of the *Ramayana*.

6.) *Nyasa dasacam*.

By the same, devotional on *Rangha nat'ha*; incomplete.

7.) *Garuda-panchasata*, *ślōcas* incomplete.

Praise of *Garuda*, the bird of *Vishnu*.

8.) *Varada rāja panchasata*, *ślōcas*, incomplete.

Praise of the form of *Vishnu* at Conjeveram.

9.) *Vishnu stuti*, *ślōcas*, not complete; a paraphrase of the meaning of the *pranata* or mystic *O'm*.

10.) *Vēla-puri vishya gadya*, a prose account of Vellore, and praise of the ruler named *Kēsa vēsa raja*, a description of the town &c. complete.

From 7) to 10) the author's name is not stated. There is *granthā* writing mixed up, in a general way, throughout, with the *nagari* letter; but no one of the tracts is exclusively written in that letter.

16. No. 2260. Two books.

1.) *Rama-karnāmrita*, melody of *Rāma*.

A description of *Rāma*'s high qualities, by a devotee, the author's name wanting: 62 *ślōcas* incomplete, 15 leaves *nagari* writing.

2.) *Krishna karnāmrita*, 45 *ślōcas* incomplete; 11 leaves Telugu writing.

See 14 No 2222.

XI. INCANTATIONS.

1. No. 2136. Section 2, *Mantras*.

—*Sūrya cavucham*, *ślocas*, incomplete, from *Krishna* to *Arjuna*; praise of the Sun; with a spell to ensure its protection.

—*Panchacshara mantra*, charm of five letters with detail.

—*Rāma mantram*, to secure aid from *Rāma*.

—*Bhasma dharana-mantram*, a spell used when putting on marks with sacred ashes the three last complete. in all 24 leaves.

This book (tied up with the *Devī mahātmyam* see XXI) is of medium length, and thin.

2. No. 2180 Various *mantras*, with some *stōttras*; *Siva cavucham*; praise to *Siva*, with spell for protection, in body and soul, *Granthā*

letter. *Hanumanta-mantram*, a spell directed to *Hanuman* for sight and strength.

Nṛsiṅha cavucham } Praise with spell to secure the protection of
Hanumanta cavucham } *Vishnu* and *Hanuman*.

Bhādirava stōttra } Praise to different forms of *Siva*.
Mahimna stōttra }

Kālāgni rudra upanishada mantra destructive in object.

Vibhūti-mantram, used with sacred ashes.

Lacshmi, *Nārāyana*, *Aditya*, and various other small *mantras*.—

Some Tamil *védanta* writing, on the back of the 1st leaf; in all 25 leaves.

The greater part of the book is written in the *Nandi nágari*; ruder than *Dēva nágari*; but not so old as the Tibetan form, used in some inscriptions.

The book is long, thin, injured by worms, and breaking.

3. No. 2187. Five tracts containing *mantras*, with some *stōttras*.

1.) *Vrihaspati-griha-stōttra-mantra*, a charm, or spell, named after the planet Jupiter. Some technical words are used, such as *ādi-dēvata*, first deity: *prata-devata* other deity, and *pratyādi-devata* other first gods. *Mantras*, or Cabalistic letters, are written in *yentras*, geometrical figures of various forms, and named after the nine planets. There is an artificial mode of reckoning; the planet itself, the subordinate, or attendant planets, and various relations to other planets. There are many variations with respect to the sun and moon, as being deemed the principal ones. The whole is artificial, and too intricate to be understood without an express, and careful study, which I could not give to it. The whole does not seem to be based on what *Hindus* know of Astronomy; but has modes of reference to magic, with its ceremonies: mazes in which those concerned may lose their way; and into which a passing enquirer may not enter.

2.) *Ashtācshara mantra*, the *Vāishnavā* eight lettered charm *O'm-nā-rā-ya-na-nā-ma-ha*, with details.

3.) *Dhati-Vāmana-stōttra*, praise of the incarnation of *Vishnu*, as a dwarf-giant.

4.) *Dāttatrēya stōttram*, *Vāishnava* in kind; praise of a subordinate impersonation of *Vishnu*, mentioned in the *Bhāgavata*.

5.) *Nārāyana verma*, praise of *Vishnu* taken from the 8th section 8th book of the *Bhāgavatam*. There are a few others: such as the

Hayagrīva, *Ganapati*, and *Gopīla mantras*, they are written as if connected with 5) The whole on 32 leaves complete 1) is written in Canarese letter, but the larger portion, being in *nagari*, is classed here

The entire book is of medium size, injured by worms, with two leaves broken

XII LEXICOGRAPHICAL

1 No 2165 *Nama lingana sassanam* A lexicon known as the *Amra cosha*

By *Amrita Sinha*

This book contains three *Candams*, or sections—the *mulam*, or *slocas* only, without verbal comment

From *sveiga varga* to *ari vega*—complete

„ *bhu* „ *sudra* „

„ *viseshyanigra* to *avraj vega*

The genders of the different nouns, as indicated by the title, are given, e g ten names of *Brahma*, the gender of each one stated

The book is long, of medium thickness, and injured by worms

2 No 2166 *Lingana-sassanam*, the original *slocas*, with a *tīca* or verbal comment the latter by *Pritivīsiara*

The words ending with the vowels *a i u* these three only

The gender of each of such words, whether masculine, feminine, or neuter, stated also *binart ha*, words of two meanings, according to the meaning the gender differs, herein discriminated The consonants from *ka* onwards the genders of nouns ending in consonants stated this list is complete

An appendix of 60 *slocas*, taken from the *kula-sastram* (non honesta) on the qualities, or attributes of the two sexes

The book is short, somewhat thick (104 leaves) and touched by worms

3. No 2266 Two books, both fragments

1.) *Nama lingana-sassanam*

Part of the 3d section from *viseshanigra varga* to *sankirna vega*, these two only, and the last one wants some leaves—31 in all

2) *Sira-stotra*—praise of *Siva*, 58 *slocas*, 8 leaves, it resembles a work by *Sancarācharya* but is doubtful

The entire book is long, thin, and in good order

XIII. LOGICAL.

1. No. 2150. *Prāmāṇa-padadhī*—on the standard, or rule of judgment: prose.

The 1st Chapter complete. The 2d Chapter has only one half. There are several topics of discussion in native logic: one of them regards the authority of the *Vēdas*, as a rule by which other matters are to be tried. This book favors the *Mādhava* School, or ancient *Vaishnara* view, on the subject of *Vedantism*. As far as the contents go, they appear to turn on the proof of the existence of *Istara* (or Deity) in opposition to some who denied the being of a God. The case is argued from existing things, as realities; and according to the *Hindu* logical inference, that smoke implies fire, so the visible creation implies a Creator.

The book being incomplete, it does not enter into the differences with *Smārtas*, and others. The Author's name does not appear; the close of the book being wanting.

The book is rather long, and thin, old, slightly damaged.

2. No. 2155. *Nyāya-retna-tīka*; on logic.

By *Chamu rāja*, a prose comment.

The *Pratyacsha-khandam*, on proof, is complete.

The *Anumāna-khandam*, on doubtful inference, is incomplete.

The logical *padārt'has*, or common places, under which all beings and things, may be arranged are described. Various *vātas*, or discussions are given; treated in the way of *pūrvā-pacsha* or objection, and *siddhantam*, rectification, or answers; settling the question raised. The names of these *rātas* are *yōgitya*, *vyapti*, *upadhi*, *paramarisa*, *art'hapatti*, and *padārt'ha*: the import of which may best appear from notices of other books. This one is long, very thick, and in good order, on 233 leaves, yet unfinished.

3. No. 2156. Sections 1 and 2.

1.) *Tārka bhāṣya*, on logic, the *mūlam*, or original only. By *Kēśava Mīśra*. This is an early book, on the old system of logic: which maintains sixteen *padārt'has*, or common places. The four divisions of logic, or *pratyacsha*, demonstration, *anumāna* inference, *upamāna* comparison, analogy, and *śabda*, word or testimony, are briefly detailed, in the way of objection and reply, on 48 leaves complete.

2.) *Vyākyaṇam*, a comment on the same—only ten leaves, not in regular order; the beginning wanting, a mere fragment.

4. No. 2157. *Tarkha-bhasya-tyākyānam*, a prose commentary on an ancient work, entitled *Tarkha bhāṣya*. By *Akhanda-ānanta-yeti*.

The *mangala vātam*, or discussion whether an author's work should be introduced by panegyrics of others; complete.

The chapter on proof, by evidence, complete.

That on doubtful inference not so, only a little.

This book advocates seven *padarl'has*, or common places; to wit *dravyam*, *gunam*, *kānam*, *samanyam*, *visēṣham*, *sama vāyam*, *abhāvam*; the import of which will elsewhere appear. Details, in the mode of objection and answer.

The book is somewhat long, of medium thickness, old, and somewhat damaged by worms, and *termes*.

5. No. 2158. *Prabhe-dīpica-tyākyānam*, a comment on the *Prabhē dīpica*, in prose. This book has only two *vātas*, or discussions, the *mangala*, and *andhacāra*, complete so far, and discussed by objection, and answer, 22 leaves. Other 5 leaves, in the Telugu letter, contain extraneous matter, *ślōcas* 20—28, on *Rāma* going out to hunt in a forest.

The book is long, thin, touched by insects, and two or three leaves broken.

6. No. 2159. *Prabhākya dīpica-tyākyānam* (otherwise *Prabhē*) comment on a logical work. This copy contains eight *vātas*, or discussions, on the *tarkha-sastra*, prose.

—*Mangala v*: whether panegyrics should preface any work.

—*Andhacāra v*: if light includes darkness, as its negative.

—*Karanata v*: On a First cause.

—*Para sakti v*: On Female energy, or "Nature."

—*Sahaja sakti v*: On co-operating energy in creation.

—*Adiyaya sakti v*:

—*Manōrutā v*:

—*Gnāna karma chaya v*:

} These were passed by.

These discussions are managed by way of *pūrva-pācsha* and *sid-dhantam*, or objection, and reply. The book is long, of medium thickness, on board talipat leaves, has only one cover-board; otherwise in good order.

See β. A, b, XIV for further details on this subject.

XIV MEDICAL

1 No 2146 *Para hūla samīdaya*, *slocas* on medicineBy *Sri natīa Pandita*

- The 1st and 2d *adhīcaras*, chapters of the 8th *candam*, or book
 —*Kaumara tantram*, medical treatment of persons of middle, or advanced age
 —Treatment of women during pregnancy
 —Treatment of very young children, including *chīcatsa* or exorcism
 —On possession, by evil spirits of grown up persons, and on expulsion by exorcism
 —Disorders of the ears, throat, eyes, epileptic fits, disorders of the head, as to eruptions
 —*Bhagandra* and *bahu mūtīa īyati* fistula and *diabetes*, or excessive issues of urine &c food not nourishing, but running to these disorders
 —Diseases *within* the bones —on boils, and other imposthumes, some skin disorders, *megha* (venereal, scrophula &c) eruptions, *crysipelas*
 —Antidotes against all venomous bites, as of a dog, rat, snake &c against a wound by poisoned arrows
 —Mercurial medicines
 The 1st chapter wanting 89 leaves remain

The *Parahita* is a large book, of which this one, contains only a portion It is long of medium thickness, old, on talipat leaves of medium breadth, and in good order

2 No 2217 *Rasa sara-sangraha*—Epitome of medicalsBy *Gangadhara-pandita*

On mercury—bell metal—copper—silver—gold—lead—iron, the mode of purifying, and of calcining these, so as to form *bhasmas*, or powders Their various medicinal qualities

On ratsbane, and white arsenic—on *palacara*, cowries, ginger, pepper—sulphur—vermillion, *vatsa nabha* (poisonous root of sweet flag) on borax, the mode of purifying these only, and thus briefly stated The book has but 12 leaves, and is incomplete It is of medium length, thin, and in good order

NOTE—Manuscripts in the *Grant'ha* letter, and in the Telugu language, are much fuller on this part of native Science.

XV. MERITORIOUS DEVOTION (chiefly *vrata-calpas* various observances, with a view to benefit.)

1 No. 2178. SIX tracts, or sections.

1.) *Dhanā p'hala-vrata calpam*—said to be taken from the *Scanda puranam*—Daily homage from the first Sunday in *Āṣṭini*, to the seventh lunar day of the bright half in *Magha* month, acceptable to *Surya* (the sun) complete.

2.) *Rishi panchami-udyapana calpa*. The *rishi panchami* is an observance by women, on a certain day for many years. This section contains the mode of closing the vow, by the use of a pot of water, with various gifts incomplete.

3.) *Kēdara vrata*. This is a *nomba*, or penitential observance for 21 years, directed to *Art'ha nāthesvara*, a form of *Śiva* and *Parvati*, complete.

4.) *Saṁ trayodasī* from the *Scanda puranam*.

This observance takes place when the thirteenth lunar day of the bright half in the month *Kartika* falls on a Saturday—directed to *Mahesvara*, complete.

5.) *Dūrḡa-puja*, or *sakti-puja*, directed to *Śiva's* consort, in her warlike form—incomplete.

The following is in the Telugu letter.

6.) *Sri Rama-navamī nīrṇayam-slocas*.

The birth-day of *Rama*, on the 9th day of the *Chaitra* month, cleared of doubts: and its ceremonies defined.

Bhagavat gīta mahatmyam pīṭhica; slocas.

The *pīṭhica* is a sort of preface, before the *gīta*; to explain its consequence, or importance. The entire book is of medium length, thin, and damaged by termites at the edges

2. No. 2179. Sect. 2. *Sōma vāra vrata*.

An observance, on a Monday, used in the homage paid to *'Uma* and *Mahēsvara*.

—*Balāditya-vratam*—an observance directed to the sun, and to *Nārāyaṇa*, as considered to reside therein.

[The use of *Bal* (or *Beḥ*) as an epithet of the sun merits notice.] This last piece is incomplete.

The entire book is of medium size, without boards, one leaf broken, others gnawed at the ends

3 No 2183 Five *Vrata calpas*

- 1) *Sratana diadasi vrata calpam* The benefit of an observance on the twelfth lunar day in the month *Sratana* from the *Bhavish hottara puranam*—complete
- 2) *Dhana phala vrata calpam*—said to be from the *Padma puranam* a giving ten kinds of produce also homage to the sun, complete
- 3) *Sratana sanivara vrata calpam* from the *Bhavishcottara puranam* benefit of homage to *Sanivara* or Saturn, on a Saturday, in *Sratana* month, complete
- 4) *Soma vava vrata calpam*, *Mantras* and mode of homage to *Siva*, on Mondays, with benefit accruing
- 5) *Dasa phala vrata calpam*—offering ten kinds of fruits on the birth day of *Krishna*, to *Devaki Bala Rama*, and *Krishna*, complete

The book is long, thin, old, and very much damaged by breaking

4 No 2189 Various observances

- 1) *Bali harana-pracuram*, homas or fire offerings to propitiate household gods
- 2) The *mantras*, used in the *Maha navami*, or nine days festival to *Durga*, when homage is paid to weapons, and implements
- 3) *Shemipuja* homage rendered to the *vanni* tree, sacred to Saturn used on the *Vijaya dasami* by *Brahmans*, at the close of the *nava ratra*
- 4) *Rishi panchami vrata calpam*—the ceremony with its benefits
- 5) *Rishi panchami-udyapana vidhi*, ceremony at the close of the *rishi-panchami*
- 6) *Ananta vrata udyapanam*—ceremony at the close of an observation directed to *Vishnu*, this is incomplete
- 7) *Jayanti-calpa*, homage on the birth-day of *Krishna*, falling on the eighth lunar day of the dark half, in the asterism *Rohini*, in *Sravana* month
- 8) *Pratidyamanaya vidhi*—a ceremony propitiatory of *Vishnu*, relating to the *chandrayana*—incomplete
- 9) *Dhana phala vrata calpam* A ceremony to the sun, and to *Narayana*, to get wealth, or corn

- 10) *Śnā rātri vrata calpam*, a ceremony relative to the special night of *Śnā*
- 11) *Māha sankalpam*, a record, on a father giving his daughter in marriage, with the form of words used a kind of benediction
- 12) *Gṛhachāra vidhi* homage as an expiation to the nine planets
The book is of medium size, and slightly injured

5 No 2194 *Pūja vidhas with calpas*

Modes of homage and benefits thence expected

- 1) *Kālīka pūja* The *mantra* and ritual used in worshipping all kinds of weapons, and implements on the *Māha nārami* or nine days festival to *Durgā* on 5 leaves complete
- 2) *Soma vāra vrata udyapanam* related by *Nandi* to *Sanatcumara*, as recorded in the *Māhesvara pūja vidhanam* The observance, closing a series of ceremonies on Mondays directed to *Śnā* 3 leaves
- 3) *Vinayaka vrata calpa*—two copies, one from the *Bhāviśhottara-purānam*, the other from the *Scānda purānam* ceremonial observances to *Gāṇēśa* on 12 leaves
- 4) *Purīṣha sūcta archāna vidhi* A description of *Viśhnu*, and mode of homage to him founded on an *upaniṣhada* of the *Vedas*, on 4 leaves
- 5) Telugu letter on 7 leaves *Mantras* used in worship of the Sun, and *Narāyaṇa* Also a tale exemplifying the advantage of fasting &c on new moon days, which occur on Mondays

The leaves of this book are of different lengths, it is thin, and injured by insects

6 No 2197 *Vrata calpas*

- 1) *Ananta vrata calpa*—from the *Bhāviśhottara purānam*
A votive offering to *Viśhnu* with the *udyapanam*, or closing ceremony, which may be at the end of many years
- 2) *Dasā phala vrata calpa* from the *Scānda purānam*
A giving ten kinds of fruit, with other observances, on the birthday of *Kṛṣhṇa*
- 3) *Rishi panchami vrata udyapana calpa*, from the *Brahmandapurānam* Ceremonial observances to the seven *rishis*, using seven pots of water, offerings by women for the removal of sins, and attainment of any desired object

- 4.) *Kédára vrata calpam*, from the *Scanda purānam*.

A ceremony connected with homage to *Art'hanésvari*, a form of *Siva* and *Parvati*.

- 5.) *Sōma-ratya amarāśya*, with *udyāpanam* from the *Bhavishóttara purānam*. A walking round the *Asvatthi*, or *arasu* tree, on Monday; if that be the new moon day.

- 6.) *Vatta sávitri calpam*—two copies from the *Scanda purānam*. A ceremony under the *Vatta*, or *ala* tree (*fic. reli.*) directed to *Sāvitri*, or *Sarasvati* and *Brahma*.

- 7.) *Kadali-vratam*, with *udyāpanam*. A ceremony on the 10th lunar day of the bright half in *Bhadra-pada* month, in a grove, or forest of *kadali* bushes; directed to *Sancara* and *Parvati*.

- 8.) *Scasticā-vratam*—from the *Bhavishóttara purānam* homage to *Vishnu*, between the lunar months *As'hádha*, and *Asriya*.

- 9.) *Siva rátri vrata calpam*, from the *Linga purānam*, the *udyāpanam* or close from the *Scanda purānam*; connected with the *Sancara puja* or homage to *Siva*, on the night of *Siva*: it falls on the dark half, fourteenth lunar day, in *Mugha* month.

- 10.) *'Eca dasi vratam*—from the *Vishnu-dharmottara*, or latter part of the *Vishnu purānam*; on the great and general fast on the 11th lunar day, every fortnight.

- 11.) Sundry matters.

A tale on the benefits of offering a hundred thousand lights. The homage on the *Rishi-panchami* as above; close of the offering of a lac of sprigs of *túlasi* or sweet basil; on rolling round any place a thousand times; on the gift of torches, on the occurrence of the winter solstice. The *Vaicon'ha chatúrdasi vratam* an observance to *Siva*, as *Visva-nát'ha* at the end of the *Kartikeya* festival; narrated by *Vishnu* to *Lacshmi*. The *dadasi manji* instruction to a disciple by *Sancaráchárya*, ascetic in kind, and with a view to beatitude.

All the tracts, or pieces in this book are complete, on ninety leaves. The composition is various; but includes *slócas*, and *mantras*.

The book is of medium size, touched by insects, and some leaves broken, or gnawed at the ends.

7. No. 2263. Chiefly *vrata calpas*.

- 1.) *Dasa p'hala vrata calpam* from the *Bhavishóttara purānam*. Benefits of offering ten kinds of fruits on *Krishna's* birth-day.

- 2) *Gopadma vratam*, from the *Padma puranam*, an observance in homage paid to *Krishna* with lotus flowers, by women
- 3) *Rishi-panchami-vrata calpa*, with its *udyapanam*, or closing ceremony.
- 4) *Sruti shlokas saddha garbhini pati*, traditional distichs on the proper deportment of the husband of a pregnant woman
- 5) *Zantis*, or expiatory ceremonies to remove the evil consequent to a first menstruation, occurring on the lunar days *purvap halguna*, *magha*, *vyatipata*, *vindruti*, *ushanadi*
- 6) A *prayaschit* or expiation, if the cord tied on the arm during the continuance of the *Ananta-vratam* happen to be lost
- 7) *Bali pratihana mantram*, charm with offering of boiled rice to *Indra*, and other guardians of the eight points
- 8) On making homage to a lac of earthen *lingas* from the *Linga puranam*
- 9) A ceremony when putting on, or renewing the sacred thread, the *aram avuttam*
- 10) The observance of offering a hundred thousand lights, from the *Brahmanda puranam*

The above tracts are complete, on 78 leaves

The book is short, of medium thickness, on narrow talipat leaves, and in good order

- 8 No 2265 *Vrata calpas*, eight of them complete, and a few others not so

- 1) *Dhana phala vrata calpa*, two copies from the *Bharishottara puranam*, homage to *Surya*, or the Sun as *Narayana*, one of the two copies is in the Telugu letter
- 2) *Jayanti ashtami vrata calpa*, from the *Scanda puranam* (sic dictur) ceremonies on *Krishna's* birth day, with benefits
- 3) *Siddha Vinayaka vrata calpam*, from the *Bharishottara puranam*, homage, with beneficial observances, to *Ganesa*
- 4) *Gopadma vrata udjapanam*, mode of closing observances to *Krishna* by women, with the use of lotus flowers
- 5) *Rishi panchami vrata calpa*, beneficial observances, directed to the seven *rishis*, by women
- 6) *Budha-ashtami vrata calpam*, from the *Ishnu puranam*, beneficial observances, directed to the planet Mercury

- 7.) *Vana Lacshmi vrata calpam*, observances to *Lacshmi*, for prosperity.
- 8.) '*Uma-Mahésvara-vrata calpam*—from the *Scānda purānam*; observances directed to *Sita*, and *Parvati*—so far complete: the following incomplete.

—*Gāuri vrata calpam*, observance to *Parvati*.

—'*Ananta vrata calpam*, to *Vishnu*.

—*Tulasi padma vratam*, to *Krishna*.

—*Dasa p'hala vratam*, to *Krishna*.

—*Rāma jayanti pūja*—to *Rāma*, a leaf or two.

The book is of medium size—the part written in Telugu is alone damaged by worms.

XVI. MIMAMSA, OR PANCHA RATRAM, OR RITUAL.

1. No. 2101. Three subjects.

- 1.) *Udaca śānti*—water expiation.

By *Bhūdayana*—complete.

A ceremony for consecrating water, and sprinkling it about a house, or other places: in order to prevent any untimely death.

- 2.) No title, fragment of eight leaves, containing a *mantra*, called *rudra-pūrva*, for consecrating water in a pot or vessel, placed on rice, and closed at the top by a cocoanut, or mangoe-fruit—may be a continuance of 1). Water, so prepared, is used in a great variety of purificatory ceremonies.

- 3.) *Yāga krama*, order, or mode of sacrifice; four leaves Telugu letter, incomplete. The three pieces are said to be extracts from the *yajūr veda*.

The book is long, thin, and slightly touched by insects.

2. No. 2105. Two subjects, both on obsequies.

- 1.) '*Pāitru mēdhica-vidhihi*, various *prayaschits* in cases of violent, or unnatural death.

The ceremonies of this kind are

—For those who have sustained an evil death.

—For a youth before he has assumed the sacerdotal thread.

—For a young woman unmarried.

—For one who has not been heard of for a length of time; and is supposed to be dead.

- For any one found drowned.
 - For any one deceased by the bite of a snake
 - For one who has died while the Sun is in the southern hemisphere, at night, and in the lunar dark fortnight; a *zanti* in this case.
 - For any one^{*} struck by lightning.
 - For one killed by an ox, a tiger, or the like.
 - For a woman who died in childbirth; or who died in the time of menstruation; or who died when in a state of pregnancy.
 - For a widower, or otherwise an unmarried man; and also for a widow.
 - For a *sahagamanam*, or a widow on burning with the body of her husband.
 - For any one who died in a distant town.
 - For any one killed by the sword.
 - For any one killed by fire.
 - For any one who poisoned his, or herself. In every such case a ceremony is required, before the body is otherwise disposed of, or at least, when practicable. 1.) is complete.
- 2.) *Brahma mēdha-vidhi*—mode of obsequies.
- The rites used after the cremation of the body; the use of *sesame* with water; a garment with water.
 - Mode of con cremation of dead husband and live-widow; *sahagamanam*.
 - Mode used if husband and wife both die—at the same time; the ceremony for both together, termed *anugamanam*.
 - If a woman die within ten days after the death of her husband, the ceremony used.
 - Ceremony on the first annual commemoration of any one's death.
 - If a new moon day occur within the twelve days of funereal rites; how to be observed.
 - If the stone, which is used to represent the deceased in these ceremonies, be lost, the whole must be gone over again.
 - On the offering of the *pinda*, or ball of food.
 - The ceremony of the tenth day.

—The observance of the eleventh day, termed *másica*, subject to some interruption.

—Other matter on the 16th and 11th days, *sráddhas*; but the matter is left unfinished at the end. .

The book is somewhat long, and of medium thickness, much damaged at one end.

3. No. 2108. *Vēdant'ha pracāsa*—sense of the *Vēdas* illustrated—prose form.

By *Sáyana áchúrya*.

An explanation of the *purvóttara Mimámsa*; or ritual, and *metaphysical* interpretations.

The *púrva*, or older portion, is ascribed to *Jaimini muni*; of which this book is merely a *sangraha*, or abridgment. The *uttara*, or later portion, is ascribed to *Vyása*, and forms the foundation of the *Vēdāntam*.

In this book the *púrva bhāgam* or first part is complete: the *uttara bhāgam* or latter part has only as far as the 2d *khandam*.

The book contains 108 leaves, incomplete; rather long, thick, in good order.

4. No. 2112. Twelve tracts, or subjects.

1.) *Kṛitu prayaschita-prayógam*. The mode of expiation by sacrifice; prose with *mantras*, complete.

2.) *Agni stóma prayóga*, mode of offering by fire, with the *mantras* used, complete.

3.) *Bṛihada prushta prayóga*—another mode of burnt offering, complete.

4.) *Shódasi samast'ha*, the same in varied forms complete.

5.) *Vajū-paya-kṛita prayógam*, a mode of sacrifice; complete.

6.) *Mādhyaṇḍina-savunam*, on sacrifice at noon day, complete.

7.) *Adi-rátram*, a sacrifice at midnight, or far advanced in the night.

8.) *Sarva purushtattu pōr-yamam* a mode of sacrifice, with the *mantras* used; complete.

9.) *Yagnya vidhi*, mode of sacrifice as to preparation; but without the *mantras* used at the time of sacrifice, complete.

10.) *Siddhi Vinayaca-vrata calpam*.

Homage, with *mantras*, to *Garésa*; with its benefit, complete.

11.) *Śārna Guñi-ratam*—a fast in honor of a form of *Purāṇi*.

These two last are said to be from the *Scānda-puranam*; they might be taken out as a distinct book, and classed under XV; but as being only a small portion, they remain here for the present.

12.) *Bali spavamana*, on ascetism, and some ritual ceremonies; incomplete.

The book contains 203 leaves, is rather long, and thick; touched by insects; and otherwise damaged.

5. No. 2151. *Sarva-devata-pratish'ta-sara sangraha* the essence in epitome (or quintessence) of the consecration of all deities (images). On the ritual of consecrating images of *Sua*, *Brahma*, *Vishnu*, *Sūrya*, and all other gods. The mode of forming the fire-pits, and making the *homas* or burnt offerings; and the mode of treating the images. The *mantras*, or formulae for purification, and the *prayaschit*, or expiation, in cases of defect. The *homas* to *diepalacas*, or guardians of the eight points. The *snabana vidhi*, or washing after the images have been consecrated, to obviate any unintentional defect; as also a mode of obviating any oversight by hierophants, in any prescribed services by *puja* offerings of melted butter, fruits &c. The *mantras* are accompanied with prose explanations, otherwise brief; complete on 23 leaves. The book is rather long, thin, and in good order.

6. No. 2168. *Asvalayana-pūria prayōga*.

The *vrishot sarga*. This copy wants the *sutras*, or portions of the *vedas*, see (2170,) and has both *mantras* or prayer, and *homas* or mode of fire-offering, on the following subjects; *duribhāri agni-hōma*—fire-offering, on a second marriage.

Ceremony on a *Brahmachāri* breaking his student's celibate, preparatory to marriage.

Ceremony consequent to pregnancy, others in the fifth and eighth months - on giving the child a name on first feeding it - a fire offering for removing evil from a child when it is three years old—first shaving the head - fire offering on assuming the sacred thread—*agnēya vrata*, a ceremony by a *Brahmachāri* before marriage *Gāutama vrata hōma* another one by the same—a fire-offering as an expiation for the sin of breaking the vow of *Brahmachāri*—fire-offering at the time of marriage - fire-offering on entering a house for the first time—a fire-offering used at the time of the first contract for marriage, or betrothal - fire-offering on commencing to be a disciple—the closing fire-offering on a marriage. The *ankurāpanam* or sowing different kinds of seeds at the first opening of marriage rites a fire-offering on doing so. *Archa viraḥa* fire-offering, and ceremony on the occasion of a third, or fourth marriage of the same man a fire-offering used on marking the body with the *Vāishnava* tokens complete, on 122 leaves, 2 or 3 small ones in the midst

The book is of medium length, rather thick, and in good condition.

7. No. 2169. '*Asvalāyana pātru medhica vidhānam*, funeral ceremonies.

By Yalla Bhatta—a commentary; the original *sutras* are first given.

- 1.) *Mṛta samskāra prayōga*—prescribed mode of funeral.
- 2.) *Durmarana prayaschita*—expiation on an ill death, or as performed when any one has lost caste, and is treated as if legally dead.
- 3.) *Narāyana bali*—an offering on the 14th day after death of a *San-niyasi*.
- 4.) *Dur mṛta prayōgam*—funereal on evil death.
- 5.) *Agni nirnaya*—making a sacrificial fire for any helpless person.
- 6.) *Anādita agni*—perpetual household-fire.
- 7.) *Silā pinda*—stone-ball, to represent one deceased.
- 8.) *Tilōtaca*—water with sesame seed.

The foregoing contain only directions—the *mantras*, and *tantras*, or prayers and rituals follow.

—*Dēsānta mṛtasya*—death of a pilgrim.

—*Anugamana vidhi*—when husband and wife are burnt together.

—*Anubandina* and *Canya*—youth, and virgin.

—*Brahmachari*—young celibate Brahman.

—*Garbhini*—pregnant woman.

—*Rajasvali*—woman dying when in menstruation.

—*Agni nashita prayaschit*—expiation if household fire go out.

—*Agni devaryam*—formule, as to burning two wives, with a dead husband.

—mode of burning the bodies of persons deceased either by drowning or fire.

—gathering up the bones—covering the dead body.

The *sapinda* or ball of food—stamping a representative with mark of a bullock, and sending him away—also *Srāddha*, as an annual commemoration.

Other book.

—*Gatta sraddham*—funeral ceremony for one considered to be legally dead.

—*Atma sanniyasa*—prompt making any one a *sanniyasi*, at the point of death.

—*Yeti-samsaram*—burying, or burning the body of an ascetic with salt under, and over it.

The book is complete on 130 leaves, of medium length and thick, in good order, till near the end, where some leaves are broken, and pieces only remain.

8. No. 2170. *Asvaláyana Gryhiya*.

One book in two parts, prose in four *adhyayas*, or chapters.

The 1st part contains *sūtras* or brief sententious verses, giving instructions as to what is needful to be done on various domestic occasions, as marriage; *pumsa vanam*, and *simāntam*, two ceremonies as to a pregnant woman—on the birth of a child; on naming it—first feeding—shaving—putting on the sacred thread—and also the *apara*, or ceremonies consequent to death—the offering of food to ancestors and other parts of those ceremonies to the end of the 12th day. The 2d part contains the *mantras* proper to be used on such occasions; but without the *homas* or fire-offerings, and connected *mantras* the two taken together form the complete ritual of such services.

As to marriage in particular, the form of *Sankalpa* is given; that is the making a special record, as to year, month, day, lunar asterism, &c. and a few *mangala ślokas*, or epithalamia, proper to be chanted on such occasions.

The book is short, of medium thickness, containing 80 broad talipat leaves, and some blank ones, in good order.

9. No. 2171. *Paitri-medhaca-karmam*.

On funeral rites. The *apara khandam* in the shape of *mantras*, for the several occasions—*prēta carmam*—mode of proceeding as to the body: with included matters, that are left incomplete. Others are —*Dahanam*—the burning.

—*Hasi sancháyanam*—gathering the bones.

—*Nitya-carmam*—daily ceremony.

—*Dasahā tantra*—the 10th day's ceremony.

—*Vrishózayana*—putting the brand of the *chank* and *chakra* on a bullock, and sending it away to represent the deceased.

—*Ecahā*—the fire-offering on the 11th day.

—*Sapinda-karana*—eating the ball of food, as an offering to ancestors.

—*Prat'hana masica*—commemoration of the day, on every month, till one year is ended.

The book is of medium size, old, and much injured by worms, and breaking off at one end.

10.—No. 2172. *Asvaláyana*, various rites, *Smárta dípica*, as observed by *Smartas*; in the manner of *sútras*, or short sentences.

- 1.) *Púrva vidhi*, on auspicious events, as the fire offering on a daughter arriving at maturity; and the morning and evening fire offering on all auspicious ceremonies—*punya rasanam* the cleansing of a place before any ritual ceremony is performed there—the fire offering to propitiate the household god, the day before a marriage, or any like ceremony. The *Tantra*, or ritual, as to the following ceremonies—on pregnancy—in the 4th and 6th or 8th months—at birth of a child—on giving it a name—on first feeding—on shaving the head—first beginning with the alphabet—putting on the sacred thread.

Ceremonies as to the order of *Brahmachari*, or celibate students; also the various modes of ritual at marriages.

—*Dwibhari-agni* fire offering on taking a second wife; also for a third, or fourth wife.

The *tantra*, or ritual only, as used by *Brahmans* in the above rites.

- 2.) The various *mantras* used in all the above cases: these are *quasi* prayers, and the *tantras* the rubrics; but without the *hómas*, or fire-offerings.

Besides these there are a few other special cases; as *ankurápanam* seed sown on auspicious ceremonies—*punah-santánam*, lighting the second sacrificial fire, with a second wife—and *mudhu-puskam*, eating sweetmeats, on taking the sacred thread. The *vivaha-hóma* or fire offering at the time of marriage, the only one in this book: an appointed expiation in the case of the sacrificial fire becoming lost, or extinguished: so far complete.

- 3.) The *kalyána chárnica*, the mode of fixing the exact dates (*sankalpam*) at the solemnization of a wedding. Also the *sankalpam* of the *navagriha zánti*, or date when the nine planets were rendered propitious, at a marriage ceremony.

So far the contents relate to the *púrva-vidhi*, or auspicious rites.

- 4.) *Apara vidhi*—on smaller leaves. Funereal rites, according to the *Smárta* mode.

Juat kala prayaschitam—an expiation used when any one is at the point of death—at the same time an expiation should the circumstance occur under any unfavorable aspect of planets, as, for example, if on the dark half of the lunar month, when the sun is in the Southern hemisphere

All the included ceremonies, from the burning of the body down to sending away a bullock bearing away the sins of the deceased, and to the eating the *sapinda*, or ball of food, first offered to ancestors. The details are found in other notices

5) *Aūpasanam prayaschitam* expiation for defect of attention by husband, and wife, to the sacrificial household fire

—*Sandhya vandana nakruta*—expiation for defect in morning, noon, or evening devotion

—*Sutika loma prayoga*—to remove any ceremonial uncleanness, by death of relatives

—*Apadkala kartavya dina homa*—fire offering in time of evil, or of trouble

—*Pacsha homa*—fire offering for dark, and bright halves of the moon's course

—*Paravasa homa*—fire offering on removing to another house

—*Ubastanam*, a *mantra* or formule relating to the Sun

And a few *mangala stottras*, or epithalamas, in the Mahratta language

The book is short, thick, and touched by worms

11 No 2173 *Apara kriya prajoga*, practice observed on funereal occasions said to contain *mantras* from the *Rig veda*, and to be according to *Smarta* usage on the tenth day's observances

—The *nava sraddha*, at the time of any one's decease

—*Prat hama masica vidhanam*—the first monthly commemoration

—*Vrisha utsa gamana vidhi*—branding a bullock and then sending it away, to bear off the sins of the deceased

—*Garbhini samascaram*, the ceremony used if a woman die being pregnant

—*Sanjayana vidhi*—gathering the bones on the second day, and sprinkling them with milk

—*Idhava prayaschitam*—expiation on the death of a widow

—*puruṣa sarva prayaschitam*—to remove all the sins of a deceased man.

—*śrāsam prayaschitam*—on the death of a married wife, expiation.

—*śhódasa māsica vidhi*—ceremonies during sixteen months, from the time of decease.

Other parts wanting, as the leaves are gone: 38 remain, 11 are deficient in various places.

The book is short, of medium thickness, old, but in good order.

12. No. 2171. '*Asvalāyana gruhiya*; four *ādhyāyas* or chapters—incomplete, prose form, in part.

1.) On marriage rites, and downwards to the ceremonial of funerals, briefly stated in *sūtras*, or sententious verses; rules for the performance of the marriage fire-offering; on assuming the sacerdotal thread; and others, in course, as far as to the *vrishōsanjayana* or sending away a branded bull, loaded with the sins of the deceased.

2.) '*Asvalāyana gruhica lārica*; *ślokas*, notes, or annotations on the above *sūtras*, amplifying and explaining them—two chapters are complete, the third not so.

—*stālī vahagan*, or betrothing—a propitiatory ceremony to their tutelary god, with other ceremonies down to the *vrishōgamana* as above, and *śapinda karanam*, or offering of a ball of food. The *pūrva* and *apara carma*, or auspicious, and funereal rites, when and how to be performed—both as to *mantras* or prayers, and as to ritual, or practice.

The book is of medium length, rather thick, old, and very much damaged by two kinds of insects.

13. No. 2175. *Asvalāyana ucta*, on auspicious ceremonies, according to the *Śmarta ritual*; *mantras*, or prayers; *tantras* or rubrics, *homas* or fire-offerings; complete.

Sūdharana stasti vajana ridhiki—modes of cleansing all needful vessels &c., previous to other ceremonies.

—*Nānta ridhi*, ceremonies to a household god.

—*Brahmachāra vrata*; to release a young celibate Brahman from his vow, before his marrying.

—*Canya varanam*; on marrying a virgin.

—*Pāni grahana homa*, fire-offering when the pair join their hands.

—*Chaturdha hōma*—fire-offering on the 4th day after marriage, closing the ritual.

- Aûpâsana st'hâla pâka vidhi*, a ceremony for newly married people, at new and full moons, in the evening.
- Graha yagnyam*, fire-offering in the house, to the planets.
- Pumsa vanam*—ceremony when a wife has been from three to six months pregnant, with the other usual ceremonies (sixteen in all) down to the *ubanâinam*, or putting on the sacred thread. On the foregoing subjects this book contains the *sûtras* only, without any comment, or paraphrase. One chapter on *mantras*, or prayers; the whole complete.

Miscellaneous matters are

- Brahma yagnya*, an offering so named: that is, a ceremony of daily use by *rishis* &c.
- Patru terpanam*, commemoration of ancestors.
- Vâishva deva*, a daily offering.
- Ancurapanâ*, sowing various seeds at marriage, and festival times, for divination, leaves 1 to 110 large; and 1—18 contain bits of *upanishadas*, small, without any names.

The book is long, rather thick, old, and injured by worms, and very much by *termites* at one side end.

14. No. 2181. *Râmarchanam*—*Râma's* ritual. The mode of homage by *yôgis*, or ascetics, rendered to *Râma* and *Sita*; containing prayers and rubrics, complete, on five leaves. The book is long, and very much damaged by worms.

15. No. 2192. The two first sections.

1.) *Smṛiti sara sangraha, ślokas*.

The substance of the *Vêdas* briefly stated; and also the bearing of similar matters in the *purânas* and extracts from *Dharma sâstras*, or law-books—the whole relating to the daily duties and ceremonies, of common observance: as *Haritasma*, or 11th lunar day, and *Srâvana dvâdasi* 12th lunar day in the month *Srâvana*. Also on funeral rites, and on improper places for eating. *Vâishnava srêṣṭham* or the excellency of the *Vâishnava* credence. On anointing with oil in bathing: and observances commemorative of ancestors. Modes of *pûja* or homage. On what days it is not proper to make a meal at night. On the *aûbâsanam*, or daily fire-offering by households. The *fas* and *nefas*, or what is right and wrong, in every case, is set down in its place.

2.) *Nava graha-mangalâshtacam*, *mantras* or prayers to the nine planets. *Shôdasa muha dhâna vivaranam*—detail of sixteen special gifts: as a virgin in marriage, a cow, gold, land, &c.

The things which are improper to be done, by a pregnant woman. On bathing, and repeating the *Gayatri* at twilight, or dawn. Benefit resulting from the use of the *Gayatri*. Benefit of hearing *purāṇas* read, and *ūrdhva-pundra vidhi* or mode of putting on the *Vaiṣṇava* forehead mark.

The book is of medium size, and slightly injured by insects.

16. No. 2196. *Pancha-rātram*; rituals, *ślōcas*. This work has nine *adhyāyas* or chapters of the middle of some larger book: but they are not placed in regular order.

—*Vāsu dēvi vivāham*—marriage of the god and goddess, in *Vaiṣṇava* fane.

—*Jirnodharanam*, mode of repairing broken, or damaged images.

—*Vāhana hinadōsham*, if any one of the vehicles become damaged, great evil results; affecting the whole town.

—*Vāhana pratish'ta prayōgam*, practice as to consecrating a new vehicle.

—*Teppōtsavam*, festival of the raft.

—*Nitya hāmya utsavam*, daily recurring ceremonies of homage to the god and goddess.

—*Sāmprōcshanan*, cleansing the fane from impurities.

—*Toyya utsavam*, cleansing a thousand vessels; an affair at the close of great festivals.

—*Alaya udhāram*, mode of repairing the fane; and one stanza containing a Brahmanical mode of benediction, with a Telugu explanation: 17 leaves are in *nāgarī*, and 46 in Telugu letter.

The book is rather long, of medium thickness, and slightly damaged.

17. No. 2205. Two first sections.

1.) *Tantra-sāra pūjādhyāya*, *ślōcas*.

By *Ananta tīrt'ha Bhagavat padāchārya*.

Rules for the daily worship of *Hari* or *Vishnu* complete.

2.) *Pit'ha pūja* homage to the seat of the image, or to the altar, mode of a daily service to *Vishnu*, whether in a house, a *Mantapa*, or a fane, by the use of a *sālagrama*, or petrified shell.

The book is of medium length, and thin, in good order.

18. No. 2240. Section 2, *Prayōga vidhāna* ritual practices.

—*Agni hotra pūja*, fire offering, with homage.

—*Punar saṇḍanam*, renewing the sacred fire, on a second marriage.

jects, as specified below : in confirmation, or illustration of particular views, or opinions, as to those subjects : that is to say,

- Snana vidhi*, - - - - mode of bathing.
- tripun'a*, „ - - - - „ of putting on ashes
- aûbasana* „ - - - - „ daily household fire offerings, morning and evening.
- prathana sandhya*, - - evening and morning prayers, or *mantras*, by *Brahmans*.
- gayatri ar'ha*, - - - meaning of the *gayatri*, as a *mantra* or prayer.
- japa padadhi*, - - - chapter on muttered prayer.
- homa vidhi*, - - - - mode of fire offerings.
- dravya sudhi*, - - - - cleansing of utensils.
- grîma zanti*, - - - - for averting evils from any township.
- margasiras archana*, - ritual service in the month *Margasiras*.
- madhyânusnana sandhya* - bathing with homage at noon day.
- natela vishayam*, - - - what things are proper to be offered to an idol—what not so.
- tulasi harana*, - - - mode of preparing and bringing sweet basil as an offering.

On all the above points, the various authorities as opinions are given, by extracts, complete 103 leaves.

On six other leaves *Grant'ha* letter-prose *Mâdhva-vêdânta*—on the system of *Mâdhva* as opposed to the *Smartas*.

The book is long, somewhat thick, and slightly touched by insects.

20. No. 2256. *Pancha râtram*, on rituals, *slôcas*.

The chapters do not occur in regular order :

Chap 1. *Rat'ha pratish't'ha vidhi*—mode of consecrating the festival car.

Chap. 2 *Dics'ha vidhi*—bathing, and other initiatory ceremonies, before any one can minister in the temple.

Chap 6 *Graha archana shôdasa pûja vidhânâam*, sixteen modes of household ceremonies, on the consecration of a tutelary god ; placing it in a shrine, bathing it &c.

Chap. 7 *Mandalârâdhana vidhi*—a ceremony that lasts forty days, its modes.

Chap 24th. *Mudra-vidhi*. In *Vaishnava* fanes it is customary to take off the stamped impression of the open hand of the image : this is then taken home by votaries, and worshipped in their houses manner described

So many chapters only—the work is incomplete on 42 leaves.

The book is of medium size, and in tolerable order.

XVII. MINERAL CONCHOLOGY.

No. 2137. *Sāla grāma mahātmyam*.

Delivered originally by *Vishnu* to *Garuda*, and then by *Brahma* to *Nārēda*.

Description of these (*sāla*) petrified shells.

The difference of the *chacras*, or number of spirals. Each shell has its *murti*, or divine form; denominated according to the number of its spirals. The influence, or benefit conveyed by the different *murtis*. The mode of *pūja*, or homage to these, in the house of the devotee. The benefit of giving these shells in charity; what good will result in each case of gift. See *Grant'ha* section, for further notices. β. b. XVII.

XVIII. MISCELLANEOUS.

1. No. 2103. Eight subjects.

1.) *Mahā nāvami vratam*; this vow is an expiation for any fault that may have occurred during the life of a celibate young Brahman, after putting on the sacred thread till marriage: prayer and ritual.

2.) *Asvalāyana vidhi vivāha prakarna*

Section on the marriage ceremony; prayer and ritual.

3.) *Agnihotra vidhi*, mode of offering by fire: no beginning, or ending.

4.) *Sayam prat'hasa aupāsanam*, daily fire-offering by husband and wife, in the house: prayer and ritual.

5.) *Simanta prakarna*, the ceremony on the 6th or 8th month of pregnancy, incomplete.

6.) *Vāra Lacshmi vṛata calpam*, said to be from the *scanda purānam*; a fast, with its benefit. For prosperity; directed to the gift bestowing *Lacshmi*: incomplete.

7.) *Ananta vṛata calpam*, complete; fast directed to *Vishnu*; with its benefit.

8.) *Tarkha sastra*, logic.

The old system, proves the reality of 16 *padart'has*, or general categories.

The book is of medium size, old, the leaves not of equal lengths; and some of them damaged.

2. No. 2119. Four subjects.

1) *Maha bhārata tatparya nūnayam*By *Ananta tīrt ha*, *śloca*s

The 1st, 2d, 3d and 10th *adhyayas*—these four complete, and of the 11th as far as the 34th *śloca*. The contents a descriptive summary of the *Bhārata*m, briefly given, and selecting special events, or circumstances not the entire series in detail

2) The same subject, a sort of memorandum, as to the 31 chapters each one having only the beginning, and ending *śloca*s, or 2 in each chapter. The 32d chapter is full, and complete to the end of the book3) *Sri Kṛṣṇa maha nāmat*, on the nine days festival, in honor of *Kṛṣṇa*By *Ananta tīrt ha*

Should be 224 *śloca*s but from 105 to 175—70 *śloca*s are wanting

Harī mahīma, the glory of *Vishnu* the votary who constantly thinks of him, will not undergo any future births

4) Various subjects

—*Madhī ashtacam*—8 *śloca*s, in praise of *Vishnu* complete,—*Vandana vidhanam* The homage to be rendered to *Vishnu* by *āchār-yas* or or hierophants, as his special servants, complete,—*Pranava calpan* benefit of using the *mantram* *O'm*—*Sadacharīya smṛti*—mode of always maintaining a reverent, or devotional state of mind

These also by '*Ananta tīrt ha* the book would appear to be a collection of his works, on 43 leaves in all

The book is long, thin, and old, touched by insects, some leaves broken, and a little gnawed by rats, on one side

3 No 2156 Third section

1) *The Rāmāyana*, *bala candam*, or opening portion, on the early life of *Rama*, only the 1st *sarga* and wanting one leaf at the end, an abridgement of the original2) *Ramashṭōttra sata nama stōttra*, praise of *Rama*, by 108 names said to be from the *Padma puranam*

The whole of this section is on 10 leaves

4 No 2167 Four subjects

1) *Pravara*, on affinity, two chapters in prose, complete, from the *dhana candam* of the *Hemadriyam*, a book so named, from its

author. On examination made, before marriage, into the relative affinity of the parties, as to *gōtra* tribe, *kula* family; these must be equal, not one inferior to the other; *pravara*, or whether related to 3, 5, or 7 *rishis* by descent; a matter connected with tribe.

2.) *Grahāditya vidhi*, a mode of ceremony. By *Hemadri*.

Intended to propitiate the nine planets, by *hōma*, fire-offering, *dhana*-gift, *zānti* averting evil: *arghya-pūja*, homage by pouring out water; complete

3.) *Chāndrayanasya pratyamna vidhi*.

A ceremony pleasing to *Vishnu*, and expiatory as regards *Brahmans*. It consists in the gift of a cow; bathing in a river; giving food to twelve *Brahmans*; daily reading.

—*Gayatri japa vidhi*, mode of using the *Gayatri*; and *Prajāpastya hōma* or homage to *Brahma*, in prose.

4.) *‘Asāusa nirṇayam*, descriptive of pollution, from the *Shodasi vṛtta*, two chapters complete; a little more, not so; on ceremonial uncleannesses by birth, and death of relatives: how many days in continuance, occasioned in each case to the family. There is, in each case, a difference as to *Brahmans*, and *Sudras*: 61 leaves in all. The latter ones differ in length, from the former.

The book is of medium size, old, and damaged.

5. No. 2185. Five subjects.

1.) *Vishnu stuti*, description of *Vishnu*, with praise.

By *Trivikrama Panditachārya*.

2.) *Sadachāra smṛiti*, 41 *ślōcas*, complete.

By *‘Ananta tīrtīha*.

A regulation of times of devotion, or remembering the names of *Hari*, from the time of rising to going to bed, a continuous, and daily observance.

Ascribed to *Vyasa*, and abridged by the above named *‘Ananta tīrtīha*.

3.) *Brahma sūtra anubhāsya sangraha*, *ślōcas*.

By *‘Ananta tīrtīha*. In 4 *adhyayas* complete:

Extracts from the *Vedas*, with the meaning abridged, a sort of essence of the *Vēdas*, intended to prove that *Vishnu*, in the form of *Krishna*, is the only God, and he alone to be worshipped. polemical.

14) *Tantra sara sangraha*

By *Ananta tirtha*, two copies, one in *Devanagari*, and one in Telugu letter

The 1st *adhyaya* is alone complete, in both copies containing the essential ritual of worship to *Vishnu*, without *mantras* or prayer, only the rubric, complete

5) *Guru namascara*, homage to a spiritual teacher

Haridyanam, meditation on *Vishnu*, defective in the midst

The book is of medium length, thin, and damaged by worms

6 No 2186 From the 3d to the 7th section

3) *Sri suctam*, matter from the *upanishadas* of the *Vedas*, relative to *Vishnu*, other matter relates to *Lacshmi*, complete

4) *Nava graha zanti homam*

Fire offering to propitiate the nine planets usually some one of them is selected—according to the object or purpose in mind, with *mantras* complete

5) *Sutra sagara*

By *Vaidhya nat hacharya*

The object is to maintain the sole supremacy of *Siva*, by extracts from the *Sruti* (*Vedas*) the *puranas*, and a book by *Suta* *Siva* is above *Brahma*, and *Vishnu* He indeed (or alone) should receive (*puya*) homage He is the First cause, and—chief cause incomplete

6) *Partivalica puja calpam*

Siva of old told this to *Nareda*

On the mode of making an earthen *linga*, and mode of doing it homage, with the *mantras*, or *formules* used, and the *calpam*, fruit, or benefit of this service complete

7) Various separate matters

Jayati homa mantra } a charm, and figure in which the charm is
Devadhatta yētram } written, for magical use

Sabhāpati racshanam } protection invoked from *Siva* and *Parvati*
Sabhanari racshanam } These two last have a Canarese *ttica*, in the

nagari letter A few *slocas* are added from some book on law and a few erotic *slocas* in all 56 leaves

The book is of medium length, and thickness, touched by worms, and a few leaves are broken

7 No 2190 Six sections various matters

1) *Brahmachari vrata lobha payaschit* an expiation if a celibate student has omitted any fast, or other duty

Asialayana aba stambham, a *sutra* from the *Rig veda*, on ritual sacrifice

St hala lhaga homa, on fire offering by man and wife from the *yajur veda*—complete

2) *Gayatri nyasam*, on the use of the *gayatri mantra*, at morning, noon and evening

3) *Asvatta stottram*, praise of the *arasu* tree (*figus rel*) incomplete

4) *Ananta vrata calpam* incomplete, a kind of vow to *Vishnu*, with its benefit

5) Rules for the intonation of the *Yajur vedam*, as to acute, grave, and circumflex accents, &c, incomplete

6) *Rishi panchami vrata calpam*, a kind of fast and observance, by women, with the benefit, incomplete 72 leaves in all

The book is of medium size, old, and some parts of it very much damaged

8 No 2191 Miscellany of twenty three subjects

1) *Aslesha jatashya zanti, slokas* If a child is born in the *aslesha* lunar mansion, it is a great evil, and threatens the lives of the parents against it this is a precatory office

2) *Atura sanniyasi vidhi*, some who have lived a secular life desire to be made strict ascetics at the point of death This is a ceremony, *mantra* and *tantra*, for the instant initiation of any one to the order of *Sanniyasi*

3) *Yeti samascara*, the funeral mantras and *tantras*, at the burial of a strict ascetic and for twelve days afterwards

4) *Nrsinha cavucha stottram* An invocation to *Vishnu's* man lion avatara

5) *Sani trayodasi vrata*, a fast when the 3d lunar day falls on a Saturday

6) *Siva cavucha-stottram*, from the *Scanda puranam*, a charm addressed to *Siva*

7) *Pranagniotra vidhi* full rituals as to offering food to the five *pranas* or qualities of the soul before eating

- 8.) *Sómólpatti*, the origin of the moon, as to its increase, decrease &c. Said to be communicated by *Vyásu* to *rúshis*.
- 9.) *Gáta védast nyásam*, a formule with signs.
- 10.) *Vibhúti dharana mantra*, a formule on putting sacred ashes on the body.
- 11.) *Bhù suddhi mantra*—a formule for cleansing the ground before ceremony.
- 12.) *Azapá gayatrí*, a meditation on the *gayatrí*.
- 13.) *Srávanā sani vāra vrata calpam*, a fast, with its benefit; when the *Śravana* lunar day falls on a Saturday.
- 14.) *Gadditarl'ha vicharam*, astrological examination as to suitability, or otherwise of intended bridegroom, and bride.
- 15.) *Dampadi zanti*, if a betrothed man is absent when his affianced wife arrives at puberty, then, for the interval, this averting of evil is provided.
- 16.) *Sarva prayaschítam*, a general expiation, for any kind of fault by surprise, or unintentional omission.
- 17.) *Hóma kunda lacshanam*, the properties of a pit, used for fire-offerings.
- 18.) *Gāyatri yentram*, a figure, so named to be used with the *sārada tilacam*, a *mantra* or charm.
- 19.) *Kartaviryárjuna yentra*, a magic square or figure, so named.
- 20.) *Saha gamana vidhi*, the mode of burning a widow with the dead body of her husband.
- 21.) *Paitru mēda cānda gruhiya*, the *sutrās* from the *Vēdas*, used in funereal obsequies.
- 22.) *Bāhir mātruca surasvati mantra*, a formule or charm, so named.
- 23.) *Brahma-mēdha*—funeral rites, for a pregnant woman; for a celibate *Brahman*; and for an unmarried girl. This last section only is incomplete; 95 leaves, in all.

The book is of medium size, old, touched by worms, and some leaves broken.

9. No. 2195. Miscellany, 17 sections, 31 leaves *nāgarī* letters, 8 leaves Canarese.

1.) *Rāma risvarūpa, stótram*, said to be from the *Padma-purānam*, 5 *ślōcas* at the beginning are wanting. Praise of the universal form

of *Rama*: (*visva rupa*, in some degree, corresponds with the term omnipresent.)

- 2.) *Rāma ashta-vimsati nāma stōttra*.
Praise of *Rāma*, by 28 names
- 3.) *Hanumanta-stōttram*, praise of *Hanuman*.
- 4.) *Rāma cavucham*, with *stōttra*, laudatory invocation for help.
- 5.) *Hanumat-cavucham*, from the *Brahmanda purānam*—*Hanuman's* aid invoked.
- 6.) *Sāla grama mahatmyam*, said to be from the *Scanda-purānam*; the excellency of petrified shells, sacred to *Vishnu*.
- 7.) *Vishnu duādasī nāma-stōttram*, from the *Aanya parvam* of the *Bharatam*.
Praise of *Vishnu*, by twelve names.
- 8.) *Krishnāshtaka stōttram*, 8 *slocas* in praise of *Krishna*.
- 9.) *Vishnu-stōttram*, praise of *Vishnu*.
- 10.) *Dati-Vāmana-stōttra*, praise of the 4th incarnation of *Vishnu*.
- 11.) *Para-Brahma stōttram*, praise of *Brahma*, as Supreme.
From *Brahma* to *Nareda*; *Scanda purānam*.
- 12.) *Tulsi mahatmyam*, excellence of the basil plant (*ocymum sanctum*) sacred to *Krishna*.
- 13.) *Kartavyaryuna cavucham*, with *stōttram*, *mantra*, and *yentra*, this is a magic spell, with figure, and mystic letters.
- 14.) *Gó-saritra stōttram*, praise of the cow, its different members are each one of them a god—the *Trimurti* being included.
- 15.) *Chirapdi - sayana - varananam*—Twenty-eight chapters from the *Brahmānda purānam*, description of *Vishnu*, lying asleep on the milk sea.
- 16.) *Chatūr vimsati mūrta bhēda lacshanam*. Description of *Vishnu's* twenty-four forms, or names; as *Késava*, *Góvinda*, &c
- 17.) *Krishnāshtōttra Rama stōttra*, Praise of *Krishna*, and *Rāma*, by 108 names of each.

All but the 1st section are complete

The book is long, thin, injured by worms, and by gnawing of rats at the ends.

10. No. 2198 Nine subjects.

1.) *Śruti gita*, chants from the *Vedas*.

" Sanscrit words quoted from another book, and to each word the Canarese meaning in *nagari* letter. »

2.) *Gōpadma vrata*, from the *Padma purānam*, complete ; a ceremony with 33 small figures of the lotos flower, drawn with colored powder, in consequence of a sort of vow : to be continued for 5 years, or less.

3.) *Dasa-p'hala vratam*, from the *Bhavishottra puranam* : women fast occasionally ; and daily give 10 fruits to *Brahmans*, for 10 years, or for a series of years : supposed to be acceptable to *Kṛishna*.

4.) *Bhishma panchaca vrata*, a kind of homage to *Vishnu*, two modes of it stated, in two tracts, complete. Said to have been delivered by *Brahma* to *Narēda*.

5.) *Gopala yentram*, with prayer and mystic letters, and various other *yentras*, or diagrams, without name. They relate to *Vishnu*, and appear complete.

6.) *Vishnu panchacam*, from the *Bhavishottara puranam*. Mode of a vow, or kind of homage to *Vishnu*, complete.

7.) *Nashta tora prayaschit*, if the armlet string indicating a *vrata*, a vow, or fast, be lost, a ceremony to expiate the evil.

8.) *Sālagrama pūja p'halam*, benefit of homage to 'petrified shells, sacred to *Vishnu* ; other matters as to putting the *Vāishnava* marks on the body, trident letter on the forehead, shell and discus on the shoulders, breast, &c., complete.

9.) Various short *mantras*, &c.

—*Vasudēa*, 12 lettered charm, not complete.

—On sitting upon *Cusa* grass in commemoration of departed ancestors : complete.

—*Dhanvantari mantra*, medical charm, and some similar ones, with a few *ślōcas* on meditation ; 100 leaves in all remain.

" The book is of medium size, old : narrow leaves, much damaged by worms.

11. No. 2203. Eight subjects.

1.) *Matangi canyaca stotru*, praise of the virgin *Mātangi*, nine stanzas called *retna mala*, or jewel-wreath, complete.

2.) *Syamala dandacam*, beginning wanting, Praise of *Syāmāla-devi*, a name of *Parvati*. The above two sections are taken to belong to the *Sakti* (or female energy) system.

- 3) *Rama dandacam*, complete, lengthened kind of chant, praise of *Rama*
 4) *Rudra jāpam*, a *Sāṇa* formule, complete
 5) *Vishnu puranam*, the first *amsa*, or division—*slocas* 20th *adhyaya* complete The excellent qualities of *Prahlāda*,¹ as *Hari bhakta*, a votary of *Vishnu*

- 6) *Brahma stotra slokas*—complete
 Praise of *Brahma*

- 7) *Dēvi salīta Arunachalesa stotra*

Praise of *Parvati*, together with the lord of *Tru omali*, complete

- 8) Various matters

Hasta amayacam

Dasā Sloka

Shashita , the undeceptive hand of *Vishnu* praised in ten,
Tri , six, three *slocas* and in one *sloca*

Eca ,

One *sloca* on medicine, a remedy for indigestion flatulency, bile

The book is of medium size, and in good order

- 12 No 2213 Three subjects

- 1) *Magha cavyam*, a heroic poem, on the killing of *Sisupala* by *Krishna mulam*, or original *slocas*, a fragment, only The 1st to 4th *sarga* complete, and again 2d 3d 4th *Sargas* complete, being parts of two copies By *Magha cavi*

- 2) *Naishadam*, a classic poem on the story of *Nala raja* fragment only

The second *sarga* 1st to 34th *sloca*, and 52 to 61st *śloca*, the *mulam* or original no *tica*, or glossary

- 3) *Vayu stuti*, and *anu vedantam*—praise of the god of wind and on the atomic philosophy, both incomplete 65 leaves in all By *Ananta tirri ha*

The book is of medium size, leaves not of equal length, three of them broken

- 13 No 2236 *Subhasita retna rati*, pearl necklace, *slocas* only without *tica* or glossary

By *Bartri hari yogi*

Three *śatacas*, or *centos*, divided into many *padadhīs*, or sections, each one of 10 *ślōcas*.

1. *Nīti śatacam*.on ethics.
2. *Sringara* „on ornate themes (*belles lettres*.)
3. *Pauryya* „on strict ascetism

The book is one: but the contents so very different and even opposite, as to please all tastes. See No. 2238, and also β. b. XVIII.

The book is long, and thin, leaves numbered 77 to 106; two leaves broken, and others much eat into by *termites*.

14. No. 2238. *Subhashita trisati*, triple *centum* of elegant language.

By *Bartrā hari yogēśvara*, *ślocas* with a full *tīca*, or glossary in Canarese.

Three *centos*—here transposed 1) ornate—2) ethical—3) ascetic; this last has only 51 *ślōcas*, and is incomplete

1. *Ornate*. On the dispositions of women—on the enjoyments of youth—on aversion from all kinds of pleasure—description of the six seasons.
2. *Ethical*—on learning—on bravery—on liberality, on good and evil people—on courage &c
3. *Ascetic*, on rejection of animal pleasure; condemnation of begging for a livelihood, discrimination as to finite, and eternal, in temporals and spirituals—on the life of an anchorite—on homage to *Siva*—on dwelling in a state of nudity in solitary places, as devotional. See other notices, for more detailed particulars: 100 leaves remain.

The book is rather long, of medium thickness, old, but in good order.

XIX MUSIC AND DANCING.

1. No. 2249. *Sangita derpana*—mirror of harmony.

By *Dharmōtara*—*ślōcas* in 6 *adhyāyas* or chapters.

Chapter 1 On notes *svara* 2 *rāga*, tunes 3 *prabandha*, measure of feet 4 *tāḍya*, instruments, as pipes, drums, 5 *tala*, cymbals for beating time, 6 *nricīya*, motions, or gestures of females in dancing.

Each of the Chapters has subdivisions.

1. *Dravī-nāṭam-svaram-rāga*
2. How many *rāgas*, with their names; and at what time of the day to be used—properties of the *ragas*
3. *talam-gāna kramam-padya-gadya-vrutta*
4. *vīna-kinnara-vāṁsica-murali-maddala-chankam-tālam*,
5. *kāṭam-tālam-laya-tāla, samucrya, varna, &c.*

6. Names, and descriptions of various attitudes, sounds—motions of hands and fingers. Seems to be complete on 40 leaves.

The book is of medium size, and somewhat damaged.

2. No. 2250. *Sangita samāya sāra*, Spirit of harmony. By *Parvata dēva*, chiefly *ślōcas*: but with a little prose, from 1st to 10th, *adīcaranam*, or chapter, complete.

- srara*, notes, &c., *nada*, action, gesture, &c., *alancāra*, ornaments, *rāgas*, names of the various modes, and melodies, their nature, &c.
- mrūta-chārana-pādam-padya*, that is different kinds of metrical feet. Rules when applied to the simple chant, and when applicable to the *vīna*, or lute.
- on the exact agreement of syllables uttered with the beat and time of musical instruments, or “keeping time.”
- difference of measures, or times, including motions of fingers, and hands.
- on cymbals, and mode of using them, as adapted to the sense, and to the metre by sometimes a metal instrument, sometimes by castanets. These, and a few other matters, relating to what is usually termed the *Bharatā-sāstram*. The three leading divisions are on singing, musical instruments, and dancing. On 53 leaves.

The book is of medium size, old, and a little worm eaten.

XX. PALMISTRY.

- No. 2141. *Samudrica sūtra*, said also to be called *stri-lacshana*, or properties of women; from the *Kāsi khandam* of the *Scanda purānam*.

The 37th chapter only; and this one complete. From the form, and features of individuals, aided by an inspection of the lines on the hands, the character, qualities, temper, and happiness, or misfortune of individuals, and of women in particular, are assumed to be determined: gypsy science. It may be stated to include, metoposcopy, somatoscopy, and cheiroscepy, or palmistry, in which we Europeans have made only limited, and empirical advances.

The book is short, thin, on 14 leaves of broad *talipat*, and in good order.

XXI. PAURANICAL.

1. No. 2127. *Srimat Bhāgaratam*.

By *Sridharya*, hence sometimes called *Sridharyam*; *ślōcas*.

The *Scandas* or books, from 1 to 9 complete, the 10th and 11th wanting, the 12th complete.

This is the 18th of the *purānas*. It is needless to abstract here, as a fuller notice will appear under the head of Mackenzie Manuscripts. A translation of the *Bhāgaratam* also exists in the French language.

This copy has a prose explanation, or version, in Sanscrit. In all 370 leaves.

The book is very long, and very thick, on broad talipat leaves, in good order, written in a very small hand, and requiring incredible patience to copy out such a book.

2. No. 2128. *Sri-Dharmyam*, *ślokas* with *vyakhyānam*, or prose explanation, in Sanscrit.

This copy contains the 12th book of the *Bhāgavatam*; in 13 chapters complete, save that two or three leaves are missing.

It belongs to the *uttara khanda*, or later portion: and relates to the actions of *Kṛṣṇa*; not requiring detail in this place.

The book is rather long, of medium thickness, and slightly damaged.

3. No. 2129. *Bhagavatam*, *ślokas* only.

The 10th *Scandam* from the 1st to the 44th *adhyāya*, or chapter on 70 leaves; the rest being wanting. The book is long, of medium thickness, old, and several leaves, in the middle, are broken.

4. No. 2130. *Bhagavatam*.

The 10th *Scandam*, a *tica* or prose verbal comment only, from the 45th to the 98th *adhyāyam*, without the *mūlam* or original. The beginning and the ending of the *Scandam* wanting; and there is imperfection in the middle of the above chapters; 50 leaves remain.

The book is long, of medium thickness, in good order; except that one leaf, at the end, is slightly broken.

5. No. 2131. *Bhāgavata-ticāya*.

The 1st *Scandam*. The poetry of the *Bhāgavatam*, reduced to a plain prose version. The 1st *adhyāyam* or chapter wanting; a little only of the 2d and 3d: the 4th, 5th, 6th complete: 7th 8th wanting; 9th 10th complete; a very little of the 16th: 51 leaves in all remain.

A fragment of seven leaves is appended, in the Telugu language; relating to the hill temple at Tripeti, and its god; but, without beginning, or ending.

The book is of medium size, the leaves, at one end, are gnawed off.

6. No. 2132. *Pata-retna-ratī*, a *tica*, or verbal prose explanation of the 4th *Scandam* of the *Bhāgavatam*; by *Vijaya Dēvajā tīrtṭha Bhatta*. From the 1st to the 30th *adhyaya* complete, as a version of the 4th book, on 903 leaves. For an outline of the contents see McKenzie Manuscripts.

The book is rather long, and thick, touched by insects throughout: and 5 leaves are much injured by worms and breaking.

7. No. 2136. *Devi Mahatmyam*, from the *Mārcandeya puranam*, known as the *Sapta-sati*, from containing 700 *ślokas*, the 1st chapter wants the first 9 *ślokas*. The 1st to the 6th *adhyāya* nearly complete, the 7th, 8th, 9th wanting from 10th to 16th the end, complete.

On the exploits of *Devi* or *Durga*. She destroyed the *asuras* named *Madhu-kāitaba*; *Mahishasura*; *Dumbra-lochana*; *Nishumba*; and *Shumba*. Details also given of the excellency of gifts bestowed by her. Also on her assuming various shapes, terrible or otherwise; chiefly in disguise. *Mūrti-rūpa* is her proper shape, or appearance.

There is also some matter on the *sakti rahasya*, or female energy system. See XI. 1.

8. No. 2139. *Magha mahātmyam*, from the *ādi-Padma puranam*, from the 1st to the 6th *adhyāya* regular: the 9th, 11th, 16th, 17th, 18th, 19th and 20th are also contained in this book; but the intermediate chapters are wanting.

The subjects relate to the merit of bathing in the month *Māgha*; to the benefit derived from observing the 11th lunar day, as a fast. The merit, and benefit arising from giving marriage-portions with young women. Also a portion of the *Mārcandeya-purānam*—some virtuous acts prescribed, and some considered to be evil prohibited—leaf 1—14 Telugu letter 15—30 *nagari*.

The book is of medium size, very old; and very greatly damaged, at one end, by worms, and breaking.

9. No. 2142. *Dēvi Mahātmyam*, from the *Mārcandeya puranam*. It contains from the 1st to the 4th *adhyāya* complete, with a little of the 5th. The subject as above; but this portion relates only to the destruction of *Mahishāsura*: 19 leaves remain.

10. No. 2145. *Gajendrōpākhyānam*, from the 8th *scandam* of the *Bhāgaratam*. It contains the first 4 *adhyāyas*, the rest are wanting. Subject—the delivering an elephant from a crocodile, and giving to the former beatification; supposed to be hieroglyphical.

The book is of medium length, thin, not injured.

—PURANAS local.

1. No. 2140. *Vencatāchala-mahatmyam*.

—Said to be from the *Brahma purānam*.

Three chapters complete Delivered by *Durvasa* to *Dillpa raja*.

The choice of that place by the god.

The speciality of the hill—and various other matters—detailed in other notices.

The causes of the god coming to dwell there explained; his glory stated.

A fragment is appended without any title containing 30 *ślokas*, from some poem on the adventures of *Kṛṣṇa*: seven leaves for both: the books are of medium length, and a little injured.

2. No. 2202. Two subjects.

1.) *Gaṅga mahātmyam*, said to be from the *Vāmana purāṇam*, on the *manassu snānam*, or mental bathing.

By thinking or meditating on *Hari (Vishnu)* there is effected, a mental baptism, or purification; which is the chief subject of this tract, 3 leaves complete.

2.) *Duāraca mahātmyam*, put into the mouth of *Prahlada*, details as to the temple of the town of *Kṛṣṇa*, now submerged, 5 leaves incomplete.

The book is of medium length, very thin, and in good order.

XXII. ROMANCE HISTORICAL.

1. No. 2114. *Bhāratam*.

This book contains five *parvas*, at the close of the poem.

—The *asvamedhica*, on the horse sacrifice by *Dharma śāḍa* 1st and 2d *adhyāyas* wanting, from 3d to 115th chapter, correct

—The *śrāma vāsa* or penitential residence of the *Pāṇḍavas* in the wilderness; 43 chapters complete

—The *maṇḍala*, curse of a *ṛishi* on the race of *Kṛṣṇa*, hieroglyphical nine chapters, complete

—*Maha prastāna*, the melancholy journey, ending in the death of the *Pāṇḍavas*, three chapters complete.

—*Seerga rāhini*, the sights witnessed by them in *Indra's* world.

4 chapters complete, the 5th a little deficient at the end in all 78 leaves.

The book is very long, of medium thickness, *talipat* leaves; edges a little damaged on one side.

2. No. 2115 *Ananta Bhātriyam*.

A prose version (as a commentary,) of the *Bhāratam*—the 4th to the 21st chapter, the 22d being incomplete. It follows the meaning of the original: 70 leaves, See XVIII. 2.

The book is long, of medium thickness; touched by insects, and several leaves broken.

3. No. 2116. *Maha bharata tāt̐parya nirṇayam*. By 'Ananta tīrt̐ha.

Explanation of the meaning of the *Bhāratam*, 18 chapters are complete, the 19th has 150 *ślokas*, and wants a few more: the entire book is said to consist of 32 chapters.

This manuscript is short, and somewhat thick, in good order, only one leaf at the end injured.

4. No. 2117. *Maha Bharata-tatparyam, ślokas*.

By 'Ananta tīrt̐ha.

This copy contains 32 chapters, complete: the meaning, in brief, of some of the chief points, or most remarkable portions, not the whole *seriatim*; 135 leaves in all.

The book is rather long, of medium thickness, *talipat* leaves, very old, and much damaged by breaking of the leaves.

5. No. 2118. *Bhārata tatparya nirṇayam*.

By 'Ananta tīrt̐ha—*ślokas*.

The 24th chapter from the 19th *śloka* to the end

25th " complete.

26th " wants a little at the beginning

27th " the same

28th " wanting in the middle

Incomplete copy—without the beginning, and the ending, 27 leaves remain

The book is long, thin, old, and broken at the ends.

6. No 2133 ' *Uttara Rāmāyana*.

110 *adhyayas*, or chapters; *ślokas*.

A supplement to the *Ramayanam*, not universally acknowledged. It commences, with the account of a visit to *Rāma*, at *Ayodhya* by *Agastya*, who recounts to *Rāma*, and others, the posterity of *Pulast'hya* down to *Rāvana*, with a narrative of the principal war; and is continued down to the banishment of *Sita* by *Rāma*, and the birth of *Kusa* and *Lava*, at the hermitage of *Valmiki*; the *asvamedha* sacrifice by *Rāma*, and its becoming the means of his recognizing his two sons. 196 leaves, destroyed at one end, by worms.

The book is somewhat long, and thick, leaves narrow—very old

7. No. 2156, Section 3 Fragment of the *Bala candam*, or 1st book of the *Ramayanam* by *Vālmiki*, the 1st *sarga*, and wanting one leaf at the end, an abridgement of the original.

- 8 No 2206 *Raghu ramsari*, the line of *Raghu*, heroic poem—*slocas*

By *Calidasa*

The 4th and 5th *sargas*, wanting one leaf, these belong to the original

Sanjivini—a commentary on it

By *Kola chela mullu nat ha suri* prose

The 2d and 3d *sargas* only, both incomplete, as the second wants 8 *slocas*, and the 3d wants 2 *slocas* at the beginning, also from the 22d to the 26th *slocas* wanting

The two fragments differ in the length of leaves, book thin, and in good order

- 9 No 2207 *Raghu ramsam* poem

By *Calidasa*—*slocas* only, incomplete

The 2d and 3d *sargas* are right the 4th has only 15 *slocas*

The fragment describes the sitting on sacred grass, in commemoration of ancestors

The book is somewhat long thin, and touched by worms

- 10 No 2208 Section 1 *Raghu ramsam*

By *Calidasa*—original *slocas*

Nine *sargas* only, the leaves much damaged, and glued together by insects

- 11 No 2209 *Sanjivini*—a commentary on the *Māgham*, a classic poem

By *Kola chela mullu nat ha suri* prose

The 1st 2d 3d *sargas*, complete, 118 leaves

This author wrote a comment on three poems, with the running title of *Sanjivini*

The book is of medium length, rather thick, and slightly damaged

- 12 No 2210 *Magha cavyam*—an epic poem, on the expedition of *Krishna* against *Sirupala*

By *Magha cavi*—*slocas* The 1st to the 7th *sarga* of the original The 8th has the first 15 *slocas* only, the 1st *sarga* wants 13 *slocas* 9 leaves

The book is of medium length, and in good order

13. No. 2211. *Māgha caryam*, or *Sisupāla ratī*.

By *Māgha cārī*—original *ślocas*.

The three first *sargas* have many leaves wanting—from the 11th to the 11th regular, also 17th to 20th, 1 leaf of the 20th excepted.

—Two or three amatory *ślocas* are added, at the end.

The book is short, somewhat thick, old.

14. No. 2212. *Kirārtarjuna*, a poem.

By *Bhārari*—original *ślocas* only, classical: on the penance of *Arjuna* in the *Himalayas*.

Sargas 1 to 4, and 8th, 9th, 11th, 13th, 15th, each one complete—the 7th has only 30 *ślocas*, the 10th has 12 *ślocas*, the 12th has 40 *ślocas*, the 14th has 40 *ślocas*, the 16th has 56 *ślocas*—and 92 *ślocas* belonging to what *sarga* unknown—on 38 leaves.

The book is rather long, of medium thickness, old, damaged by worms, and breakage.

15. No. 2214. *Magham*, a poem.

By *Māgha cārī*.—This book contains three fragments of the original; and one of a commentary, in various letters.

- 1.) The 1st *sarga* as far as the 65th *śloka* only, in—*Grant'ha* letter—16 leaves.
- 2.) The 1st *sarga* to the 49th *śloka*—*Canarese* letter, 9 leaves.
- 3.) The 5th 6th and 7th *sargas*, the 5th wants the first 27 *ślocas*. The 6th is complete. The 7th has as far as the 61st *śloka*; these are in *deva nāgarī* letter, 24 leaves.
- 4.) *Vyākhyānam*, or comment 1st *sarga* to the 42d *śloka*; *Telugu* letter, 32 leaves.

The book is of medium size, and slightly damaged, the *nāgarī* letter is older than the rest; all are different books put together, exciting suspicion of unfair handling.

16. No. 2215. *Bhōja prabandham*, account of king *Bhōja*—by *Pandītya Vallabha*, in prose and verse, mixed together.

A narrative of the birth, rearing, and subsequent acts of *Bhōja-rāja*; who, after an interval, succeeded to *Vieramāditya*; including his partiality to *Cālī dāsa*, the poet: 62 leaves—complete.

The book is of medium size, old, some leaves are half broken off; others damaged at the ends.

17. No. 2216. Section 1. *Cumāra-Sambhava* the birth of *Karticeya*, a poem. By *Cālī dāsa*. The 1st *sarga* only of the *mūlam*, or original, and this complete. This is part of another classical poem; of which four are usually reckoned—this one, the *Raghu vamsa*, the *Māgham*, and the *Kirartarjunya*. See VI.

18 No 2218 Two books

1) *Kirartarjunyam*—also termed *Bharavyam*, from its author *Bharavi*. A poem on the adventures of *Arjuna* in the *Himalyas*, the original in *sloca*s, from the 1st to the 18th *sarga* the rest wanting

2) *Kirartarjunya vyakhyanam*, a comment on the foregoing poem, also called *Sanjivini*

By *Kola chela malli nat ha suri*

The 1st to the 3d *sarga* only—left incomplete, leaves 1—21 contain the original, 22—60 the comment

The book is long of medium thickness, and in good order

19 No 2221 *Cumara sambhara*, on the birth of *Cumara*

By *Cali dasa*

The 1st to the 6th *sarga*, complete, the 7th has as far as to the 80th *sloca* the original only, 17 leaves

The book is long, thin and in good order

20 No 2245 *Bharatam*

The *arrama rasa parvam*, *nagari* letter, but in language prose Canyrese, from 30th to 40th *adhyayam*, or 10 complete leaves 44—146, in all 51 leaves

Penance in the wilderness, *Dhritarashtra*, *Gandari* and *Kunti* relatives of the *Pandaras* went to the *Ganges*, and left their bones there, *Dharma raja* learning this circumstance from *Nareda*, went to the banks of the *Ganges*, and performed their funeral rites

The book is of medium size and somewhat damaged.

21 No 2258 *Raghu vamsam* -

By *Cali dasa*, two copies in part

1st copy—original *sloca*s only from the 2d to the 5th *adhyayam* and of the 6th 14 *sloca*s only in all 28 leaves

2d copy, the original with a comment, called *Sanjivini*, both only of the 2d *sarga*, 33 leaves

The first copy long, and thin, the 2d medium length, thin, and both slightly damaged

XXIII TALES

1 No 2219 *Purā cadambari*, prose, incomplete

By *Bhāna caṇṇi*

Dhara put ha, a king had a son named *Chandra put ha*, the kings

Mantri was named *Suchanāsa*, whose son was *Vātsambhaya*, a brahman. The birth of these two boys, and their childish sports together narrated so far only; being a fragment on 49 leaves.

Fuller copies of the tale will occur elsewhere.

This book is long, of medium thickness, recent in appearance.

2. No. 2220. *Mēgha sandēsam*, the cloud messenger, a classic poem.

By *Cali dāsa*, the original only; the 1st part has 67 *ślōcas*, and the 2d only 9, incomplete.

Vyākhyānam, or comment on that poem.

By *Kōla chēla malli nāt'ha sūri*, prose only 4 *ślōcas* 51, 52, 61, 62. The poem is translated into English by Prof. Wilson.

This book is long, thin, and touched by worms.

3. No. 2228. *Bilhana cheritra*.

By *Bilhana cavi*, it contains as far as 100 *ślōcas*; but in this copy is not finished.

Matanūbirāma, a king, had a daughter, named *Yāmuna pūrṇa tilaca*, very accomplished; whom he wished also to teach the art of poetry; and for this purpose he employed *Bilhana cavi* placing a screen between them as a precaution; telling her that the poet was blind, and telling him that his pupil was leprous. As some doubt on these points arose, they evaded the screen, and become mutually enamoured. The poet then composed these verses in her praise.

—At the end 3 *ślōcas* are added, on sexualities 11 leaves in all.

The book is of medium length, thin, and touched by insects.

XXIV. TATVA METAPHYSICS.

1. No. 2135. *Brahma gita*, described as being an illustrative comment on *Suta sanhita*, a chant, by *Suta*, in the *yagnya vāibhava Khandam*, or chapter on the value of piacular sacrifice: the latter part of it.

By *Mādhvachārya*; but *Brahma* first delivered it to *Sūrya* (the sun)—from the 2d to the 6th *adhyāya*.

The subject is on the (*éca paratvam*) sole divinity of *Para Brahm*. If any one wish to obtain full beatification he must seek it through the favor, and beneficence of *Para Brahm*. Other (*tatva bhōda*) mystic instructions are given, relative to body and soul; but left incomplete.

Books that bring the relative systems of *Madhva*, *Sancara*, and *Ramanuja* into comparison are of great value in Southern philosophy this is one of them. It is long, of medium thickness, on narrow leaves, old, and exceedingly damaged by worms

- 2 No 2205 Section 3 On the *tatva* system, without title, a fragment of three leaves—*slocas*. On the creation of men, animals, and inanimate things all being from the *mayam* of *Vishnu*—the word *mayam* has three special meanings—power—form, or appearance—illusion all seemingly combined in this philosophy creation is from the power of *Vishnu* it is a manifestation, of his form, it is allusive, unreal

This is the *Vedanta* system

- 3 No. 2208 Section 3 *Tatva vneca vyakya*

A comment on a *Saua* book entitled, *Tatva vneca*, spiritual skill

By *Rama Arishna sastri*, prose, incomplete

XXV VEDANTIC

- 1 No 2252 *Madhva vyayam*, a *maha cayam* or poem of consequence, *slocas* only—1st to 16th *sarga* complete

By *Narayana panditacharya*

Anciently the *Brahma sutra* (or *gita*?) a work by *Vyasa*, on the summary sense of the *vedas*, having been by some turned to a *Smarta* (or *Adaita*) meaning, this author controverts, and condemns such an interpretation, and establishes the *Madhva* (or *dwaita*) system, that god and the human soul are two, not one. The story or biography of '*Ananta Tirtha cara*, another name of *Madhva*, is included on 69 leaves

The book is long, somewhat thick, and considerably injured by insects. See XXIV 1 and remark there

- 2 No 2253 *Madhva vijaya*

By *Narayana Panditacharya*

The 8th and 9th *sargas* only, these two are complete, there are also 36 *slocas* of the 10th *sarga* 16 leaves in all remain

The book is long, thin, touched by insects

- 3 No 2251 *Madhva vyayam*

By *Narayana Pandita*, *slocas*

The 1st to the 5th *sarga* correct, the remainder wanting, 47 leaves

The book is of medium length, thin, much injured by worms, at the edges

4 No 2209 *Madhva vyayam*

By *Narayana Pandita*, *slocas*

Sargas 3, 4, 5 complete, 6th incomplete, 48 leaves

The book is long, of medium thickness, old broken, and gnawed in some places

XXVI VEDAS OR UPANISHADAS

1 No 2101 *Rig veda*, fragment of a *brāhmam*, as far as the 6th *adhya*, or chapter, incomplete

A fragment is appended of a *chandasa*, or Sanscrit prosody *varna lacstana*, properties of letters

The book is of medium size, and injured

2 No 202 *Rig veda*, a few *ruchs*, or portions from it, without any proper beginning or ending some leaves in the midst being wanting, they are also of different lengths, 45 in all

The book is of medium size, slightly touched by insects

3 No 2106 *Upanishadas* the *taittirya veda* is on the label, but there are many of these *upanishadas*, without any distinct title prefixed

Reference is made to a general notice on the subject of *Upanishadas*

The book is long, and thin, old, with ends of leaves a little broken

4 No 2107 *Tāittirya samhita*, relates to the *yajūr-vedam*

The 1st to the 4th *andam* wanting, the 5th, 6th and 7th are complete, the remainder wanting

The book is rather long of medium thickness, old, and much injured by worms, near the beginning

5 No 2109 *Upanishadas*

Kāvalja, *Mānduca*, and *Japala* complete, *At harva sira*, and *At harva sicca* both complete

Rig veda bhasma Japala—complete

Kulagnya rudra 1b1

Agnist hōma . . 1b

Rudrācsha mahima..... Ibid.

Panchācshari..... ib.

Rig sac'hya, pūrusha śūcta.. ib.

Tāittīriya-upanishada—incomplete.

The book is long, thin (32 leaves) talipat, in good order.

6. No. 2110. Various matters, but chiefly pertaining to the *Vēds*.

1.) *Tāittīriya-upanishada* ; fragment of seven leaves only, from the midst ; Telugu letter.

2.) *Mahalya Srāddha-vidhana*.

Obsequies commemorative of ancestors, according to lunar days of their decease, during one entire dark half in Sept.—Oct. ; fragment of three leaves, (*nāgarī* letter.)

3.) *Ruchis* from the *Vēda*, no name given ; fragment of nine leaves.

4.) *Siva sankalpam*, fragment of three leaves, not coherent ; commemorative : but the sense is not clear.

5.) *Dahya-mana-sūcta*, fragment of two leaves ; referrible to an *upanishada*.

6.) *Maha nyāsa khanda*, fragment of two leaves (Telugu letter)—position of bodily members when using a *mantra* from the *Vēdas* relative to *Saiva* homage.

7.) *Rudram*, a little of *mantras* from the *Vēds*, relative to *Siva*, when anointing or bathing the image : familiarly known as *namacashamaca*, from beginning and ending letters ; five leaves, (Telugu letter.)

The book has leaves of various length, is thin, leaves are not equally old, and are damaged by insects.

7. No. 2111. *Yajur vēda*, the '*Abastambha-dhermam*, on sacrifices, *sūtras*, or close sentences. The 1st and 2d *prasnas* only are complete. Attached to the *yajūr vēd*, notice of the four colours ; that is orders of *Brahmachāri*, *Grhastha*, *Vanaprastha*, and *Sannyāsi* ; with the daily duties, and (*gatgriya*) good works, proper to each class.

A fragment of three lines only (*Grant'ha* letter) from the '*Abastambham*.

The *Gayatri - savitri - Sarasvati - carucha-stōttras*, or invocations complete. These, and the following are in the *nāgarī* letter.

Srāvana dvadasi-vrata *at'hi*, the proper day for the fast, on the birth of the *Vāmana-avatāra*.

Mahalaya sraddham-ti'hi-nirnayam. Adjustment of the lunar days in the *Bhádra pada* month, one fortnight in the year, dark lunar half; for general commemoration of ancestors: on four leaves.

The entire book is rather long, of medium thickness, slightly injured.

8. No. 2113. *Bráhmaṇas* of the *Védas*.

1.) *Shadrimsa Bráhmaṇa*—6 *adhyáyas*, complete.

2.) *Sáma vidhána Bráhmaṇa*—3 *adhyáyas* complete.

3.) *'Arusha Bráhmaṇa*—6 *adhyáyas*, complete.

4.) *Décadadhyáya Bráhmaṇa*, complete.

5.) *Samídópanishada Bráhmaṇa*, complete.

6.) *Mantra parvam*, complete.

7.) No name—relates to the *Védas*, incomplete.

The book is of medium length, on 172 narrow leaves, old, but in good order.

9. No. 2179. Section 1. *Rig véda*—the *prat'hama ushtaca*, or first octave; but has only two *adhyáyas*, 1—37 *rukhs* of 1st *adhyáya*. On the putting cotton strings around the arms; on the performance of fire-offerings to *Indra*, *Agni*, &c. 2d *adhyáya*, 1—38 *rukhs*, with extracts from *upanishadas*, on reading the *Védas*.

Book medium size, no boards.

XXVII. VIRA SAIVA.

1. No. 2149. *Mrigéndra-uttaram*, *slócas* from the 21st to the 27th *padalam*, or sections; the end. On the *Sáiva-nishti*, 'or system. Description of the size and form of the *Sáiva* symbol, and of the proper place for its location, in a pagoda, or temple. The said symbol may be as small as a finger, for a house: must be a cubit long, for a temple; and much larger if to be fixed in a wild, or forest.

Yógabhyása vidhanam, on the mode of ascetic bodily exercise, as devotion, suspending the senses, &c., said to be *advaita* in tendency.

Pūja-sátaca vidhānam, description of various kinds of homage, as in a house, a temple, a wilderness: or if mental only, without any visible symbol.

Stated to have been delivered by *Indra* to *Bharadvāja-rishi*.

The 1st 20 leaves are wanting. The book is of medium size, thin, broad talipat leaf old, and slightly injured.

- 2 No 2151 *Vira-Mahesvara-acharya sangraha*—an epitome of *Sāna* doctrine, *slocas* By *Nīla kanta naga-natha*

From the 1st to the 5th *adhyaya* much injured, from the 6th to 78th the end, complete

On renouncing all family attachments, mode of initiation to the *Sāva* way, on the attendance of a disciple upon a spiritual teacher, the excellency of the five lettered charm, on the formation of a symbol of *Siva*, regulation as to the size, and form of a stone pillar in a temple. The supremacy of *Siva*, for example, he cut off the head of *Brahma*, his amusements—in going about as a beggar, the destroyer of the sacrifice of *Dacsha*, his marriage with *Giryā* (hill-born nymph) that is *Parvatī*, the birth of *Cumara*, his killing *Taracasura*, burning three towns (*tripura dahanam*) putting on a elephant's hide, bearing *Ganga* on his forehead, swallowing the poison of the serpent *kalacūtan*, by these and other examples the greatness of *Siva* is displayed

On ceremonials, as bathing, putting on sacred ashes, bearing beads on the head, &c. The bathing is initiatory, on the excellency of the *pūja*, or homage to *Siva*. The tale of *Marcandeya* in illustration. When only sixteen years old he was rescued from *Yama* (death) by *Siva*, and is now a *chiranjivi*, or immortal, always sixteen years of age, 115 leaves, broad talipat.

The book is long, of medium thickness, old, very much damaged near the beginning, slightly so in other places

- 3 No 2152 Fragments apparently of three books 1) *Matanga-Paramesvara tantra yogapalam, slocas*, on ascetic worship of a *Sāva* kind, many leaves lost, from the remainder thus much is gathered

2d. *Padalam, yōga upanyasam*, on the description, and sub homage of an ascetic

3d. *Pa lalam yōga-sara san uchayam* essence of ascetism.

4th *Pa lalam, tatra satacam*, investigation of truth.

5th *Siva tatra aikjam*—on unity with the truth of *Siva*

2) Another book

31st. *Padalam*—On bathing and putting on ashes of burnt Cow's dung

32d. " on wearing sacred beads

33d. " on properties of (*japa*) prayer or charms

These may pertain to the first portion, but they seem to be different, by reason of varied arrangements, as to chapters, incomplete.

3) No name

The subject is a collection of extracts from (*sruti*) *vedas* (*upanishadas*), supplements to *Vēdas*-(*puranas*) old legends, and (*vacyas*) prose authorities, intended to illustrate, or prove various *Sāva* matters, with their superior claims, when compared with other ways, incomplete

The book is long, thin, on broad talipat leaves, old, newer in the second portion, slightly damaged

4 No 2153 *Dasa Grant'hya dipica*, comment on a book entitled *Dasa Grantha*

By *Vīranacharya* *Nagarī* letter (Canarese language)

In order to prove the absolute supremacy of *Sāva*, quotations are made, as above from *Vedas* and *puranas*, as authorities, or testimony

The book commented on is *Advāta* in class, and it is herein translated into Canarese, not complete The main points herein are *Sāva* exists—he is sole lord of the human soul, or life, the rest wanting.

The 3 first chapters complete, with a little only of the 4th 60 leaves remain There are two leaves Sanscrit *ślokas* (Telugu letter) on the *pranava* or mystic *Om*, giving it an *advāta* meaning

The book is rather long, of medium thickness, and very much injured

β—A

b *Grant ha* character

I ALPHABET

1 No 1827 *Bāla pāttam*, merely the alphabet, throughout, in a large school boy's hand-writing, medium size on *talipat* leaves, and in good order

2 No 2005 Alphabet

The book is long, thin, new

II ARCHITECTURAL and STATUARY

1 No 1987 *Vastu grant ham*

By *Manasara*

Instructions as to placing foundations of houses, temples, towers, walls, images The proper dimensions, and proportions of towers, and walls of temples, and of houses Directions as to images of *Brahma*, *Vishnu*, *Siva*, in matters of sculpture, also as to images of kings, of the *vidyādharas*,

and of other demi gods Of the car, or vehicle of *Vishnu*, and a few other similar matters

The book is of medium size, incomplete, very old, and much injured by worms, so as in some places to destroy legibility

2 No 2077 Said to be a *Saiva agama*, as the first leaf is wanting the precise name is not known

The following will indicate the contents

The proportions of an upper room in a house, or of the second story
Fire sacrifice on finishing a new house, or before entering it Proportions of windows—of a porch to a house or temple—of arches and of pillars The construction of garlands of leaves across streets or roads, for processions
Door of a porch, properties of pinnacles on a porch, or tower, outer hall of a house, or temple The place of an image, on its shrine, in the inner recess, place of *Nandi* opposite place of *Ganesa* and of *Karticeya* On the *Rudra* image the one brought out in public procession on the 11th lunar day, a fast. On the *saktis*—*Lacshmi* *Sarasvati*, proportions of their statues The great altar of sacrifice The property, or form, or dimension of the *Siva linga*, test of the quality of the stone forming it, rule as to the form of *Chandra* on *Siva's* head also of *Ganga*, near the other Form of *Tripuran taca*, or of *Siva* as the destroyer of the three towns also of *Kaljana* *Suntara*, a mild form of *Siva* the statue so representing him These, and a variety of like matters

There are three loose leaves, stating under what lunar asterisms the '*Aluar*' were born

The book is thick, of medium length, very old, and much damaged some leaves are only halves, and crumbling to decay

III ART of POETRY

1 No 1914 *Kavi alancara sutra vrutla*, an amplification of aphorisms, on ornamental poetry By *Vamana cavi*

On prosody and rhetorical figures Rules for the formation of poems, what are excellencies, and what defects. The properties of a stanza, mode of its construction The poet should be quite alone The morning the best time Faults of a stanza. Difference between a long running chant, and prose Faults as to meaning Structures on metaphors.

Memor seven leaves besides—*nagari* letter, and a few loose leaves on rhetoric

The book is long, thin old, some leaves a little damaged

2. No. 1945. *Nanja yashò bûshana.*

By *Narasimha cavi*. On rhetoric, and poetry: in the name of *Nanja rāja*.

Seven *ulāsas*, on *cāryas* and *nātaas*.

On *cāryas* or heroical poems. 1) the hero. 2) how the poem must be written, faults to be avoided. 3) sounds—euphony—words having a double meaning 4) *rasas*, or poetical sentiments, emotions or feelings. 5) *gunas*, *dśhas*, excellencies, faults.

Another portion is dramatical. See V. 1.

There is also matter on various rhetorical figures, with stanzas in exemplification.

The book is of medium length, and thickness, on *talipat* leaves, old, the 1st leaf is broken $\frac{1}{2}$ gone. The leaves number from 1 to 92 complete.

3. No. 1950. Another copy of the same work.

The leaves number 5—149: it ends, but wants 4 leaves at the beginning. The book is of medium size, on *talipat* leaves, in good order.

4. No. 1954. *Kāvya-alancāram*. On rhetorical poetry: complete in three sections.

By 'Achārya Dandi.

Properties of a poem. The members, or parts described. The measures, or poetical feet.

Faults to be avoided. Other like matters.

There is part of a commentary on this work, but not complete: the No. of the leaves is 34—95.

The entire book is long, thin, old, but in good order.

5. No. 2032. *Rasa-Gangādatariyam*. On poetical taste, or sentiment. Supposed to be by *Gangādatara*.

—The best, medium, and inferior poems.

—What are elegant words, and the opposite.

—Meanings where double, or doubtful.

—Objections, and replies, or reconciliation in matters of discourse. The work is chiefly in prose, but has some *ślokas* here and there.

The book is long, thin, recent (which is suspicious) wants from leaf 1—14 at the beginning, has from 15—38; but is left incomplete, it is in good order.

6. No. 1953. *Sayuctya chintāmani*. On the rhetoric of poetry.

By *Vīra Narayana*.

In six *parich'hēdas*, or sections.

Rasa-nirūpanam—on the nine poetical *rasas*, or sentiments—their subdivisions—the faults of poems—nature of good poems, and the like matters—a sort of art of poetry.

The book is rather long, of medium thickness, and slightly injured at the end by insects.

IV. ASTROLOGICAL.

1. No. 1739. *Gôchara p'halam*, 7 leaves in the midst of a large book; on the influence of the lunar asterism in which the moon was situated at the time of birth of any person; good, or evil according to the quality of that mansion. This appears to be a leading point in the native astrology.
2. No. 1760. *Nava gruha jyotishyam*, on the nine planets. The future life of a child is influenced, as to character and duration, by the twelve signs, and the planets which happen to be in them at the time of birth.

Memo. There are five leaves on other subjects, which belong to some other three books.

This book is of medium length, thin, old, and damaged.

3. No. 2025. *Jyôtiṣha-sâstram*—Astrology.

This book is chiefly occupied by the *porutana*, or proper time for marriages, and other ceremonies, astrologically determined. Favorable positions of the sun and other planets, in respect to marriage are stated. On the *shad-varga*, or six classes, a zodiacal sign is 2½ lunar mansions. There are six modes of reckoning concerning these two; signs, and mansions, taken together, but in different ways. On the *nishégam*, the first coming together of bridegroom, and bride—what mansions are good, and bad stated. On the *simantam* a ceremony on the 6th or 8th month of pregnancy, the lunar mansion, age of the moon, zodiacal sign to be considered, as also the day of the week—not on Saturday, nor on Tuesday. Proper times for offerings at any shrine, and also for sowing seeds, and for going to live in a new house, after building one: or entering on a new village. Farther, the results that will follow from journeys, on different days of the week; as Monday agreeable to friends; Tuesday, thieves, or fire: Wednesday gain of property; Thursday, health; Friday, wealth; Saturday, loss of property; Sunday, sickness. Hence generally Tuesday, Saturday, and Sunday, are deemed bad days for journeying. On going to any town or place, the signs (auguries) by the way, good or bad. What signs of the zodiac are favorable for journeying; *aries* and *taurus* not so. The periods which the different planets take in passing through a zodiacal sign stated. There are other matters of like kind; but

the book is left incomplete. It shews how entire must be the subjection of any mind, if submitted to the guidance of a *jyōtishya-Brahman*.

(Memo. There are seven leaves, Canarese language *Grant'ha* letter.)

The book is of medium length, thin, recent, and in good order.

4. No. 2026. *Hōra-sastram*, Astrology.

By *Varāha Mithracharya*. It is also more popularly known by the name of *Briha-jatacam*.

1st Chapter the 12 zodiacal signs described, and explained

2d " those signs ascribed to different faculties of the human being

3d " On any birth being announced a mode is stated of determining, by planets and signs, if it is a man or beast &c.

4th " imperfect, on forming a horoscope, leaves 1 to 33 the rest wanting

The work properly contains 25 chapters.

This book is long, thin, new in appearance, 1 leaf damaged.

5. No. 2024. *Hōra-sāstram*. On Astrology.

By *Varāha Mithrācharya*.—Another and fuller copy.

1st Chapter..... complete.

2d ,,.....only 16 *slokas*.

3d to 6th ,,.....wanting.

7th to 26th ,,which is the end.

General substance. A science which from the state and relative position of the planets, at the time of any individual's birth, pronounces on health, or sickness, and nature of events, till that individual's death.

The following are a few particulars from this book ; on death in the womb, death within twelve years after birth, called *bāla harishta* ; when father, mother, elder, and younger brothers will die ; health—wealth—marriage—birth of children—livelihood—manner of life—various profits, or losses—*rāja yōgam*, or great acquirements ; women's horoscope ; to determine whether a horoscope presented is that of a man, or woman ; a mode of judging from the sight of an individual, when he was born, under what sign &c. other likē matters.

One leaf is added, as an appendix, on the number of Indian hours attributed to different signs. One portion of the book has an explanation in Tamil. The book is long, of medium thickness, old, and several leaves are damaged by decay.

6 No 2031 *Jyotisha sāstram*, Astrology, *ślokas*, without *tica* or explanation

The *nimitta candam* or chapter on indications, in four sections. Said to have been delivered by *Prīhaspati* to *Indra*

In forming the *chakra* (wheel, or circle) for the horoscope, two single letter *mantras* must be written in distinct compartments one is the *Vishnu-Bhija*, the other is the *Lacshmi Bhija*—the *chakra* is then to be *nor shipped* The nine planets—signs, culminating places—their *nadir*-places, friendly, and inimical planets (e g Sol in aries has two enemies, Venus and Saturn) The influence of the Sun in different signs, according to the enemies in those signs The conjunctions (*gruha yoga*) of planets—their influence The rising of the planets in the ascendant The order of the signs, the word *cshetram* is used, as *mesha cshetram* The place of aries &c A triple division of the 12 signs as 4 *garbha* 4 *dawara* 4 *bhāja* inner, medium, outer, The influence of the different signs &c Only the first ten leaves, the remainder wanting—The book is rather long, thin, in good order

7. No 2027 *Jyotisha sastram*—Astrology

A list of *nacshetras*—proper time to set out on a distant journey—the *nacshetra* of the town, and that of the person compared, and, as the number falls, so good or evil is divined (Note—the *lunar asterisms* have certain syllables attached to them, so that, by the syllables in a word or name it is apportioned to some asterism Hence the name of a town, and the name of a man are determined to their respective asterisms Next the asterisms are distributed to members of the human body, so many to the head, so many to the mouth, to the stomach &c, and as the reference or agreement happens, it is deemed good or bad, for example, if the agreement be on the mouth, or stomach, it is deemed propitious to to go to that town or place)

—A like divination as to the *raja* of a place to be visited, and the person going—results divined in a similar manner

—*dasa vidha poruttam*, ten modes of divining times—of determining agreement or disagreement between the asterisms of intended bridegroom and bride discordant asterisms are not deemed propitious

—The proper day for shaving the head, and also for anointing it with oil

—The *musa p'halam* the influence, or results of different months

—Proper time for the *simantam*, a ceremony after pregnancy, by examination of the asterisms

—Enquiry as to results of first menstruation, by the state of the asterisms at the time

—How to judge of the time, or hour of the day or night

—*nashṭa prasna*, questions on things lost, and determined, whether by a biped, or quadruped.

—To determine the *amṛita*, and *siddha yōgas*, as good days for journeying; the *daddā yōga*, and *mṛiti yōga* indicate evil, and death; to do anything on these forbidden.

Some other like matters, but incomplete.

(Memo. There is a very similar book No. 1208 in the Telugu character.)

This book is long, thin, and in good order.

8. No. 2028. *Jyōtisha sāstram*. Astrology.

Six leaves at the beginning are wanting on the *cshētram*, or place of a zodiacal sign—oppositions of planets—angular aspects; signs classed as human or feral, some are assigned to birds; male, female, neuter, signs—the *trigona*, or triangle (retained in European astrology.) Mars and the dragon's head agree with male signs, Venus and the Moon with female signs. Mercury, dragon's tail, and Saturn, with neuter signs.

Color of signs—*Mesha* (Aries) is blood colored, *Vrishabha* (Taurus) is white &c.

Horary questions as to thefts—replied to by determining the sign and lunar asterism, in which the moon then is: if the sign be male the thief is so, if female the thief is a woman. The enquiry how tall is the thief? is thus determined—Jupiter, Mercury, the Dragon's head, indicate, a tall person. The Sun, and Venus one of middle size; the Moon, Mars, Saturn, a short person.

There are other like matters from leaf 7 to 49—the rest wanting.

The book is long, thin, and in good order.

9. No. 2029. *Kāla pracāsicā*, illustration of times, 14th to 30th chapter.

1.) *Dasa-vidha-poruttam*—ten kinds of astrological enquiry into the agreement, or otherwise of the lunar asterisms under which the man and woman were born, before forming any marriage contract—and on other matters.

2.) Examination as to the proper time for a marriage ceremony.

3.) The indication from the state of the planets and asterisms, on a first menstruation, as to good or ill results, in future life. The color of the cloth proper to be then given, and other matters.

4.) The proper times for sowing corn, and other seeds.

5.) *Dhānya-sangraha*—on what day it is proper to begin to cut corn; so as to secure the greatest advantage by it.

- 6) The proper time for taking an intended journey
- 7) The proper time for putting on any jewel newly made
- 8) The proper time for beginning to build a new house
- 9) For entering to dwell in a newly built house
- 10) The good time for pouring water over the head of a king, or newly formed idol, equivalent to anointing
- 11) From the state of the heavens at the time of a disease coming on, to determine how long it will last
- 12) The proper time for taking medicine to cure any disease

The book is of medium size, recent and in good order, leaves 22—65 not finishing

10 No 2033 *Ganita sastram* calculation

The mode or form pursued for calculating the customary *Panchangam*, or Almanac

The five members are 1) *tithi* 2) *varam* 3) *nacshetra* 4) *yoga* 5) *kara* a n or moon's age day of the week moon's place each $\frac{27}{11}$ or $\frac{1}{11}$ of the zodiac astrological divisions

The work is in Sanscrit prose, with a *tika* or explanation in Canaresc

It also shews how to fix the *Saka* year, and thereby immediately to determine the year of the *cali yuga* and how to calculate the exact place of the moon, whence the beginning of each *tithi* is determined

It gives the mode of calculating solar, and lunar eclipses, and a few other like matters Leaves 1—30 one or two deficient, in 4 Chapters The 5th left incomplete

11 No 2031 *Jyotisha sastram*, Astrology

Light chapters on horary questions

- 1 Will such a proceeding be followed by profit, or not?
- 2 Will an enemy come, or not come?
- 3 Can any one now go to a certain place or not?
- 4 A woman is supposed to ask when her husband, who is absent on pilgrimage will return?
- 5 Passed by
- 6 Will the result of war be victory or defeat?
- 7 Omitted
- 8 When will such a one imprisoned be released?
- 9 Only 1 leaf—book incomplete It is long thin, and in good order

12. No 2075 *Shadpanchasati*, on Astrology. (56 stanzas by the title)

By *Varaha Mithracharya*, supposed to be a part of the *Hora-sastram*, No 2024, 2026.

On the regent, or lord of each *bhāgam* sign, or house. ²⁴

<i>Mesha</i>	. . . . .	Aries	its lord is.....	Mars.
<i>Vṛshabha</i>	.....	Taurus	„	Venus.
<i>Mithuna</i>...	.....	Gemini	„	Mercury.
<i>Cartaca</i> ...	... .	Cancer	„ ...	Moon.
<i>Sinha</i> .....	..	Leo	„	Sun.
<i>Canva</i> .. . . .	.. . .	Virgo	„ .	Mercury
<i>Tulam</i>... ..	.....	Libra	„ ...	Venus.
<i>Vṛshica</i> ... .	..	Scorpio	„	Mars.
<i>Danusa</i> .....	.....	Sagittarius	„	Jupiter.
<i>Mucara</i> .....	.....	Capricorn	„	Saturn.
<i>Cumbha</i> .....	.....	Aquarius	„	Saturn
<i>Mina</i> .....	... ..	Pisces	„	Jupiter.

Each planet, in its own house, is deemed favorable. The opposition, termed *looking at*, is good, or evil, as the planets are good or evil.

Good Planets

Bad Planets.

Sucra—Venus

Surya—The sun.

Vṛshaspati—Jupiter.

Rahu—Dragon's head.

Indu—Moon.

Sani—Saturn

Budha—Mercury.

Ketu—Dragon's tail

Cuja—Mars.

The opposition of a planet to any *house* (i. e. sign) is good or evil, on the same principle

On horary questions as to journeyings.

—On employment profitable, or not, result of wars, victory or defeat On detecting a thief, shewing his race, age &c. The colours ascribed to the zodiacal signs; and other matters

The book is long, thin, old, a little damaged, leaves 2—74 80—91. The chapters are confused, may be improved by collation.

13 No 2096 *Jatacam*, a horoscope

On the birth of some person of distinction, named *Tali-maldā-Rama chandra nayaka*.

He was born in the *Nandana* year Sal. S. 1574 *pratasā* month 18th (or 28th) day (October 1652) The various prosperous, and ad-

verse events of his life are stated; as also that he would die in the 66th year of his age, at noon of a day; specified in technical and astrological terms. In prose complete; the leaves are numbered 1—19, and 1—25 = 41. The book is of medium length, thin, recent, and in good order.

14. No. 2097. *Pānchāṅgam, Kīlāca samvatsara*. An Almanac (65 years since) incomplete, calculated according to the *Siddhāntam*, followed by *Saivas* and *Smārtas* (lunar months:) another mode is termed *vacya*, followed by *Vaishnavas*, (solar.)

*Containing the 5 members, to wit *tīthi*, *rāram*, *nacshetra*, *yōga*, *karanam*. Passage of the 9 planets through the 27 lunar asterisms, *nava graha chāra*.

—Good, and bad times for any work. *

—Solar, and lunar eclipses.

—Indication of fasts, and festivals, and other matters. Leaves 1—16 : 3 irregular, and other leaves deficient. The book is small, and in pretty good order.

V DRAMATIC.

1. No. 1791. 1.) *Maha Natatum—ślocas only*.

A collection of verses by eminent authors, made by order of *Immadi Déra raya*. These were before loose, and scattered; but were gathered into one and called the great drama. The subject is that of the *Rāmāyanam*, epitomised; and adapted to stage representation: complete in 479 *ślocas*.

- 2.) *Agnidhra Rāmāyanam*. An epitome of part of the *Rāmāyanam*, from the *Bāla* to the *Suntara-cādam*, so far complete the remainder wanting: 65 *ślocas*.

- 3.) *Chambu-Rāmāyanam*, the last section or *uttara Cādam*. The events subsequent to *Rama's* return to *Ayōdhya*, in a sort of drama, *ślocas*, with a *Churnikāi* or lengthened prose explanation. There is said to be a supplement to the *Chambu Rāmāyanam*, by *Venkata Krishna dhara*, but not here.

This book is long, of medium thickness, old, but in good order.

2. No. 1793. *Chambu-Rāmāyanam*, *ślocas*, with a *Churnikāi*; also a chorus in *anapaest* or rapid metre. This is from the *Bāla* to the *Suntara Cādam*. Adapted to public representation, in the manner of a drama; it is ascribed to *Bhōja-rāja*, after hearing the *yuddha candam* by *Lacshmana*.

The book is long, thin, old, and very much damaged.

3. No. 1915. Sect. 2. On *Nāṭakas* or dramas. By *Narasinha Cavi*. The first section treats of the art of poetry in historical, or heroic pieces. This section relates to the drama. The author composed a dramatic piece entitled *Chandra-Kāla Kalyanam*, in 5 *ancas* or acts, in order to exemplify his rules.

This work is a mixture of *ślōcas* and prose with *pracrūti*, or vulgarly spoken language by inferior characters. The author describes the various portions of a play, the kinds of actors, including the (*vidūṣaka*) buffoon; the costumes, and the kind of language proper to each part, or *role*. He dwells on rhetorical figures, as *parināma-upamānam-sandēha-brandinat-ulāha-apanāca-utpraesha-smarana-drishtānda-art'hānta-myāsasu*, and others; and gives *ślōcas*, or distichs, in exemplification. See II. 2.

4. No 1957. Two *nāṭacās*, or dramas.

- 1.) *Lacshmi-svayamvaram*. The marriage of *Lacshmi*.

By *Srinivāsa Cavi*.

The guardians of the eight points went to the *Samudra-rāja* (or sea-king) after the churning the ocean, and asked him to whom he was going to give his daughter *Lacshmi*, born from the sea. He replied he would not interfere, but leave her to choose. They asked her for *Vishnu*, and gave their benediction. The marriage with *Vishnu* ultimately took place. (The sea king herein is not *Varuna*, the god of the clouds, or of rain.)

Many instances occur of the *patra-praviśham* or change of dress, *pracruti* is also intermingled with the composition.

- 2.) *Nārāyuni-vilāsa nāṭacam*. A drama founded on another part of the *Kūrma avatāram*.

The *asuras* had stolen two vessels of *āmṛita*; and *Indra* was intending to fight with them, but was directed rather to go to *Brahma* and complain. *Brahma* referred him to *Nārāyana*; who promised to accomplish the desired result by stratagem. He assumed the form of *Mōhini* a female; took the *amṛita* from them; and upset the vessels. *Vipra chitta* is the name of the *asura* that stole the *amṛita* or nectar. Prose and *pracrūti* are used in the composition, and many changes of dress occur.

The book is short, of medium thickness, old, and damaged.

5. No. 1959. *Subhadra-dhananjaya-nāṭaca*.

By *Rāma cavi*. A drama founded on the elopement of *Subhadra*, and subsequent marriage with *Arjuna*. It is written in mixed language, *ślōcas*, prose: and *pracruti*, or vulgar dialect. It is complete on 70 leaves; the last one only injured: the book is long, but thin.

6. No. 1961. *Ananta jivanam*, a *bhānam*, or monologue drama.

By *Alrēya-Varata-cari*.

This is a loose drama, on the adventures of one styled *Vasanta sē'hara* at the Conjeveram May-festival. He heard of the fame of *Vasantica*, a *dansuseuse*, and went to see her performance; leading to an intimacy with her. Her person, and dancing described.

A description of dawn, and of sun-rise. The names of some men there, with particulars of their debauched characters. A specification of streets, wherein *dasis* live. The play of *chandra-vati*, with a ball, described. Cock-fighting described, and prused. A description of many *figurantes*. Quite a profligate book, small, worm-eaten.

7. No. 1964. *Nāgananta-nāṭacam*, a drama.

By *Sri-Harisha-cari*.

The subject is a fictitious marriage between *Jānuta rāhana* and *Mālāya vati*, worked up with persons, and incidents in the usual manner of dramas; but profligate in kind; the dialect is *pracūti*; it has five *aneas*, or acts, and is complete.

The book is long, thin, old, a little worm-eaten.

8. No. 1985. *Prasanna-Raghaviya*, a drama on the story of the *Rāmāyanam*. The book is labelled *Bālu Rāmāyanam*, which is wrong.

It includes adventures from the bending the bow, at the court of *Janaka*; to the defeat of *Ravana*. In six *aneas*, or acts; with many changes of dress, and variations of character.

The book is long, thin, old, and much worm-eaten, at the end.

9. No. 2016. *Soma rālica yāgunanta Pūhasana-nāṭacam*, a comic interlude.

By *Dindima cari*. This is not a uniform dramatic piece; but a series of tales, or verses for public recitation; to excite mirth, and made up of *śloṇas*, and prose *pracūti*. For example;

A *Sanniyasi* with his disciples are introduced. The disciples ask whether amatory matters are not most interesting, and whether a continual reciting the names of god does not make the head ache? But there are other matters, much more gross. A few medical *śloṇas* are written, on back leaves.

The book is long, thin, and gnawed at the ends.

VI. ETHICAL.

1. No. 1817. *Sabha-ranjana-nīti*. Assembly rejoicing ethics. By *Nīla k'hanta dicshala*. It is presumed, from a cursory view, that the subjects are jejune ex. gr. Though a *mantri* (minister of state) be ever so skilful; yet without the name and authority of a king he cannot govern a country. The book is long, and contains 6½ leaves; is complete, and in good order.

2. No. 1942. *Ilīhasa-samuc'hayam*, a winding up of the *Bharatam*.

Vāṛisambayanar narrates the consolation offered by *Vyasa* to the *Pandavas*.

After the battles narrated in the *Bharatam* the sons of *Pāṇdu* being distressed by the death of so many of their relatives, friends and children *Vyasa* came and variously consoled them, relating many narratives, contained in 33 *adhyayas* or chapters. Complete on 114 leaves. Among other matters — *Gaṇitami-upakhyanam mutgala-dēva-dūta-samvada*, conversation between two divine messengers; *Ganga mahatmya*, legend of the Ganges; tale of a king who gave his own flesh to protect a bird that had flown to him from its devourer. A detail of sins leading to *naraka*; a detail of virtues tending to *sterga*. On gifts, as the gift of land, of cows &c., with much other matter.

The book is long, of medium thickness, and in good order.

3. No. 1762. *Dharmākiya prasna pratiyucti*. By *Haridattācharya*. The duties of an unmarried *Brahman*, while a *Brahmachari*; treated in the way of question, and answer.

A fragment of 15 leaves, of medium length, broken at one end.

4. No. 1785. *Bhagavata gita: slokas*, with *tica*, By *Kesava-sacshi*. An abridged explanation of the chant, by *Krishna*, from the *Bharatam*.

Arjuna, while acting as the charioteer of *Krishna*, objected to slaying his own relatives. *Krishna* taught him to the contrary, explaining the nature of the *jīvatma* and the *paramātmā*, or human and divine soul: the foundation of the *Vedānta* system.

From the 1st to the 18th chapter complete; except the 48th—52d, and 103 leaves; which may perhaps be found. The book is long, of medium thickness, on *talipat* leaves, injured.

5. No. 1788. *Bhagavat-gita*, *śloca*, or original only. The 1st and 2d chapters (wanting only one leaf of the 2d) from the 3d to the 18th chapter, complete—51 leaves are wanting: the remaining leaves are numbered 55 to 94.

The book is of medium size, old, and much damaged.

6. No. 1789. *Bhagavat-gita*; *mūlam*, or original only, in *śloca*s. The *Grant'ha* and *Telugu* characters are intermingled, in different leaves. From the 1st to the 6th chapters wanting; what remains is from the 7th to the 18th chapter.

It is prefaced by seven small leaves; containing directions as to the mode in which the *Bhagavat-gita* should be read; that is, seated on the *pad-manāsanam* (lotus-seat) upon the hams, the feet folded underneath.

The mental preparation, by *mantras*, and motions of the fingers stated.

The book is of medium size, thin, old: and a little injured.

7. No. 1790. *Bhagavata-gita*; *mūlam* only in *śloca*s. From the 1st to the 18th chapter, complete on 76 leaves, regularly numbered. The book is short, thick, one or two leaves injured.

8. No. 1848. *Brahmāradyam*—on homage.

This book contains some ethical matter; but is more suitably referred to the head of *ritual*. See XVI. 22.

9. No. 1967. *Subāshita-sucta-mukta mālā*; or pearl necklace of good words; *śloca*s without any comment. Compiled from various other books; the compiler's name does not appear. The work relates in some degree to rhetoric, and the art of poetry; but its chief matter is ethical.

Praise of a poet—condemnation of the false critic—disposition of a good man; the nature of the medicant orders of kinds—disposition of the bad man. The miser, the calumniator; description of a king; of an elephant; of a river; of a woman of high birth; and various other matters; referring to the animate, or inanimate creation, as the source of poetic descriptions. From p. 1 to 38 not finished.

The book is long, thin, and in good order.

10. No. 1968. *Kāmandiki*-on Ethics.

On the proper qualities of a king, and also of his minister; a

work on political ethics. In sixteen *sargas*, or sections ; chiefly prose, but of a recondite kind.

The book is long, old, has narrow leaves, and is damaged at the end.

11. No. 1969. *Niti-sāram* ; essence of morals. Stanzas on ethics, in 186 *slokas*, with a *llea* or explanation in Tamil, and with quotations from other books. Many orthographical errors by the copyist, who appears to have been a schoolmaster. The following is a sample of the contents.

Satyāmo sārini Lacshmi lala.	He who is faithful, will possess wealth.
Kirti sthāyaganu sārini	He who gives largesses will have fame.
Sradāhana sārini vidya.	He who uses application will acquire learning.
Baddhulu karmānu sārini.	Wisdom comes from merit of a former birth.

12. No. 2045. *Bhagavata-gīta*, chant of *Kṛṣṇa* ; 18 chapters, complete, leaf 1—43. From the *Bhīṣma parva* of the *Bharatam*, before the contest with *Bhīṣma*.

The metaphysical counsels of *Kṛṣṇa* to *Arjuna* to remove the latter's scruples against killing his own kindred, and various ethical matters from the *Vedas* ; basis of the *Vedānta*.

The book is of medium length, thin, and in good order.

13. No. 2061. This manuscript has, at the beginning, 15 leaves, on the duties of women who profess the *Vaiṣṇava* credence, the early morning, and other daily offices, and repetition of the names of the 108 *Vaiṣṇava* shrines.
14. No 2071. *Niti sāram*, on ethics.

This is a work on moral subjects—as the vanity of life—the need of giving alms, and the like matters. Each sanscrit word is accompanied with its meaning in Tamil.

It is complete—of medium size, old, and slightly damaged.

15. No. 2072. *Nīti-sloka*s, stanzas on ethics.

Only four *talipat* leaves, without boards, long, and slightly injured : at the end one leaf of an almanac, on *Margala* month, November December.

The two following lines may be taken as a specimen of the ethics :

Sa sri yār namatam kaṭōdha

That is real wealth which does not puff up with pride.

Sa snicto vyaṣanā nivṛtti yeti yaḥā.

He is a true friend that removes sorrow.

VII EROTIC

01 No 1116 *Srajanandini*, a commentary

By *Casi Pandita*, on the *Rasa Gangadhara of Nanya cheti pala*, composed in *slocas*, stanzas, and prose mixed

Some prefatory verses to *Sita*, on his adventures with the wives of *ushis*, in the *Tarucà rana*

On ornamental poetry, and poetical measures Description of the *āgas* or musical modes

On *tālas* or musical tunes, as marked by beating cymbals On amatory poetry On the person of the *nayaka*, or hero, or gallant On female beauty as to fine proportions Various feminine actions, smiles described Indications of anger in women Description of a tune termed *Bhāiravi* On the desire of women for dress and ornaments, known by the term *chappalyam* Modes of salutation Description of the chaste woman

The book is long, of medium thickness, nearly new—and put with the old books, in the Telugu letter, doubtful

1 No 1118 *Vasava dhattai*—a romance written in *slocas* a few of them explained in prose

A king named *Kandapa ketu* had a beautiful daughter named *Vasava dhattai* Another king named *Chintamani* had a dream, in which he saw this female, and became enamoured, and sick. A friend of his named *Matana ketu* suggested an embassy He went, and succeeded in bringing about the marriage of *Chintamani* with *Vasava dhattai*

The book is long, of medium thickness, and in good order

2 No 1806 *Amarukam*, an erotic work in 100 *slocas* complete, and a commentary on it, entitled *Sringara - rasa - dipica* By *Diva Bhupalan*, also complete The original is sometimes ascribed to *Sancarachūrya*, but erroneously, the writer seems to have given it his own name, put into the neuter gender

The kinds of women, under the titles of *mukta - syāma - praudha - prōshida - bhartica - abisārtica - sriya - parakiya - samānya*, or girl, young woman, matron, *grasse reute*, adulteress, own wife, other's wife, common

The kinds of men are specified, and language of conversation, with much other matter, altogether at variance with the western delicacy, or sense of propriety This work is a corrupt fountain from which many streams have descended into southern lands The book is long, thin, in small close writing not old, but injured by wear

3. No. 1812. *Gita Góvinda*—the chant of *Kṛṣṇa*. By *Jaya deva*. Twelve *sargas*, or sections complete, in *ślócas*, and some other versification.

On the amours of the *Kṛṣṇa* and *Rádha*.

Translated by Sir W. Jones, and published in the *Asiatic Researches*.

4. No. 1814. *Rati-rahasyam*, or *Sringára bandhu dipica*. On sexual intercourse. By *Hari-haran*. The first *parich'heda* complete, the 2d do. only 56 *ślócas*.

On the *mukta* girl; *mādhya*, young woman; *prakalpa*, matron; the dispositions of these and other classes of women. The qualities of gallants, or lovers. On the four classes—*hastini*, *chitrēni*, *sakhini*, *padmini*, their attributes or qualities, and various other matters; which, among Europeans, would be rated as obscene.

The book is long, thin, in good order, very slightly injured by insects.

Memo. 1 leaf of the *Mégha sandésam* or cloud messenger and 1 leaf *Jyotishan*, on horary questions should be collated to some other books.

5. No. 1815. *Mégha-sandesam*. The cloud messenger. By *Cáli-dása*. The 1st *asvāsam* complete; the 2d has only to the 25th *ślóca*: It is the *múla*, or original only, without commentary.

A *yácsha* banished for a year by *Cutéra*, charged a cloud to carry a message to his wife at *Alacapurí*, he being unable to come.

Translated and published by Professor Wilson; but with greater delicacy, as to description of the female person than in the original.

This book is long, thin, and in good order.

6. No. 1839. *Vasanta-tilaka*. The pride of spring. By *Varadá-cháryar* of Conjeveram. This is a *bhánam*, or monologue, designed for public recitation; but not a regular drama. The author is popularly called *Ammál*, and the book *Ammál bhánam*; said to be written in the author's old age like Voltaire's *Pucelle d'Orleans*.

The subject is as follows. The hero of the piece is fictitiously named *Sisigarà se'hara*, who formed intimacies with *dasi*, or pagoda *figwantes*, and their companions at Conjeveram, and with other strange women. He attended cock fighting, and fighting by rams; and is, in all things, with minute particulars, made out to be a model of depravity, in a tone of praise. The

work is in prose in the narrative portion, but mixed up with *slocas* in the descriptive, or ornate part. As the alleged author was considered to be of the strictest *Vaidica* class, or non secular, a fiction has been raised to account for his writing such a book, but of doubtful authority. Possibly the real author may have added sarcasm to buffoonery, in fixing it on him.

The work is complete, on 42 leaves. The book is long, thin, gnawed by rats at the beginning.

7 No 1943 *Rasa manjeri*, or garland of sentiment

By *Bhanucari*

On the *nayak* and *nayaki*, or man and woman. Women are classed generally as *svaya* own, *anya* other, *samanya* common, and these are subdivided into other orders: their several properties stated. Some detail is given as to the qualities of men. The work is chiefly in *slocas*, with some little prose, on 34 leaves.

The book is long, thin and touched by insects.

8 No 1917 Section 1, is *Sringarā-dipica*, a lamp, or comment. It contains a poetical description of various kinds of females, but from being incomplete, and much decayed, it cannot well be determined whether it is original, or a commentary. See 2 and 11.

9 No 1956 *Gita Govinda*—chant of *Krishna*. By *Jaya deva*

Complete in 28 leaves, in 12 *sargas*, or sections, and 24 *patas* or chants, in the *ashita pati*, or octave metre.

On the amours of *Krishna* and *Radha*, the *gopi* or female cow herd, her pains, messengers, description of the seasons, &c.

Translated by Sir W. Jones

10 No 1958 *Matana Gopala vilasa*, a *Bhanam* or monologue, by *Guru Rama cari*, on the sports of a mimic *Krishna*

A *vittan* (vaux rien) at the time of the Tripeti festival, in September, puts on the disguise of *Krishna* name *Matana Gopala*, from one sun rise to another sun rise. In that interval, of one complete day, he plays all sorts of tricks, talking with *dasis*, with female messengers, with bad associates, holds intercourse with many women, grossly described, and is made out a complete blackguard, in detail. The work may illustrate the influence of the *Krishna avatara*, and of pagoda festivals. It is complete, but as the leaves are numbered 116 to 131 it must be taken from some larger book.

The book is long, thin, and in good order.

- 11 No 1963 *Amarūkam*, original *Sringara rasa dipica*—commentary by *Deva Bhupala*, a king, also termed *sariyukyānam*. See 1806, *supra* this book has only 65 *slokas*, on 45 leaves, other 35 *slokas* are wanting

The work is before described with sufficient minuteness. This book is of medium size, one leaf is only $\frac{1}{2}$, the others a little injured

- 12 No 2018 *Chambu Krishna-rīlāsa* By *Lacshmana Cavi*, prose, and verse mingled

1st and 2d *st hāpācam*—not complete

3d wanting, 4th wants the beginning

5th the latter part wanting

Being so imperfect the contents cannot be fully defined. This fragment has a description of *Chenji*, or *Ginjee* a description of *Canchi nagara*, or *Conjeeveram*, with much of ornamented hyperbole, as to both places. On the birth of *Krishna*, on female flower gatherers, on sports in the water, or bathing, on the youthful sports of *Krishna*, and other matters, pertaining to him, erotic in kind

This book is of medium length, thin, and slightly damaged

VIII FABLES

- 1 No 1965 *Pancha tantra*, Five devices

A fragment only of this popular work

Part 1st *Mitra bhēda n* complete

2d. *Sucra tātā n* complete

3d. *Zanti t grā n* incomplete

The book is of medium size, and very much injured

- 2 No 1966 *Pancha tantra*, Five devices

By *Vishnu Sarma*, or so ascribed. The 5 parts are complete.

1 *Mitra bhēda n* division

2 *Sucra tātā n* benefit of all

3 *Zanti t grā n* peace or war

4 *Labda nāsa* loss of possessions

5 *Also v recal jā* } on acting with rashness inconsiderately
h'ryantam

Page 107—111 again from 95—111

The book is long, thin, and a little worm eaten

- 3 No 1970 *Pancha tantram*, Five devices

A fragment—it contains,

2d. *Sucra tātā n* a part only

3d. *Zanti t grā n* only 21 leaves

The book is long and thin, with only one board, and damaged leaves

IX GRAMMATICAL

- 1 No 1772 Section 1 *Veda lacshanam* On the mode of chanting the *Vedas*, slow, quicker, very quick Prose, incomplete

- 2 No 1795 Section 1 *Harīya Ramayanam anuāya rūpa 1ya-kyanam*

By *Pandita Surya* A commentary on an epitome of the *Ramāyanam*, unfolding the meaning of compound, or difficult words, in plainer ones, from the *bala*, to the *yuddha cādam*, complete

Section 2 *Chatu slokas*, fifty of them enigmatical verses concerning any one, as *Vishnu*, *Siva*, on kings, on ethics, &c, with the explanation

- 3 No 1836 *Raghava Pandarāya Kavyam*

By *Caviraya Pandit* An elementary book for advancing a scholar

The verses are so contrived as to relate the story both of *Rama*, and *Kṛṣṇa* This is effected by a play on words, in one sense expressing something proper to *Kṛṣṇa*, and in another sense, what is proper to *Rama* hence a whetstone for the wits of young beginners, and requiring great command of language in the poet

The book is long, thin, old, and much damaged, the leaves broken at the ends

[It is not easy to find any better classification for 2 and 3]

- 4 No 1838 *Sabda vibhakti*, on cases of nouns, *slokas* with prose, a work on parts of speech, and declension of words It has the appearance of a school book It is long, thin, and in tolerable order

- 5 No 1873 *Kāṣṇamudī vyākaranam*, a grammar, fancifully termed 'moon-beams'

On the *sandhi*, or coalition of words, ending in vowels, complete The other part on words ending in consonants is incomplete, leaf 1—44 the 7th wanting

Other 9 leaves, on collation, should be transferred to some other books The entire work is long, thin, but in generally good order

6. No. 1874. *Pracriya-Kaumudi*, on Grammar.

Of the five kinds of *sandhi*, or coalition of vowels, and consonants. On the declension of nouns ending in vowels, this is complete ; on nouns ending in consonants, incomplete.

At the end 5 leaves in *nagari* letter require to be transferred. This book is long, rather thin, old, and damaged at the ends of the leaves, so that the numbers are cut off.

7. No. 1875. Grammar.

1.) On the affixes to Sanscrit roots, 5 leaves (15, 16, 17, 18, 18) from *Bhū* to *Pach*, fragment.

2.) On the three genders, with examples of various nouns, and *ślokas* exemplifying the vowels, 24 leaves.

3.) *Samāsa-chacram*, combination of words by *Sandhi* &c., two copies on the same subject, 10 leaves complete.

In the middle, a leaf from the *Nāishada* requires transfer.

The book is of medium size, and in good order.

8. No. 1876. *Prakriya Kaumudi*.

By *Rāma chandra*.

On various kinds of *sandhi*, or coalition of vowels : on the declension of words, ending both in vowels and consonants. *Samāsa* or modes of compound words, carrying the declension at the termination of the last word ; so far termed *subandham*. Complete, except as to verbs, p. 1—88.

On verbs, root, and affixes, this part is incomplete, on 3 leaves, not in regular order.

The book is of medium length, old, thick, very much damaged by *termites* at the edges, and by breaking of leaves, leaving $\frac{1}{2}$ $\frac{2}{3}$ &c.

9. No. 1877. *Bhāṣya pradīpa-pracasa*.

—An illustration or commentary on grammar.

By *Pravart'haca*, School-master.

On *Sandhi* or coalition of vowels and consonants. Five kinds of such coalition. This work is a commentary, or explanation of *sutras* on the subject : paged 1—156, and afterwards 38 leaves are irregularly strung, not coherent ; incomplete.

The book is long, thick, old and in good order.

10 No 1878 *Patanjali mahabhasyam vyakaranam* On Grammar

This is a fragment of the great work of *Patanjali*, the best work on Sanscrit Grammar, though ancient, and regarded as very difficult. The *sutras* of *Panini* are brief in comparison.

This fragment has the 6th *adhyaya* or chapter complete, and part only of the 7th. The subject on *Dhatus*, or roots, and on *Samasa* compound words. The writing on the label is erroneous.

The leaves are paged 1—168, but with the following wanting in the midst 71—90, 121—125, 135, 141, 145, 151, 162—165.

The book is long, of medium thickness, old with only one board, and one leaf damaged.

11 No 1879 *Pracriya laamudi* On Grammar. The foregoing seven are chiefly on *Subanta*. This portion is chiefly on *Tighanta*, relating to verbs. It treats of the letters, and meaning of various roots, and how verbs are formed from them. Words traced to their roots, with the affixes of moods, tenses, and persons.

Also on some indeclinable words, used as affixes, giving the force or meaning of such words, incomplete, p 1—89, also 99, the 69th wanting.

The book is long, of medium thickness, old and, except two broken leaves, in good order.

12 No 1880 *Patanjali Bhasyam* On Grammar, by *Patanjali*. The 5th and 6th chapters so far complete. On forms of words. On declension of nouns, &c. This is part of a high, and difficult book, only studied by advanced scholars. Its difficulty is said not to arise from any obsolescence of language.

As the name of the author is an epithet of *adi seshan*, a fiction has been founded thereon, ascribing the work to *adi seshan*.

Note —The *vacya kara* is by *Vara ruchi*, the *bhasya kara* by *Patanjali*, and the *sutra kara* by *Panini*.

This book is of medium thickness, long, old, damaged p 1—125, 4 loose leaves.

13 No 1881 Fragment on Grammar, leaves 1—23, complete on the roots only. On ten kinds of roots, and their meaning.

The book is long, thin, a few leaves a little injured.

11. No. 1882. *Siddhanta-kāumudī-vyakhyānam*.

By *Piāudha manóramāi*. A commentary on another grammatical work.

From 1—25 complete on vowels, and on the coalition of vowels throughout. This is the first section. There are four other fragments.

15. No. 1883. *Vyakaranam*, grammar.

On the different *sandhis* or coalition of words ending in vowels, and in consonants, and on the three genders; also on indeclinable words. On *Samāsa* or compound, words, and their declension. On roots, and how treated in the formation of words. The work is in prose 1—108, unfinished. The book is long, of medium thickness, and in good order.

16. No. 1884. 1.) *Sabda pustacam*, on words.

A grammatical work, having the several words that are declined in the seven different cases, and also on the three genders; but only of such words as end in vowels, three leaves only.

2.) *Samāsa chacram*—2 leaves only. The mode of compounding words. A list of several words shewing how they are united, when following each other, so as to form a complex term.

3.) *Samāsa-chacram*, 1½ leaf, *ślokas*, Telugu letter, ½ leaf distinction of genders, a verse for school-use.

4.) Telugu letter—On roots, the crude form, and the grammatical forms, examples given in various words. On indeclinable words.

5.) *Samāsa chacra*, in Tamil words, and character; it exhibits various forms of compound words, some affirmative, some negative.

The entire book is long, thin, in good order, some portions new; not homogeneous in appearance.

17. No. 1885. *Vyākaraṇa sara-saṅgraha*; epitome of grammar.

It is also known as *Caṣiḥa-vṛtti*. In the 1st chapter the 1st and 2d *paṭam* each one complete, the 3d *paṭam* incomplete.

On the crude forms; the various terminations of the different cases; the changes of which they are susceptible, until they assume the full grammatical form.

—The *sandhi prakernam*, or section on the coalition of letters.

—The *saṁāsa vidhi*—on the collocation of compound words.

On roots.—Also some matter on tones, or accents (*śvara*) pertaining to right enunciation—leaves 1—57—at the end 3 broken, the rest in good order—the book is long, and thin.

18. No. 1886. *Pracrutī kaūmudī vyākyaṇam.*

A commentary on the *Pracrutī-kaūmudī*.

It treats of the *Tinganta* roots with their affixes, modes of attaching them.

The book is a fragment—the following leaves are wanting 20, 27, 28, 29, 30, 31, 36, 38, these are diverse, 39—48, seven leaves are without any number. Some other matters connected with substantives.

—Also a fragment of the *Tarkha-sastra*, or logic, from the *anumāna khandam*.

The book is long, of medium thickness, in good order. It is nearly homogeneous in appearance, but needs collating with others.

19. No. 1887. *Pracriya kaūmudī*. On Grammar.

This is only a fragment of the work, and needs collating with other books in the collection. 193 leaves are wanting at the beginning, and it does not finish. Matter on the *subanta*—some on the *dvandva* dual form, 207—222 is on the *tadījita*, another class, not complete.

The book is long, and thin, and in general good order.

20. No. 1994. . Sect. 2. *Maha Bhāṣyam*.

By *Paṭanjali vīra śidhan*.

Words are divided into *pūrvādhama* and *uttarādhama*. The *pūrvādhama* contains an enumeration of 6000 roots. This book relates to the *uttarādhama*, the subjects being the formation of words from roots or primitives, or compound words from simple ones, including the declension of nouns, examples in a great number of words. *Dhātu*, the root; *kṛtiya* various practical words thence formed; *art'ha*, the meaning of each formation.

Thus much from the *mūlam*, or original, is followed by a more lengthened commentary, or explanation. The work has some complete distinct portions; but, as a whole, it is incomplete. It is long, of medium thickness, old; and, in some places, damaged by wear. See preceding notices.

21. No. 2058. *Vyākaraṇa zāstram*—On Grammar.

By *Pāṇini*. This is a portion of the popular work in *sūtras*. It relates to the formation of full meaning words from the roots; pages 1—22—beyond 11 leaves not numbered.

The leaves differ as to age, and they are gnawed off at one end, as if by rats.

The book is of medium length, thin, damaged.

22. No. 2059. *Vyākaraṇa zastram*. On Grammar.

On nouns—on *sandhi* or coalition of letters—words ending with vowels, and with consonants; the three genders. On affixes, on cases, on roots of verbs, and some other matters; but left incomplete. The leaves are numbered 1—26, and 20 other leaves are not numbered.

The book is very long, and thin, on broad talipat leaves. The writing very close, and extremely small.

23. No. 2073. *Linga nirṇayabhūṣaṇam*.

On genders in grammar, chiefly in prose but examples in *ślokas* are given of the *pūṅga*, *strīṅga*, and *napuṅcaka līṅga*, or masculine, feminine, and neuter genders. Some words are of two genders, and are exemplified.

The work is by *Rama-surin* (poet.) It is a fragment, and seems taken out of some book, and made up by itself. The leaves are 1 to 4—thence to 133 wanting, thence to 146 the end.

The book is of medium length, thin, touched by worms: it will need collating with other books; and it seems to have been subject to dishonest treatment.

24. No. 2085. *Bāla pōdhaka karaca saṅgraha*, child's instruction, on grammatical forms of words, leaves 1—28, and 55—76.

Shadkara vivaraṇam; the six cases in grammar. *Samasa chakra* collocation of words, with mode of declension.

On affixes, *kriyāmāla*, list of verbs. On the three genders.

Another list of verbs—leaves 1—27, 9 leaves *deva nagari* writing. The book is long, of medium thickness, and in good order.

25. No. 2055. Chiefly on Grammar.

The *Samasa chakra*, combination of words; mode of uniting nouns by omitting the sign of the genitive case, as *Rama bhana* for *Rāmasya bhāna*; *Pitāmbara - Vishnu*, yellow garment *Vishnu*, and the like, 3 leaves only; then 7 leaves. *Kriyā māla* on the conjugation of verbs, deficient at the beginning, 9 leaves on *sarva nama śabda* or nouns and pronouns, incomplete. Other two leaves contain a *śloka* in praise of *Siva*, and a *tīka* or explanation of its meaning; these belong to some other book: 21 leaves in all.

A book without boards, of medium length, thin, on talipat leaves in good order.

X HISTORICAL OR GENEALOGY

1 No 1157 *Gotia prajara nirnayam*

An arrangement of the order and descent of *rishis*, or celebrated seers, by their tribes

The descent of the existing *gotras* (tribes) of *Brahmans*, and the connected races traced up to the seven *rishis* of the present *Manuwantera*, divided into nine *praharanas* or sections, and complete I took out the name of *Manduri Raghundthacharya's* son *Narayanarya* because it implies that he lived in *Mandur*, of which little is known, except its ruins in the North

If this genealogical table could be at all depended on, it might be of use towards untying some difficult knots in past history

The book was found amongst those in the Telugu character It is of medium length, thin, and in good order

2 No 1983 *Vasu deva sudodaya* Some matters on the *yaduramsa* The son of *Nakusha* was *Jeyadhi*, and of his race *Vasudeva* the father of *Krishna* was born, incomplete, other matter is *Vedantic*

XI HYMNOSLOGY

1 No 1741 *Stotras* These are short chants, each occupied with laudatory homage of some one deity Of those in this book the first is praise of *Siva*, ascribed to *Sancaracharya*, complete, all *slocas*2) Praise to *Siva* by *Mallana*—*slocas*, complete3) *Amanariya-stottram*—praise to *Siva* by *Dandi*, complete4) *Halayuta-stotra*, on *Siva* By *Bala Rama* *slocas* complete5) *Maliya raja stuti*, on *Siva*, *slocas*, grant *ha lipi*, with an explanation in *nagari* letter, complete, book medium size, good order2 No 1751 1) *Siva sahasranamam*, a series of 127 *slocas* complete, reciting the thousand names of *Siva* panegyrically2) *Siva nama stotra vatataca*—only one leaf out of a centum of verses in praise of *Siva*3) *Siva stotra* by *Marcandeya*, an *ashtacam* of eight *slocas*, praise of *Siva* another *ashtaca*, fewer feet to a line, same subject

The book is long, thin, old, but in good order

3. No. 1755. Chants from the *Vedas* supposed.

These consist of Sanscrit, and Tamil intermingled, and belong to the work, usually styled *Nālayira prabandam*, or collection of four thousand stanzas by the '*Aluvār*.

In the first thousand by *Namāluvār* otherwise called *Jada gōpālvar* 10 hymns including the *Tirupālānda*—"may'st thou flourish many years." Also 10 hymns of *Kurukūr nambi*, who was otherwise styled *Puttūr - virān*. Twenty hymns of *Periyālvār*, and thirty hymns of *Kurūr nambi*, 10 hymns by *Tondaradipode 'Aluvār*, who derived his titular name from the dust of the feet of the votaries of *Vishnu*.

30 Hymns by *Chudi-kodutta Nāchiyar*, to awaken *Vishnu* in the morning.

120 Hymns by *Sada gōpālvar*.

100 Stanzas with *da-capo*, by *Ramanija*.

30 Hymns by *Periyachan pillai*.

4. No. 1756. Panegyric on the 1008 names of *Vishnu*, in verse, with a prose explanation; the latter in the Telugu character.

—*Siva sahasranama*—the 1000 names of *Siva* panegyricized. The handwriting of this book varies; some is old, and rude.

The book is of medium size, and in good order.

4½. No. 1759. *Subrahmanya sahasranāma*.

The 1008 names of *Karticeya*, *ślōcas*, with meaning in prose, complete.

The book is of medium length, thin, old.

5. No. 1771. Various panegyrical chants.

—*Njāsa - dāsacam*, a decade of *ślōcas*, the original only—to place the soul, or mind, at the feet of *Vishnu*.

—*Sudarisanāshṭacam* an octave of distichs; praise of the *chakra* of *Vishnu*.

—*Yeti-rāja-saptati*—70 *ślōcas*, original only, incomplete.

This is in praise of *Ramanūja*, by his disciple *Vēdānta dēsikar*, the two first also. The Tamil name of *Yeti-raja*, or *Rāmanūja*, is *Yemperumānar*.

—A few loose leaves, not connected, and requiring collation with other books.

—*Ala-rantar-stótram*, praise of an *Aluvar*, whose Sanscrit name is *Yamunacharya*. This piece contains from the 18th to the 60th *sloca* : it is by the said *Aluvar* in praise of *Vishnu*.

—*Bhasya-cara-stótram*, two copies of 10 *slocas* each, in praise of *Ramanúja*, the title meaning learned in languages ; applied also to *Sancaracharya*, and to *Madhucharya*.

—*Mangálam*, 10 *slocas*, without comment, in praise of *Rámanúja*, writer unknown.

—*Mukunda malá*—praise of *Vishnu* by *Kulasechhara áluvar*—complete, in all 28 leaves.

The book is long, thin, in some places broken, with $\frac{1}{2}$ leaves gone.

6 No. 1775 Various tracts.

1.) *Rangha nat'ha stótra sataram*, *slocas*, 3 leaves, complete. A centum of stanzas in praise of *Vishnu*, at *Srirangham*, near *Trichinopoly*.

2.) *Hanumat-carucham*, *slocas*, incomplete.

Praise of *Hanumán*, and after it a *mantra*, or invocation for protection : this form is used as a defence against any evil, on a journey.

[The word *carucham* means a coat of mail, as a literary term ; it differs from *stótra* in having also a *mantra*, and from *mantra* by having also a *stótra*. It is also used with some ceremonies and motions of fingers, not employed with the simple *stótra*.]

3.) *Vishnu-panyaram*. The nest of *Vishnu*, *slocas*, incomplete—praise imploring to be under *Vishnu's* care.

4.) *Vishnu sahasranámam*, *slocas* incomplete. The one thousand names of *Vishnu*. It is used daily after evening homage by *Vaishnavas*.

5.) *Garuda carucham*, *slocas*, complete.

Praise to the vehicle of *Vishnu* for protection, as to the body only.

6.) *Vishnu-stótram*, *slocas*, incomplete.

Praise of *Vishnu*.

7.) *Vencatésvara-stótram*, *slocas*, incomplete.

Praise of the form of *Vishnu* at *Tripety*.

8.) *PanJayuta - stóotra*, five *slócas*, complete.

Praise of the five emblematical instruments of *Vishnu*—1 discus, 2 shell, 3 club, 4 sword, 5 bow.

Various detached *slócas* follow, 23 in number, on different matters, e. g. when the soul departs where does it go ?

The book is of medium length, thin, and in good order.

7 No. 1973. *Savuntaryalahari*, *slócas*.

By *Sancaráchárya*. Praise of *Parvati*, and a prayer to *Parvati*.

Also—*Mrtanajeya japa*, prayer to *Siva*, complete. A few distinct various *mantras*. The leaves are numbered 99—123, hence it is taken out from some other book. This one, as a whole, is of medium length, thin, damaged by insects, and by breaking.

8. No. 1976. Various hymnology.

—*Rudri stavam-slócas*—praise of all the attributes, or properties of *Vishnu*, two leaves complete.

—*Ashta slókas* eight stanzas, explaining the meaning of the *Vishnu mantram*, the 8 lettered one.

—*Sambat- cumara prabhati*, homage to the form of *Vishnu* at *Tiru náráyana puram*, near Seringapatam, Mysore.

Girisha-stami-mangala sássanam. Praise to a form of *Vishnu*, lord of the hill.

—*Sambat cumara mangalashtaca stuti*.

Eight *slócas* in praise of the aforesaid *Sambat cumáran*, popularly known by the corresponding Tamil name *Chelva pillay*.

—*Gópala mangala sássanam*, praise of *Krishna*.

—*Vencatachalésvara mangala sássanam*.

Praise of the form of *Vishnu* at Tripeti.

—*Hasti giri isha mangala sássanam*.

Praise to the form of *Vishnu*, at little Conjeveram.

—*Prát'hana panchacam*, five stanzas of prayers.

—*Sri stavam*, praise of *Lacshmi*—so far each one complete.

—*Sudarisana ashtaca*, two stanzas only, praise of the *chakra*, or discus of *Vishnu*.

The entire book is of medium length, thin, and in good order.

9. No. 1989. *Patuca-sahasramana*, *ślocas* only.

By *Vedantāchārya*, head of the *Vadagalas*.

In 32 *padahis*, or sections.

One thousand *ślocas*, in difficult language, are occupied in common places on the slippers of the image of *Vishnu* at *Srīrangham*, near Trichinopoly, such as—the formation—the cleansing with water—the covering with flowers—the embroidered ornaments &c. It is difficult to think of puerility going so far in recent idolatry.

10. No. 1991. *Sri-guna-retna kosham*. The jewel casket of *Lacshmi's* disposition, *ślocas*, and some comment in Canarese, but *grant'ha* letter.

Praise of the excellent temper of *Lacshmi* at *Srī-rangham*, near Trichinopoly, complete. The book is long, thin, recent, gnawed by rats at one end.

11. No. 1996 *Sudarśana stottram*, praise of the *chakra*—mark on the shoulders of *Vāishnavas*.

Praise on making the *namam* on the forehead.

The same on marking the middle line with a *mantrām*.

—The mode of offering sacrifices, p. p. 5—9 not complete.

—Praise of *Kṛṣṇa*—leaf 1—7.

These would seem to be fragments of two books.

This book is long, very thin, and in good order.

12. No. 1998. Various hymnology.

By *Sri Vatsangam*.

- 1.) *Srī Vāicōnt'ha stavam*, praise of the lord of *Vāicōnt'ha*, that is *Vishnu*.

- 2.) *Adi-manushya stavam*, praise of the first man, which is, it seems, a title of *Vishnu* at *Srīrangham*, near Trichinopoly.

- 3.) *Srīrangha raja stavam*, praise of *Vishnu*, at the same place, 1st and 2d *satacas*, complete.

- 4.) *Venctestara mangalam*, praise of *Vishnu* at *Tripets*, complete.

- 5.) *Srī guna-ratna-kosham*, praise of the temper of *Lacshmi* 'the jewel casket of her excellence,' complete.

The entire book is long, thin, old, in good order, and in small neat writing.

13. No. 2003. *Cshama-shōdasi*, 16 *ślocas*, complete—on the clemency of *Rangha nat'ha* at Trichinopoly. By *Vedantachārya* son of *Veda Vyāsa Bhatta*: of the *stotra* class, praise.

There is appended *adhyatma chinta, slokas*, wanting 5 leaves in the middle. It contains addresses to *Vishnu* on the soul, and its safety, with replies from *Vishnu*. It is of the mystic theological kind, and resembling the German manner on religious topics.

The entire book is of medium length, old, and damaged

14 No 2021 Two connected subjects

- 1) '*Alavantar stōttram*, praise of *Vishnu*, as *Rangha nat'ha* at Trichinopoly by an '*Aluar* otherwise named *Yamunacharya*. The *slokas* have no title or comment. The leaves are numbered 69—79
- 2) '*Srī guna retna-cosham*, praise of the temper of *Lacshmi* as consort of *Rangha nat'ha*

By *Parasara Bhatta*, 61 *slokas*, complete

The leaves are numbered 80—92 in continuation of the above, but shewing both to be part of some larger book. This portion, as a whole, is long, thin, and in good order

15 No 2012 Various hymnology

Two leaves marked 46, 47 contain the last part of a *sahasranama* or praise of the thousand names of *Vishnu* and a portion from the *anurasuica parvam* of the *Bhāratam*, 227th *adhāyaya*

—2 leaves praise of the 108 names of *Ganesa*, complete

—2 leaves praise of *Srī Rama*, complete

—1½ leaf praise of name of *Siva*, complete

—1½ *mental bathing*, by thinking on sacred rivers, with praise of them

—2 leaves praise of the name of *Lacshmi*, complete

—1 leaf the great *mantram*, to the *siddha Lacshmi*, or success giving goddess

12 leaves—*āditya hrudayam*, heart of the sun, that is, agreeable to the sun, or to *Vishnu*, as residing therein, *slokas* only, and from the *aranya parvam* of the *Bharatam*, *Krishna* to *Arjuna*

½ leaf—praise of *Siva*, *sloca*

1 leaf—*āditya carucham*, praise with invocation to the sun—to defend

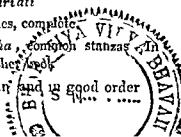
1½ leaf—praise to the name of *Narasinha*, *slokas*. On the 108 names of *Vishnu*, complete

1 leaf—praise to the 108 names of *Dēvi* or *Parvati*

1½ leaf—praise to the name of *Siva*, 108 names, complete

1½ leaf—praise to the 108 names of *Narasinha*, complete stanzas. In all 31 leaves, numbered 46—76, as if part of some other book

This, as a whole, is of medium length, thin, and in good order



16. No. 2017. Various panegyrics, chiefly of the *sacti* of *Siva*, under different names.

- 1.) *Gāuri - dasacam*, 10 *ślocas* (wanting the 1st) in praise of *Parvati*, the white goddess.
- 2.) *Anna pūrni - dasacam*, part of 10 *ślocas* (wanting at the beginning) in praise of *Bhavani*, with promise of plenty of all things to him who uses it.
- 3.) *Vidyā-dasacam*, 10 *ślocas*, nearly complete; addressed to *Parvati*, to give the knowledge; which is lauded.
- 4.) *Sarasvati mantra japam*, charms, with prayers of low muttered utterance, invoking *Sarasvati*, the *sacti* of *Brahma*, and patroness of learning.
- 5.) *Anna pūrna stōttram*—praise to *Parvati* the giver of plenty, complete.
- 6.) *Triputra suntari stōttram*, praise to the *sacti* of *Siva*, as the destroyer of three towns.
- 7.) *Sauntariyalahari*—100 *ślocas* in praise of *Parvati*, complete: ascribed to *Samcaracharya*.
- 8.) *Chamala dandacam*, lengthened lines in anapaest measure, praise of *Parvati*.

The book is small and old, but in good order, small hand writing.

17. No. 2061. See. VI. 7. The rest panegyrics.

- 2.) Praise to *Vishnu* in *dandacam* lines *ut supra*.

The general subject is homage to *Vishnu*.

- 3.) *Sri rangha-gadyam*, panegyric in prose, on the form of *Vishnu* at Trichinopoly, complete.
- 4.) *Vaicon'ha gadyam*, panegyric, in prose, on the paradise of *Vishnu*, complete.
- 5.) *Sri guna ratna kōsham*, *ślocas* in praise of *Lacshmi*, jewel casket of her qualities.
- 6.) *Sri-rangha nat'ha suprabādam*, very early homage, at dawn, to *Vishnu* at Trichinopoly, complete.
- 7.) *Sri rangha rāja stōttram*, *ślocas*, in praise of the same.
- 8.) *Sri Vencatēsa suprabadam*—early dawn homage to *Vishnu* at *Tripeti*, in *ślocas* complete.
- 9.) *Sri Vencatesa mangala sāssanam*, praise to the same of the epithalamium kind.

- 10.) *Varada-rāja suprabudam*, early dawn homage to the form of *Vishnu* at *Canchi* (or *Conjeveram*) in *ślōcas*, complete.
- 11.) *Varada raja stōttram*, praise to the same, in *slocas*, complete.
- 12.) *Parancusa-pancha-rimsati*, 25 *ślōcas* in praise of *Nam-alvar*, as a polemic.
- 13.) *Parancusa - ashtacam*, an octave of 8 *slocas*, complete, in praise of the same.

14.) *Sri-stavam*, praise to *Lacshmi*, in *slocas*, complete.

The book is of medium size, and in good order.

The leaves numbered from 7 to 30, the last 15 containing the above panegyrics.

18.. No. 2062. *Sri rangha nat'ha stōttram*.

—*Ślōcas* in praise of *Vishnu* at *Trichinopoly*, including also an incomplete copy of the *Caveri mahatmyam*, or legend of the river *Cavry*; in other books termed *Sri-rangha mahatmyam*.

This book is of medium length, but thin, in good order, the leaves numbered 35—50 less 43d. It hence appears to have been taken out of some other book, and made up distinct; though incomplete.

19. No. 2063. Praise of *Vishnu*, and *Siva*.

1.) *Vishnu-bhujangam*—praise of *Vishnu*, in a kind of stanza; so written as to give the form of a serpent complete in 16 *ślōcas*, on 7 leaves.

2.) *Siva-bhujangam*, praise to *Siva*, like stanza; 21 *slocas*, complete, on 9 leaves.

The book is of medium length, thin, and slightly injured.

-20. No. 2064. *Raghu-vīru-gādyam*, praise of *Rāma*, in prose, by *Vedantacharya*, head of the *Vadagala* sect; complete, the leaves numbered 58—68.

21. No. 2065. Various panegyrics.

1.) *Varada-rāja-Panchasat*, praise of the form of *Vishnu*, at *Conjeveram*, in 50 stanzas, complete, 4 leaves. By *Védantacharya*, head of the *Vadagalas*.

2.) *Sampat cumāra-stōttra*, 10 stanzas on one leaf, in praise of a deity in *Mysore*; termed *Chelva pillay* in *Tamil*.

-3.) *Yeti rāja saplati*, 70 stanzas, complete, in praise of *Ramanūja* the *Aluār*.

- 4.) *Cshama shódasi*, 2½ leaves, 16 stanzas complete; on the compassion of *Ranghanat'ha*, a form of *Vishnu* at Trichinopoly.

By *Vedántacharya*, son of *Veda Vyasa Bhatta*.

- 5.) *Rangha nát'ha mahishi*, 1 leaf, praise of the *sakti* of *Rangha nat'ha*, or *Lacshmi*: 10 stanzas, not complete.
- 6.) *Bhagavat-dhyana-sobana*, steps towards a meditation on deity: otherwise termed *antar-jyoti-stuti*, or praise of the inward light 22 stanzas, complete, by *Vedántacharya*. In all 17 leaves, but of different length, and sizes.

The book is long, thin, damaged by worms.

22. No. 2066. *Vishnu-sahasra náma stotra*—*mantras*, praise of the thousand names of *Vishnu*, with invocation; *slocas*, without comment, incomplete. Ascribed to *Vyása*; and said to be from the *anusasana parvam* of the *Bhágavatam*; leaves 43—50, as if part of some larger book. This one is of medium length, thin, and in good order.

- 23 No 2068. Various panegyrics.

- 1.) *Dasavatára vishayaca suprabadam*.

One *sloca* to each of the *avatars* of *Vishnu*, in praise for reciting in the very early morning, 4 leaves complete.

- 2.) *Vara mangaláshtacam*, 8 *slocas*, complete, used as salutations, on approaching any very great man; wishing that *Brahma*, *Vishnu*, *Siva*, the celestials, seers, hills &c., may convey benefits, and benedictions.

- 3.) Four *slocas*, from the *rairaga satacam* of the *Bhartri-hariyam*, 2 leaves.

- 4.) Five leaves, praise concerning *Siva*, 9 *slocas*, complete.

- 5.) *Krishna gadyam*, prose, panegyric on *Krishna*, 5 leaves, incomplete.

XII INCANTATIONS; that is, *mantras*, sometimes with *yentras*; or diagrams.

[These according to the object to whom addressed; the subject matter; and effect sought to be obtained; may be either benevolent or malevolent: simply precatory, or maledictory.]

001. No. 1206. Section 2, leaves 2—13

Sudarisana hóma vishayam, on sacrifice offered to the *chakra* (or missile discus) of *Vishnu*; the *mantra*, or symbols, *tantra*, or diagram

and formulæ, *vrutis* or authority from the *vedas*, and prose accompaniment

This is the larger part of a book long, thin, touched by worms. See A c XII.

01. No 1359 Various miscellany, on 26 leaves, from different books, differently paged—containing chiefly panegyrics, and charms

2—5 *Nava-gruha stotra, slokas*, by *Vyasa* Praise, with a sort of adoration of the planets (Sabaism) It includes praise of *Vishnu*, dwelling in the sun

4 leaves, '*Aditya-hrudayam*, "heart of the sun," *Agastya* told this to *Sri Rama*, it includes a *mantra*, an address to the sun, by the use of which he would overcome *Ravana*, said to be taken from the *Ramāyanam*

1 leaf, some *slokas*, a devotee praises the sun, as *Narayana*, and *Dharma putra*

2 leaves, *Garuda Carucham*, complete a charm to secure protection from snakes, with long life, health, &c —*slokas*, and prose, addressed to the vehicle of *Vishnu*

1 leaf, *Surya Carucham, slokas*, with prose—praise to the sun, with a charm the benefit being to remove disease

2 leaves, *Sudarisana Carucham*, praise and charm, addressed to the discus of *Vishnu, slokas* and prose The object to attain things desired

7 leaves, *Vishnu Carucham*, and *Rama Carucham*, by *Visvavitra*, complete The object of both is to secure possession of things desired, very extensive, sometimes mentioning the death of enemies

Also '*Krishna ashstōtra sata nama stōtra, slokas* Praise of *Krishna* by 108 names, said to be from the *Brahmānda puranam*, the *aparākhanda*, a discourse between the earth goddess, and the serpent *Sesha*, the object, to remove all sin

5 leaves, *nāgarī* letter, containing octaves in praise of *Lacshmi*, of *Rāma*, of *Pariatī*, and of *Vencatēsa*, the god at Tripety

The leaves are of various lengths, a bundle of different tracts, but with unity of matter

1. No 1723 Contains, in the middle—*Rama carucham*, two leaves, praise, with a charm to secure the protection of *Rama* Also the *Gayatrī carucham*, a charm to secure protection by means of the *Gayatrī*, or primary *mantra*

2. No. 1750. *Yentras*. This is a small book on talipat leaves, it consists entirely of diagrams; squares subdivided into smaller squares, and with numbers on some of the squares; in one on all of them. Such are the squares used in spells only; but spells have letters, not numbers. Hence the squares in this book have been conjectured to be plans of the *pit'ha*, or seat of the images of various gods within the *garb'ha-mantapa*, or last recess in temples. There is however no writing to guide to a decision. The leaves are in confused order.

The book is in good preservation.

3. No. 1740. Three books, or sections of books, on various magical matters.

1.) *Prapanja suram, sūtras* with explanation.

In the beginning it is stated that the different letters of the alphabet are the bodies of the gods. Fifty letters are classed into fourteen *svaras* sounds, or modes, to be written on sixteen squares, or other forms with the name of a god, and a *japa dhyānam*, or muttered meditation, as a mode of homage.

—Whichever god's name is used—as *Rāma Krishna* &c. the assistance of that god will be procured.

Various *mantras*, or spells, and mode of writing—in the letters used as such. The forming squares (magical); certain modes of calculation, if the amount, or difference, or quotient, as the case may be, comes out right, the god invoked will appear, if not right will not appear.

—*Snāna pūjadhiti*, bathing in water, with appropriate *mantras*, or muttered formulae.

—*Jnana sakti prat'hāna mantram*, a special charm, to procure the power of knowledge.

—*Rāma prat'hāna mantram*, a special *mantra*, to procure what is desired *sexualiter*.—*Mōksa prat'hāna mantram*, a special prayer to procure beatification.

—*Varahi-mantram*, charm addressed to a *sakti*, and *Narasinha mantram*, one addressed to the fifth *avatāra* of *Vishnu*, for special objects.

—*Pancha vacra Siva mantram*, a charm, addressed to the five faced *Siva*; and various other charms.

This section, or book is from 1st to 36th *padalam*, or chapter, leaf 1 to 101; but remains incomplete.

The preceding are wholly in prose.

- 2.) *Māntra sáram*—essence of charms by *Damótara*, 13 *padalams*, *ślōcas*, with some prose. It contains *mantras* named after different deities as *Vac-Dévi*, or *Sarasvatī*, for riches; *Indrani*; *Vira-Bhadra*; *Hanumān*; *Sarab'hestara*, a beast; *Varāhi*, the *sacti* of the 3d *avatāra*, given also to *Parvatī*. The fruits of the different *mantras*, that is, intended effects, are specified.

This section, or book is complete.

- 3.) *Yēntra-sáram*, spirit of diagrams.

Various squares, and other more complex figures of magical purport, and known by different names; as *purusha sūtra*; *strī - sūtra*; *rac-shógini* (to kill savages) *Gópāla-yentra*; *Sūrya yentra*; *Santāna gópāla yentra*; *Dhara-yentra*; *Hanumat yentra*; *Varāhi-yentrā*; *Rāma yentra*; and many others. These are in the form of *ślōcas*, and the section remains incomplete.

The entire book is long, thick, rather old, but in good order.

4. No. 1764. *Mantra* and *cavucham*.

The *Sudarisana jvālā mantram*, the fiery discus charm, used against evil spirits, against goblins, devils, wild-beasts; so that no evil may befall from any of them. The *Rāma cavucham*, *Rāma's* coat of mail. In this, with the charms, signs are made on the different members of the body, to be protected in those members.

- 4½. No. 1766. *Mantras* &c.

- 1.) *Kartavīreyarjuna mantram*, 7 leaves.

- 2.) „ *yentram*, 2½ „

- 3.) „ *māla mantra*, incomplete.

5. No. 1775. The second section is *Hanumāt-cavucham*. *Hanuman's* coat of mail, *ślōcas*, incomplete.

—Praise of *Hanumān*, and then a *mantra*, or spell, directed to him; the whole used as a defence against any evil, as when on a journey, or the like.

6. No. 1860. *Rudra - yāmālam*, *dana prakarnam*. By *Yāmala*. This book is ceremonial, with gifts; but it is difficult to find for it a better location.

Reference to the sacrifice of *Dacsha*, and origin of *Vira Bhādra*. If stars are seen during the day, or if a tree be cut, and blood flows from it, some evil is prognosticated, for which ceremonies with *mantras* to be used, are prescribed. Gifts specified, in order to remove any severe disease. Ceremonies, with spells, to destroy the troops of an enemy; others to avert untimely deaths.

A variety of cases considered to be indicative of ill some of which appear in other books some not—for every such evil, either a suitable gift to a *Brahman* is prescribed, or else a *zanti* or expiatory ceremony to avert, or prevent the evil. In these respects the book partakes of the *prayaschit* part of sacerdotal law. [These aforesaid cases are so numerous that a livelihood to Brahmins would not be wanting from this source alone, were it fully obeyed. It is artful cunning operating on superstition, ruling and living upon people by means of superstitious fear.]

- 7 No 1869 *Nautyica mantra vyakyanam*, explanation of *mantras* used at special seasons. The *Sandhya vandana mantra* is used every morning, in household worship. The book contains the meaning of various forms of muttered prayer, at meals, on sacrifices, and many other occasions. It contains verses from the *Vedas*, *slokas* and prose intermingled. By *Varada raja*, 16 leaves, incomplete.

Another 12 leaves contain the *Savitri vidya Agastya* in discourse with *Nareda*, a special *mantra*, accompanied by certain motions of the fingers feet &c. This is of the precatory, or *devotional* class, not incantation of evil.

The book is long, thin, and in good order.

- 8 No 1921 *Ashta sloki* complete
Chattu sloki, incomplete.

The book contains some *mantras* of the *Vaishnava* class, with an explanation in the Canarese language. It is long, of medium thickness, and in good order.

- 9 No 1979 Commentary on *mantras*

- 1) *Mantrart ha priti bataka tatva dipica*

An explanation of the *Vaishnava mula mantra* of eight letters, or syllables, that is *Om Narayana namaha*

- 2) *Diayart ha priti bataka tatva dipica*, an explanation of another *mantra*, termed *diayam* containing twenty five syllabic letters.

- 3) *Charama sloka priti palaca tatva dipica*, explanation of the *charama mantra*, of thirty two syllabic letters, and others, put into distichs, and here explained in prose.

[These *mantras* are of frequent use, precatory, and the explanation is serviceable. It is impossible to overlook the coincidence with the Hebrew *Cabbala*.]

The book is long, of medium thickness, and in good order, recent in appearance, and complete.

10. No. 1999. *Mantras*, three books.

1.) *Sudarisana Mantram*, *ślokas*, seven leaves, complete. Praise of the missile weapon of *Vishnu*, as burnt in on the shoulders of votaries; and by them used as a charm: evil spirits and devils, it is stated, will depart.

2.) *Āpavasam krama*, *ślokas*.

Telugu character, complete, the ritual of fire-offerings, or *homam*, with the customary *mantras*. These are daily observances.

3.) *Aghōra nīla - kantha mantram*, prose, Canarese character, incomplete. Charms, including praise, addressed to *Siva*, in his terrible, or destructive form.

1) is long, thin, in good order. 2) is short, thin, touched by insects. 3) two leaves, good order.

It might be well to separate them, as being written in three distinct characters.

11. No. 2095. *Mantra sūtram*, Incantations, fifteen leaves, incomplete. Various charms or formulæ, for health, or for protection, or for wealth, or destruction of enemies. These are mostly addressed to *Parvati*, under various names. One is addressed to *Bhairava*, a form of *Siva*, and is intended to procure wealth.

The book is short, thin, in good order.

It appears to be part of some larger book, the leaves being numbered 37—51, without beginning or end.

XIII. LEXICOGRAPHICAL.

1. No. 1905. *Amaram*. Two fragments of a Lexicon.

The *Amara cosha*, or *Amara sinha*, from the name of the author: who was a *Jaina*. First fragment, contains parts of the 1st and 2d *cāndams*, or books; the 1st *cāndam* from *sverga* to *dic*, 10 leaves, incomplete; the 2d *cāndam* from *bhū-varga*, five other *vargas*, or sections, but not in regular order, intermediate *vargas* are wanting.

Second fragment, 2d *cāndam* wants the *vanāushadi-varga*, the rest are complete, being nine in number: 3d *cāndam*, only 2 *vargas*; the *viśhanigraha*, and *sangtrna*, 3 are wanting, as this *cāndam*, when complete, has 5 *vargas*.

The book is long, of medium thickness, and touched by insects throughout.

2 No 1906 *Amaram* a Lexicon

The 1st *candam*, from *svarga* to *vari* complete

The 2d *candam*, from *Bhū* to *sudra varga*, complete

The 3d *candam*, 5 *vargas* complete The work is in 3 books, and this copy would be complete, only that leaves 14, 18, 51, 76 are wanting There remains 93 leaves The book is of medium length, and thickness, small hand writing, old, and injured

3 No 1907 *Amaram*, a Lexicon

The 1st book complete in 12 sections, from *svarga* to *vari varga*

The 2d book, from *Bhū*, the 6th or *manushya varga*, is wanting, thence to the 9th *Vāsisya varga*, which is defective, and the following *Sudra varga* wanting The book is of medium length, and thickness, and much damaged

The latter half differs in size, and appearance, from the first one

4 No 1908 *Amaram* a Lexicon

This copy has three books complete

1st *Svarga* to *vari*

2d *Bhū* to *sudra* 10 sections

3d *vāsisya* a *nigraha* to *Lingadi* 5 sections

The book is of medium length, and thickness, on broad talipat leaves, and in good order

5 No 1909 *Amaram*, a Lexicon

A nearly complete copy, but not homogeneous

1st book *svarga* to *vari*, Telugu letter

2d book *bhū* to *śhetriya*, the 8th, two more wanting

3d book *vāsisya nigraha* to *lingadi sangraha* The 2 last books in grant ha letter

The book is long, of medium thickness, old, and a little damaged, the leaves are of different lengths

6 No 1910 Part of a Dictionary, on the label erroneously *Retna cosham* It is a fragment, containing some words, with criticisms on the *Amrita cosha* where that affirms a word to be used only in the plural, this asserts a singular also, and where the *Amaram* says singular only, this asserts a plural also Some words in the *Amaram* are without genders defined, this book gives the gender. It wants the proper beginning, has two books, but does not finish, and is without the author's name Authorities are quoted, among them are *Cali-dasa's* poems

The book is long, thin, and touched by worms

7. No. 2074. *Nāma lingāna sassanam*, a Dictionary.

By *Amrita sinha*—*ślōcas* without any *tīca* or comment.

The 1st *candam* from *sverga-varga* down to *vāri-varga*, complete so far, on 25 leaves, not numbered. The book is of medium length, thin, without boards, and in good order.

XIV. LOGICAL.

1. No. 1901. *Nyayasāstra dīpica*, lamp of logic.

By *Sassa Dhara*; leaves 1 to 70 of the *mūlam*, or original. Of this *mūlam* the book contains the following divisions.

Mangala vātam, on prefatory praise of any work by others.

Andhakāra vātam, asserts nine *padartha*'has, or general classes, and that *andhakāram*, darkness, is not included in *tījas* light.

Kāranatā vātam, on causation, primary and secondary.

Sacti-vātam, on the negative principle, or female energy in creation.

Manónūtra vātam, on the power of *mind*, mind is its own rule, glances to great distances at pleasure

Mōsha-vātam, absence of pain, or sorrow is bliss, there is none other.

With portions of other divisions incomplete

Prabhā, light, a commentary on the foregoing on the *mangala vātam*; that on the *andhakāra vātam* very deficient; only 11 leaves in all.

The entire book is long, of medium thickness, slightly touched by worms.

2. No. 1903. *Tarkha bhāsha*, on Logic.

By *Késara Misra*, the original only.

This fragment contains 1. *pratyacsha*, or self evident proof 2 *anumānam*, doubtful, or inferential proof—this very incomplete, 12 leaves only in all

Another book.

Sassa Dharyam—part of a work by *Sassa Dhara* of which the proper title is perhaps *Nyāya sastra dīpica*, as in the foregoing. This fragment contains the *mangala vātam*, the *andhakāra vātam*, the *karana-ta vātam*, and the *sacti vātam*, the rest wanting.

The *sassa dharyam* is a sort of scholastic disputation. 1. Whether any laudatory poem should be prefixed to any work, denied, affirmed as needful. 2. Whether *darkness* is to be added to other general categories; affirmed, but by some denied, as necessarily included under *tījas*, being simply the absence of light. 3. Whether there is, or is not a First cause; denied by some; but here affirmed. 4. Whether there is a female energy (negative principle) in creation, denied by some, but here affirmed much beyond is wanting. This 2d fragment contains 16 leaves, shorter than those of the first portion. The two books, taken together, are rather long, thin, and in good order

3 No 1904 *Tarkha basha tica*, commentary on a logical work

By Goverdhanā Four *khandas*, or divisions, are complete, 1 *pratyacsha* 2 *anumanam*, 3 *upamanam*, comparison or analogy, 4 *śabdam*, testimony

Besides there is the *atma valadi*, polemical, to prove that there is a difference between the *paramatma* or heavenly soul, i. e. God, and the *jivatma*, or human soul consequently the discussion is opposed to the *Vedanta*, or *advaita* system

The book is rather long, thin, and in good order

4 No 1911 *Ananta dipica vyakya*, a commentary on another book, entitled *Vishnoya drishiti*

By *Srīmat Ramanat ha vidian*, two *adhyayas*, two more wanting Discussions, in a logical form, on subtle positions, confuted with equal subtilty

Sva pracasata valam, asserted that *Iscara* (the moon ?) does not shine with his own splendor, this book maintains that he does

Pramana valtam, the *Vedas* by some are denied to be a rule, this book asserts that they are a rule

Vēda abhāurusheyatva valtam, asserted that the *vedas* are the work of men, this book denies, and maintains that the *vedas* proceed from God

Brahma is asserted to be the first cause of the world, this book denies and affirms that *Isvara* (applicable to both *Vishnu* and *Śiva*) is the First cause

Sannyasi kramam, the rules or observances of the class of strict ascetics These are confirmed by authorities from the *Vedas*, the *Smritis* or law books, the *Bhagavat gita*, and there is some similar matter

The leaves number from 1 to 211, but 174, 175, 198, are wanting The book is long, of medium thickness, touched by insects, towards the end

5 No 1917 *Lalita chintamani pracasam*

A commentary on a work called *Tatva chintamani* By *Rujj datta* On Logic, in prose

It relates only to the division termed *pratyacsham*, which is complete.

It contains the following *vātas* or discussions *mangala—pramānya—samarāya—adīśam taya pratyacsha—māndātā*

The book is long, of medium thickness, (148 leaves) and in good order

6 No 1886 At the end of this book is a fragment on the *Tarkha sastra*, or Logic, from the division termed *anumanam* some unconnected leaves They look nearly homogeneous, with the other leaves, but may perhaps belong to some other book

7 No 1888 *Mani sâram*, jewel essence

By *Gopi nathan* The following matters are contained

1—6 *māngala vâtam* about prefaces.

7—23 *praiśaṅga vâta*, on the standard of duty

24—63 *pratyacsha parichêdam* on discriminating substantive things.

90—181 *anumâna khandam*, on arguing from doubtful things or circumstantial proof

182—186 on inference from comparison ; proof from analogy

The work remains incomplete The book is long, thick, and new

8 No 1889 *Shadkarica vivechanam*

By *Bharananda Vâgisa Bhatta*

Leaf 1—21 complete, *vibhacti*, effect of the union of words in regimen or concord 22—67 *anumatî vichâram*, on the consent, or freedom of the will

The leaves 34, 57, 58, 60, are wanting leaf 68—83, various matters on logic, beyond 10 leaves *paramarisa vâtam*—on the will One leaf on *sungatî vâtam*, or agreement Three leaves *vishayata vâtam*, on sensation and perception Two leaves on the *anumana lhandâ*, *anumatî vichâram*, and *paramarisa vichâram* Leaves numbered 2, 6, 8, 10, on logic without coherence Beyond 1—13 *utpatti vâtam*, and *sânta bhoda* Three leaves on *Bhagavata aradhna*, worship of deity, this complete

Three loose leaves beyond on the *anumâna khandâ* unfinished.

The latter, and more miscellaneous portion of this book has leaves agreeing in size with No 1900, collation is needed

9 No 1891 *Tarkha bhasha mûlam*

By *Acasara misra* An original work on logic, with an explanatory commentary following leaf 1—6 *pratyacsham* 7—12 *anumana candam*, 12, 3 lines only *upamana candam*, 13—31 *abda candam* so far the original

The commentary or explanation

Leaf 1—18 on *pratyacsham*, 19—34 *anumanam*, 35 *upamânam*, 36 *abda*, the rest wanting.

This book, in the commentary, maintains that there are only seven *padart-has* or general categories Other miscellaneous matter follows, apparently an intentional appendix A *stôca* on *Rama*, sleeping on the hand that protects the world Another *stôca* praise of *Râma* In another a *desika* (spiritual teacher) reproves a waiting on princes, when a handful of rice can be begged, water can be sipped from a brook, and a rag for the loins procured, therefore why wait on princes, to get hundreds of rupees, fine food, and fine clothes Book long, medium thickness, and in good order

- 10 No 1892 *Tatva prabodhini*, a commentary on *tarkha sastra*, or logic

By *Ganestara-dicshada* The work has three chapters, but is left unfinished

- 1 *Pramana parich lēla* discrimination as to the rule of duty, page 1—20
- 2 *Prameya parich lēda*, difference as to sensible objects not finished, p 21—41
- 3 *Samsaya parich hēda* discrimination as to doubtful things p 42—46

The book is long, thin, and in good order

- 11 No 1893 *Nyaya pracasam*, splendor of wisdom, a book on logic, prose

By *Narahara misra* It contains part of two *candas*

- 1 *Pratyacētha*, visible or certain things
- 2 *Anumāna* doubtful or uncertain things

(*uj an āna* and *śab la* not here)

The first is complete the second not so several leaves are imperfect damaged, or wanting some blank leaves

The book is long, thin, worm eaten, and some leaves broken

- 12 No 1894 *Tarkha sangraham*, a compendium of logic, the *mūlam*, or original, in prose, the explanation attached By *Anam Bhatta*

The work treats briefly of the four leading divisions, 1 *pratyacasham*, 2 *anumānam*, 3 *upamānam*, 4 *śabdām*

Some writers speak of sixteen general categories this writer considers several of those to be included in others and maintains the modern division into seven, as comprising all substantive things

- 13 No 1896 *Nyaya sastra*, that is *Tarkha sastra*, on logic Apparently three fragments, from different books

- 1 By *Gōpi nat ha*—some things on the *śabda cādam*, p 1—10 rest wanting
- 2 By *Sri Sāilam* the *śabda cādam* complete, other parts wanting p 1—30
- 3 A few matters from all four of the leading divisions, but not coherent, and two leaves on the *pramāna vātam*

The book is long, of medium thickness, and in good order It needs collating with others

14. No 1897 *Nyaya siddhanta dipam*

Illustration of true logic By *Dherma raja*, a *Smarta Brahman* This is not a work on the science, with its four divisions and various subdivisions, but a series of eleven discussions, on disputed points, with reference to the system, each one termed *vātam*

- 1 *Tamo ratam*, p 1—17, 2 *pata sacti v.* p 18—29, 3 *Sacti v* p 30—37, 4 *Mano-nut-tama v* p 38—45, 5 *Sabda nāta triya v* p 46—49, 6 *Nyana carma samuchaya v* p 50—52, 7 *Mācsha v.* p 53—60, 8 *Siddhart'ha v.* p 61—62.

There are not 16, but only 7 general categories.

- 9 *Vayu pratyacsha v* p 63—67, 10 *Nirvica packa v.* p. 68—74, 11. *yōga rudi v.* p 75—78—the work remains incomplete I think it safest to leave these technical terms untranslated

The book is long, thin, in good order; only leaves 77, 78 are broken.

15. No. 1898. *Nyāya siddhanta tatram*. The quality of right knowledge. By *Srinivasāchārya*, complete, in prose.

The four chief divisions, or sources of proof in logic.

These are 1. *pratyatsham*, existing visible things, direct evidence, 2 *anumanam* doubt, inferential proof, 3. *upamānam* comparison, analogy, 4 *sabdam* the word, the authority of *védas*, *smritis*, or others commonly admitted as testimony.

There are seven *padart'has* categories, or common places, 1. *dravyam* which has nine subdivisions

1. *prithu* 2, *appu* 3, *tejas* 4, *layu* 5, *akaza* 6, *kāla* 7, *tesh* 8, *ātma* 9. *manam*.
- 2 *gung*, with twenty-four subdivisions
- 3 *carma*, with five subdivisions
- 4 *samanya*, with two subdivisions
- 5 *visesha*, 6, *sama tata* 7 *abhāta* with four subdivisions,

The book is of medium size, and in good order. It may be regarded as a good compendium of the established system.

16. No. 1899. *Nyāya kusu manjeri*—"The *kusu*-flower garland of knowledge", on the *tarkha sastra*, or logic, from leaf 1 to 14, regular; and relating to the *anumana khandam*.

Four loose leaves 36,—39, on the same general subject in all 18 leaves.

The book is long, thin, rather old, but in good order.

17. No. 1900. *Nyaya dipa prabha*, torch of knowledge, being a commentary on a work entitled *Sasha dhara*, or the "hare-bearing moon"—on logic.

This commentary is by *Dēva raja* It is not complete, but the following are the numbers of the leaves, with the contents, 1—10 *mangala ratam*, whether invocation of a god, addresses to the author, and other matter should, or should not, be prefixed to any book

10—20—*tamo - ratam*, argued that darkness is not a distinct thing from light, as *tejas* is *bhava* positive, and *tamas* is *abhava* negative, therefore the one is included in the other

21—26—On causation, from the First cause downwards

27—41—*Pata - sacti - ratam*, on any substantive word, when giving a general definite sense

- 42—43—*Sakti ratam* on specific names not applicable to any other thing ; negative
 49—57—*mano nīta ratana* on mental discrimination of things
 58—63—*śabda ratam* on proof from authority
 64—70—*mocśa ratam* on leafletion the work remains unfinished See remark
 XIV 8

This book is long, of medium thickness, nearly new

- 18 No 1928 *Nyaya kusu marjeri vyakhyanam* A commentary on the *kusu* flower garland of knowledge, by *Varada raja*, in five *pañcāhedaś*, or sections

—*Purīa pacśham*, denial of an argument, and objurgating or confuting it
 —*Siddhantam*, correcting the objurgation as improper

These two are illustrated by various rules

Among the *padārthas* or general divisions of existing things, the *jīvatma* or human soul and *paramatma* divine soul are proved to be distinct, in opposition to the *ādiśaitas*

Other matters pertaining to this science, leaf 1—160 but wanting 122, 123, otherwise complete

The book is long, thick, old, the ends of some leaves broken

- No 1933 *Chitra Mīmamsa* This book has some relation to logic, but is best referred to XXII 1 q r

- 19 No 2057 *Anambhattryam*, Logic

By *Anam Bhatta* Fragment of a commentary

The *pratyakśa khandam*, as far as to *tejas* light, only 5 leaves, recent, yet bitten by rats

- 20 No 2086 *Tarkha bhāṣyā*, *Vyākhyanam*

A commentary on the *tarkha bhāṣyā*

On the following divisions

1 *Pratyakśa* 2 *Anumāna* 3 *Upānānam* 4 *Śabda* 5 *Sūtra*

There are sub divisions to each. It is marked *finis* at the close ; but it appears to want some thing at the end

The book is long, of medium thickness, touched by worms

- 21 No 2099 *Tarkhabhāṣya* On Logic

This is an ancient work on logic, of which the foregoing is a commentary. The author's name is not given, but he states, at the opening, that he writes for the easier instruction of young persons. This work enumerates sixteen *padārthas*, while later works admit only seven

There are four general divisions.

1 *Pratyasha* 2 *Anumana* 3 *Upanāna* 4 *Sabhi*

The seven or sixteen *padarthas*, are distributed among these four. The seven *padarthas* are 1 *dravya* 2 *guna* 3 *carita* 4 *sāmanya* 5 *vishesha* 6 *autabhava*

The sixteen *padarthas*, are

1 *pramana* 2 *pramāyeyya* 3 *samshaya* 4 *prayajana* 5 *drishtanda* 6 *suddhanta* 7 *avayava* 8 *tarkha* 9 *nirna* 10 *vata* 11 *jalpa* 12 *vitandi* 13 *hetva* 14 *chala* 15 *jala* 16 *nigra hastana*

There are nine supplementary leaves, with various *slokas* and stanzas on logic

The book is of medium size, rather old, but in good order

XV. MEDICAL

1. No 2035 *Vaidhyam*, on medicine fever pills

A kind of balsam, very composite, for arthritic pains, an electuary, also composite—on fits or epilepsy, a remedy for it called *manthuram*. On *vishajaram* or dangerous fever—On diarrhoea—on the bite of rats, and of snakes. Various other diseases—the diagnosis, and remedies

The Sanscrit *slokas* have their meaning given in Tamil, but the book is incomplete

It is long, thin, rather old, some leaves are damaged

2 No 2037 *Vaidhyam*, on Medicine

Slokas, with *tica*, or explanation, in Tamil

The work contains a description of diseases, with the remedies, and treatment, proper to be used among the diseases are sarcocoele, strangury, colic, flatulency, bile, phlegm with treatment, fevers, epilepsy, heat, of skin, and other medical matters—60 leaves incomplete.

The book is long, thin, without boards, and damaged by breaking of the leaves

3 No 2039 *Vaidhyam*, on medicine

Slokas, with *tica* or explanation in Telugu, from leaf 58 to 80. Description of diseases, with remedies, as epilepsy &c indication of disease, by the sound or tone of voice—by an inspection of the tongue—fever caused by indigestion—fever of skin—fever in the bones, fever from leprosy—flatulency—bile—phlegm—signs of disease by inspecting urine. Various remedies for diseases indicated. The book is long, thin, and in good order

4. No 2038 *Vaidhya sastram*

Homage to *Senesan*, the general of *Vishnu*, as *Ganesa* with the *Sdivas*. Also to *Lacshmi*, and *Narasinha*, one *sloka*

—The *Rama chaeram* astrological, with *slocas*, these have a *tica*, in Canarese

I a dhyam proper

—Properties of the pulses—indication of feebleness, or bad health—symptoms of epilepsy, and of fevers—and of dysentery, with fever—a disease called *chardi*—fever with phlegm—(*sléshma jara*) desire of water in fevers—on consumption, and on other diseases, with the suitable remedies to each. The foregoing has a Canarese explanation. There follows in the Sanscrit, but Canarese character, recipes for making medicines from a large gourd *cushmandam* (*kalyana pushni kayi* in Tamil)

—Praise to *Indracshi*, a goddess—complete

—The *kadi layi churnam*—the effect of the astringent *myrobolam*, if the powder is swallowed, whether beneficial, or not as the case may be

—*Kant ha moli* a kind of disease, of the ring worm description—also on consumpt on remedies for these two and various other medicinal preparations described

There are also 93 *slocas* with an explanation in Canarese, on ethics not properly one with the medical work

The book is of medium size old, a little injured in some places, and the leaves, towards the end, are not all alike

5 No 2010 *Dhanuvantari Nigandu*

A medical vocabulary

—Different names of medicines, as sold in bazars—a *Materia Medica*—(the indications by the pulse—3 leaves, this has a *Tica* in Telugu) The whole leaf 1—57, but unfinished [*Dhanuvantari* the physician of the Gods—was one of the products of churning the sea, in the *Curmaratara*, but ancient names are given to modern books without much scruple]

The whole book is long, thin, and in good order

XVI *MIMANSA*, with the *PANCHA RATRAM*

Ancient ceremonies, united with later *Littonical* observances

1 No 1147 *Bart I a Rahâsyam*

—*Dherma sabdarta Vichara* enquiry concerning active virtue, and equity

*—*Dana priti griha*, on gifts and mode of receiving them, with other matters

—*Jateshti adhikarana*, a chapter on the sacrifice termed *Jateshti* there are one thousand *adhikarāṇas*, connected with the *Carma Mimansa* or ritual

—*Vrihaspati sarnatikaranam*, a chapter on the sacrifice (*Saṁam*) termed *Vrihaspati*.

Utpatti Kala tikaranam, on the beginning of any sacrifice *Agniyana-yam*, relating to the fire of sacrifice, *Sanniyasi atikaranam* a chapter on the ascetic life *Parama hamsati sanniyasi chatuḥ disi kramam* The order of fourteen classes of strict ascetics, beginning with the *parama hamsati*

These, and the like matters are discussed, and proved, by extracts from *smritis* law books, *s uti theveda*, with *slocas* from *smritis*, but generally prose Incomplete, leaf 1—166, does not finish

The book is of medium size, old, and touched by worms

2 No 1729 *Rāudram*, on rituals

This is a prose work, on certain motions of the hands, and fingers, used by *Brahmans*, in early morning, and other devotions

Anga nyasa The members, or fingers, touching, and variously combined

Kara nyasa, the hands touching In both cases certain *mantras*, as the *gayatri* and others, are used, at the same time

Purīṭa, ancient, and different modes of ritual homage, addressed specially to *Śiva* There are some extracts it seems from the *yajur vedam*, though the *yajur vedā* is said to condemn the use of *mantras*

The book is long, thin, and complete

3 No 1733 *Stāuta bhagam*, a chapter on sacrifice By *Śōma prayōga* In prose language, or similar to that of the *Vedas*, which have no *slocas*, the measure of heroic poetry

The general subject is the *agni stomam* or sacrifice by fire, whether of ghee poured on flame of a sheep, or otherwise, but the language is such as to be unintelligible, except to those who are, by office, sacrificers

The book is long, of medium thickness, not old, yet a little touched by insects, leaves 1—108 complete, except that 102--105 are not written on, and the subject there is left imperfect

4 No 1734 *Aba-stambha sutra prayogam*

On sacrifices at the full and new moons, and on other sacrifices. Their order, or mode of performance Some extracts, or portions of the *Vēda* are added, incomplete

—Some matters in praise of any one who is declared, by competent persons, to be fit to bear the expenses of a sacrifice. Also praise of *rishis* who attend it.

Extracts from the *Asvamedhi parva* of the *Bharatam*, on the subject of sacrifices in the *Vaishnava* mode. Condemnation of any one who slights or despises the appointments of the *Vedas*.

The book is long, of medium thickness, recent, and in good order.

- 5 No 1735 *Staûta prasna*, on sacrifices, in prose. *Prasna* here means ordinance, or appointment. There are fourteen *prasnas*, or regulations, with a little of the 15th which is not finished. The general subject of sacrifices occupies the book, which contains 159 leaves wholly of the ritual, or *Purva mimamsa* class.

The book is very long, thick, old, at the beginning several leaves gnawed by rats.

- 6 No 1737 *Asvalayana—sûtra prayoga*

By *Fratri dyâ triddha*, in 8 *adhayas*, or chapters. On the new moon and full moon, sacrifices. Various others, as *agrayanam—putrika neshtâ pasu bandham—Atipeyam adi rattiâ uporiyamam risayit*, these and other modes of sacrifices, the order of proceeding explained, selections from the *Vedas*, and from some other works, in prose are added.

The *maha truttam pâundarikam*, these, and some other ritual observances, explained. The whole chiefly in prose.

The book is long, thick, old, and at the end very greatly damaged, only small parts of the leaves remaining, it is incomplete.

- 7 No 1742 *Brahmana carmam*, Brahmanical ceremonies, (See 11 No 1719) a glossary, or definition of terms is prefixed.

On fate, or *tulh*, also termed *carmam*, as the result or fruit of virtue, or vice, in a former state of being, *Nava griha sandhya*, homage to the nine planets. *Vastu sandhya* an image of a man is made, and then carried around a house, at last set up outside, intended as preventative of ill from the effect of evil eyes.

Nakshatra sandhya, homage to the 27½ lunar mansions.

Yoga sandhya homage to the astrological *yogas*, *caruna-sandhya*. There are eleven *carunas* (favours) represented by different animals, relative to humilities. Also the *upanaisna mantra* or prayer when putting on the Brahmanical thread.

The book is said to be a *trade-mecum* for Brahmins, in the foregoing matters.

It is complete, of medium size, and in good order, save the edges.

8 No 1743 *Brahmana carnam* This book contains two portions, the first on the sacred thread in the Telugu letter See β A c XVII) the other, in the *grant ha* letter, is on *enaha*, or the ceremonies connected with marriage The book is of medium size, old, yet in pretty good order

9 No 1744 1) *Krishna jayanti mahatmyam* Said to be narrated by *Vyāsa* It contains a detail of the various rites, fastings, and other ceremonies, practised by Brahmans and others, on the anniversary of the birth of *Krishna* which falls on the *Rohini nacshetra* of the month *Śravana* (lunar) Up to a certain point fasting is observed when the god, being supposed to be born, rejoicing, dresses, feasting, processions occur It is a leading festival with modern *Vaishnavas* at Madras

2) *Śraddha vishayam*, matters connected with the twelve days of mourning observed by Brahmans, (16 by Sudras), the ceremony, or ritual observance of each day described

The book is long, thin, nearly new, yet slightly touched by insects

10 No 1745* *Mantra ruch* Ritual forms, said to be taken from the *Yajur veda* The book contains chants, or forms of homage to *Brahma*, *Vishnu*, *Siva*, to *Indra*, *Agni*, and to all deities also praise of, or by *rishis* The *Brahma yagnya*, homage by Brahmans on taking up water in the hand, sipping it with both hands, pouring it out &c when bathing

The book is long, of medium thickness, and in good order

11 No 1748 *Panchanga puja*—homage with five members to *Siva* corresponding with the five heads of *Siva* one member to each, this is complete

There is appended a *sahasranama* of *Vishnu*, or his 1008 names, and a portion of the *yajur vedam*, 5th *prasma*, of the 4th *candam*

The book is of medium size, some leaves broken

12 No 1749 *Brahmana Carnam* Brahmanical ceremonies This work contains the *Sandhya vandanam*, or customary homage, at the morning and evening twilight with, *madhyamama* or that observed at noon The *Brahma yagnyam*, a *mantra* or prayer, from the *Veda*, *Om* the *gayatri* &c See 10

The book is thin and new

13 No 1752 *Sāva kriyā*, ritual observances by *Sāvas*, in two divisions, the first funereal, and the second partly on that subject, partly on purifications, and expiations

1) Funereal observances It contains detail, as to the burning of the body of a deceased Brahman, and the rites for twelve days afterwards

Dahanam—the burning, and on coming back to the house making a hole, placing an image in it, and dropping water thereon, from a saturated cloth while repeating *mantras* Then the *pinda bah*, or offering of a ball of food, a man is placed to represent the deceased one This first day's ceremony is called *uchina sraddham* Next is the *hasi sarjayanam* or going to the ground gathering the bones, putting them together, with various attendant ceremonies From this time to the 10th day giving food to one person, in all nine different persons, and every day repeating the *pinda bah*

On the 10th day a larger eating party The image is taken out of the hole, and carried away Bathing—shaving—again bathing—making a homa or fire offering in the house, and then going about the usual business

On the 11th making the image of a bull, giving largely food to 16 persons The *sota cumbha sraddha*, a ceremony with a pot of water given to a Brahman, with a cloth for his waist, sweetmeats, rice and betel nut

On the 12th day the *sapinda*, a great ball of food, offered to ancestors, afterwards food given to seven persons, another ceremony with the *pinda* Gd *dinam* gift of a cow *Sierga patayam* final gift of a cloth to a Brahman

2) Other observances

Vidharagni santanam, if the widow of a Brahman die, being six months pregnant, or more, a special observance, and that which would be done on the birth of a child is done then *Sutika rajastalya marana samascaram*, a ceremony if a woman die during the time of menstruation, and when put outside the house A *mantra samascara vidhi*, if a brahman die, while ceremonially unclean, by reason of the place, the usual ceremonies are performed by substitution at the place, where he died, not in his house If a great way off, an image of *darbha* grass is made to represent him, and the usual ceremonies are gone through, this is called *punah samascaram*

Saha gamana samascaram vidhi The sacrifice of going along with, or of a widow consenting to be burnt with the dead body of her husband

Durmarana samascaram, if by accident, or evil cause, any one die, the suitable observances Also ceremonies attendant on dying on any unpropitious lunar day or *tithi*, much the same as in the books which treat of *santis*, or expiations

End of the *kāṭhīyānar*, the book is commonly so called from the name of the writer. Some Telugu letter is mingled with the *Grantha*. Three leaves, containing praise to *Guṇēsa* are prefixed. The book is long, and of medium thickness.

14. No. 1753. *Brahma-carmam*. It contains seven *vidhis*, or ceremonial modes: being the *śimantam*, six months after conception, *jata-carmam*, at birth &c. See XVIII No. 1746. It wants the *śrad-dham*; for which see above No. 1752.

The book is small, complete as far as it goes, rather old, and a little damaged.

15. No. 1758. *Mudrā lacshanam*, signet-signs.

It contains the 8th 18th and 21st *adhyāyas*, said to be from the *Mahōpanishada*, revealed by *Vishnu* to *Brahma*, by the latter to *Nareda*; and by *Nareda* to mortals. The subject relates to the various motions on, or with the fingers, in the performance of various Brahmanical rites; especially those practised in the early morning. (In the Library of the Madras Literary Society there is a folio book, by a Bengal Officer, containing drawings of those signs.)

The book is small, and nearly new.

16. No. 1761. *Saiva-rituals*. The *anga* and *kara nyāsanam*, or motions of the fingers and hands, touching the body &c. when repeating *mantras*, or doing homage. Also the *tilhi-prayōgam*, or certain monthly funereal observances, during the first year after any one's death; and the *varusha śraddha* or annual commemoration of the death of an ancestor. Both of these last contain *mantras*, or formulas from the *Vēdas*.

The book is very small, and greatly injured, at one end.

17. No. 1763. Various ritual homage and ceremonies.

Vignēsvara-pūja, homage to *Ganēsa*.

Shōdasa upasāra pūja, sixteen kinds of respectful offerings.

—*Gaūrī puja*—offerings to *Parvati*, 108 expressions of homage.

—*Sirasati puja*, homage to the *sacti* of *Brahma*, *Krishna*, and his son *Pradhyumna*, homage to them, *Rama-jayanta pūja*, homage on the birth day of *Rāma*.—*Sravana deva-dasipuja*, a special fast on the 12th lunar day, in the lunar month *Sravana*.

—*Carticeya-sōma-vara pūja*, homage on the Mondays of the month *Carticeya* (November 11 December 12) *Sita-rattri-pūja*—commemorating *Sita* suffering at night, through swallowing the venom of the ser-

pent *Vasuki* in the *curma avatara* ; a strict fast, the day before the new moon, in the lunar month *Mási* ; certain cakes &c are then offered, but not eaten till the next day.

—The *icadasi calpam* fast and its benefit, on the 11th lunar day, in each $\frac{1}{2}$ month, it should be a strict observance.

—*Nara sinha jayanti*, on the birth-day of the *Narasinha avatára* of *Vishnu*.

The book is long, thin, and in good order.

418. No. 1765. *Bráhmāna cārmam*, Ritual.

The *pāitru-mētica*, or duty of a son towards a deceased father. The *prēta-kṛtyam* or funereal rites, from the *dahana*, or burning, and to the end of 12 days after the *karmāntaram* ; as already indicated *supra* No. 1752.

This book is small, old, and damaged.

19. No 1767. *Brahmana-carmam*, Rituals.

1.) The *Srávana dvadasi*, fasting and other ceremonies on the 12th lunar day of the month *Srávana* ; they are herein stated.

2.) *Srávana dvadasi utdyāpanam*, the closing portion of those observances.

3.) *Dhāna p'hala vratam*, various modes of giving alms, or presents to *Brahmans*, with the beneficial results stated.

4.) *Kat'ha Srāvana p'halam*, the benefit of attending pagodas on the 12th lunar day of the month *Srávana*, and hearing the legends connected therewith read

5.) *Scarna Gāuri vratam*, fast and devotion to *Parvati*.

6.) *Scárna-Gāuri kat'ha*, tales connected therewith.

7.) *Vara Lacshmi vrata calpam*, devotion to the gift bestowing *Lacshmi*, with benefits thence flowing, and illustrative legends.

8.) *Yamuna nadi pūja*, the ceremony of bathing in the *Jamna* river.

9.) *Sarvatóbaddam*, the safety thence arising.

10.) *Ananta vrata calpam*, legends as to the worship of *Ananta*, or *Vishnu*.

11.) *Dora nashtha puja*, the ceremony to be used in the event of losing the cord bound round the arm, or body, in the time of homage.

12.) *Mahá navami puja*, the ceremony in honor of *Sarasavati* and *Durga* at the *Dasra*.

13.) *Kṛishna jayanti*, the birth day of *Kṛishna* (see 9 No. 1744.)

14.) *Rishi panchami calpam*, tale of the 5th lunar day (once a year) some name is attached to every *tithi*.

This relates to a dead *Brahman* being raised to life by a *rishi*; the circumstance has a yearly commemoration, under the name of the *rishi panchami*.

15.) *Lacsha vatti udyāpanam*, the effect of lighting a lakh of lamps.

16.) *Siddhi Vināyaca pūja*, the prosperous result of worship to *Ganēsa*.

The book containing this multifarious collection, on rituals, is small; and, the edges excepted, in good order.

20. No. 1768. *Various ritual observances*.

1.) *Sri maha Ganapati calpam*, the benefit of homage to *Ganesa*.

The book assumes a discourse between *Uma* and *Mahēsvara*. In 35 kinds of discourse *Sua* tells *Parvati* the 35 kinds of *Brahmanical* observances of which those in this book are a part.

2.) *Sraiana-dvadasa vidha*, fast on the 12th lunar day of the month *Sraiana*.

3.) *Ananta vratam*, fast to *Vishnu*.

4.) *Sua ratri-mahima*, fast to commemorate the suffering of *Sua*, by swallowing venom in the *cūrmāvātāra*.

5.) *Ishti kalam*, during any great sacrifice, on the new moon, and day after it, and on the full moon and after, the *Brahmans* perform some peculiar ceremonies termed *ishti*; this tract contains the *mantras* or forms then used.

6.) *'Eca-dasi nirnayam*. There is a difference between the *Saivas* and *Vāishnavas* as to the exact beginning of the 11th *tithi* or lunar day; the *Saivas* begin a little earlier, after that both go on together.

The *Saivas* leave off a little earlier, the ~~end~~ of this difference

- 21 No 1773 *Vaidica carma*, rituals founded on the *vedas* On offerings by fire Also various Brahmanical ceremonies at birth, naming, first feeding, shaving &c

A fragment of another book, attached to this, contains twelve *rigs*, or sections from the *Rig vêda* The book is composed of fragments of various sizes, and as like subjects are found in other incomplete books, the need of being collated with them is indicated It is of medium size, and in good order

- 22 No 1848 *Brahmanaradyam* *

For the ethical portion at the beginning See VI 8 Stated to have been first delivered by *Bhrigu* to *Nareda*, and afterwards narrated by *Suta* to *ascetics* in the *Naimisha vanam* It contains *Vaishnava* matters from the 1st *adhyaya* to the 38th nearly complete in 38 sections, and includes details of proper ceremonies, adapted to certain days, as the new, and full moon, also the *Sraddha* or funeral ceremonies, and states that beatification will be attained by duly performing them The book is old, and somewhat damaged, one leaf is gone

- 23 No 1890 *Sastra dipica* The Scripture lamp, being a commentary on the *karpura varitika* or camphor-torch By *Sri raja chudamani dicskata* The subject of this book is wholly on the ritual of sacrifices Said to be a rare, and very valuable work, not usually to be met with, except at Benres But it is not complete The 1st and 2d *adhyayas* (or chapters) are wanting From the 3d chapter and 6th *patam* or paragraph down to the 8th chapter and 4th *pura* is found, the remainder of the 8th chapter is deficient The 9th, 10th and 11th chapters are wanting The 12th chapter, the proper close of the book, has a different appearance from the rest The leaves are numbered up to 320, though of course not in regular order

The following is an outline of the contents as they herein appear —the nature of sacrifice—the sacrificer—the proper position for placing the *three* *vedas* herein named *adivarya*, *utgâta* and *hota* or the *yajur*, *sâma* and *rig* The proper places for the attendant *Brahmans* that officiate, the order and manner of the *soma yajant* or drinking the acid juice of the *asclepias* plant—the persons who partake of it *equally*. The *yûpa stambha* or sacrificial post—the washing that post—the raised earthen terrace around the place of sacrifice, how formed—the *pyotisht homa*, a kind of astrological sacrifice—the *vati pèya* another kind—the *aptoryamam* another—the *ratratram* another—the *isra jitu yagam* another—the *Darisi purna mâsam* another—the *raja sanyam* another—these and some other modes of sacrifice The specific purpose stated, for which each sacrifice is

performed. The *drishta phalam* visible or worldly result—the *adrishtha p'halam*, the unseen, or result in another world. The sheep used for offering—women must not repeat the *mantras* at a sacrifice:—proper wealth must be expended on a sacrifice, not ill-gotten wealth. The proper times for the different sacrifices. The general bathing of all, without exception, of those who were present at a sacrifice—washing of all utensils employed; and various other matters, connected with piacular sacrifices.

The book is long, very thick, and in good order.

21. No. 1895. A. Fragment, leaves 45—70.

It contains *vidhi-rātam*, on imperatives, or orders to do &c. and a *purra rātam* on claims established to futurities, as by sacrifices; thence after death beatitude.

There are matters on sacrifices mixed with others in this book. It is not so much a logical treatise as philosophical, allied to doctrines and rites. It is of little use, but for collation, and filling in deficiencies in other copies.

The book is long, thin, and recent.

25. No. 1927. *Agah nirnayam*, on pollution.

It contains one hundred *ślokas*, without quotation from authorities. The uncleanness of children by death of parents, and of parents by death of children, stated, complete on 17 leaves; others left blank. See 28 No. 1931.

Vāishva dēca hōma kramam, the name of a fire-offering, and the mode of performing it, four leaves complete. The book is of medium size, and recent.

26. No. 1931. *Mīmāṃsa nāyā virēcam*.

By *Bhava nāt'ha misra*.

It contains the 2d, 7th, 8th *adhyāyas*, or chapters, the three have deficient leaves in the midst.

Matters pertaining to sacrifices—*nitya* or daily ceremonies, household or otherwise, *nānitya* special ceremonies, the *agni hotra*, or *homa*, is a daily household fire offering.

Special are *jātashiti*, and others, *cāmya carmam* voluntary duty that may, or may not be performed, at liking.

Agni-stoma-neshyam-shodasi-atti-rāttram aptomiya-yamam—these and other ceremonies.

The book is long, and of medium thickness in good order, only incomplete; many leaves in different places, in the midst, being wanting.

27. No. 1932. *Mīmāṃsā - sāstram*.

By *Appāiṇa dicshata*—(does not appear in the book.)

The label bears an erroneous title.

There are a thousand chapters in the *Mīmāṃsā*.

This book contains one chapter—the *upa krama parācrama*—on exceptions to general rules concerning sacrifices; *upa-krama* being an inferior point, or exception. Also part of another chapter *upa-samhāram*, on some particulars, in a general list, that are of more than common consequence.

The book is long, thin, nearly new, and must be part of some larger book. The leaves number 1—17, left incomplete.

28. No. 1934. *Agah nirṇayam*, discrimination of ceremonial pollution.

By *Haritaḥ Vencatacharya*.

By many quotations from *Smṛitis* and *puranas* it is shewn that if father, or mother die the children are unclean. There is a ten day's pollution, and one of three days. The former on account of near relatives, and the latter for those who are related by marriage or by distant remove. If the two happen to concur the lighter one of three days is first removed.

The book is long, thin and in good order.

An *addendum* of eight leaves, in Tamil contains a story of a king eating with an invisible *pariṣh*; and burning himself in cow-dung when it was discovered—which might be disengaged, and transferred.

29. No. 1935. *Acharya vishayam* on doubtful points in ritual observances.

1.) On the birth-day of *Kṛṣṇa* termed *jayanti*.

There are doubts as to which of two days is proper; and this book discusses the subject by extracts of *ślokas*, and comments on them.

2.) *Sri-Rāma-navami*. The birth day of *Rāma* is commemorated on the 9th of *Chitra* (23d or 21th April.) This is also subject to a doubt between two days, owing to astrological niceties; the doubt is herein discussed, as above.

3.) *Sravana-dra dasi*, so called if the 12th *tiṭhi*; or lunar day, fall in the lunar mansion *Srāvana*. This is held to be special, as a fast. Two days here also are in dispute; this tract discusses the proper time of the fast, and other observances.

In the above three cases the subject is argued from the *smṛitis*

puranas, and *pancha-ratnam*: leaves 1—49 incomplete. This book is long, thin, recent, yet damaged, one end gnawed by rats.

30. No. 1910. *Apara vishayam*, on obsequies, and other matters.

Leaf 1—41. On this subject, according to the *Vadagalas*; or a strictly *Vaishnava* book. In the event of a father, or mother dying the eldest son must perform the required duties; especially in the cremation of the body. In defect of an elder son, then other sons; if none, then by relatives: so far *ślokas* comprising various details.

Leaf 42—150. The same with other rites in prose.

Brahma mēdha samascāram, a *mantra*, or prayer, to be used only by one acquainted with the *Vedas*: *ahitagni samascāram*, on the keeping the sacred fire burning from the time of marriage till death. *Yeti samascāram*, rule for burying a *sannyāsi*, who wholly relinquished family cares, and duties.

Garbhini samascāram, rules for burning a pregnant deceased woman. Repetition of obsequies from the 1st day to the twelfth; when any death occurs in a household, rules given, prose with a few *ślokas*. The book is complete, long, thin, and in good order.

31. No. 1977. Fragments, chiefly on the *Pancha ratnam*, or ritual of processions---4 leaves---*mantras* on the *Vishnu abishēgam*, or pouring water on the image of *Vishnu*.

—*Vishnu utsava arōhanam*, daily observances with *homas* or offerings by fire during the festival processions (*Vaishnava*) for ten days after hoisting the umbrella, or flag. *Arōhana* lifting up, *avarōhana* taking down.

—*Vishnu, cumbha—arāhanam*, the *mantra* and ceremony used on transferring an image of *Vishnu* from a statue into a pot of water. On some special occasions; after which ceremony the statue is no longer a god but common material.

—*Vishnu puja*—daily homage to *Vishnu*.

—*Vishnu sahasranāma*, the one thousand names of *Vishnu*, as daily repeated by votaries.

All the foregoing are fragments.

—*Kara nyāsam*, motions of the hands, or fingers on reciting *mantras*, complete.

—*Vishnu-pūja* by *Ramanūjāchārya*, daily homage, which is more lengthened on ordinary days, and a little abridged on procession-days; but the same *pūja* uniform—not various kinds.

—*Pratyahān Brahmana charitram*.

The proper conduct of a *Brahman* every day, and every hour of the day, as to rituals, incomplete.

Two grammatical fragments are inserted

—*Kṛiya-māla*, list of roots, for the formation of verbs, 2 leaves incomplete.

—*Sarva-Rāma-sabdām*, on cases of nouns, incomplete.

The book is long, thin, old in part, and slightly damaged; one part recent, touched by worms, the leaves are of different length, age, and writing; and, as a whole, require comparing with other defective books, so as to make it, as much as possible, complete.

32 No. 1980. *Pancha-ratnam* :

Details, according to the *pancha ratna* system, of modes of *pūja*, or ritual homage. In prose, with some *ślokas*; and complete on 9 leaves, long, and in good order.

33. No. 1985 *Sa-Bṛiṅka goṣham*—relating to the *Pancha ratnam*, prose of a difficult kind.

The subject relates to the close of festival processions; when, on the *avarōhana*, or taking down the umbrella on the last day, the people who came to the festival to do honor to *Vishnu* are to be allowed to depart to their various countries, or places of abode. Said to be prescribed by *Vishnu*, so at least the presiding hierophant declares to the people.—Two copies, one complete; another in a rude boy's hand; incomplete.

The whole book is long, thin, and in good order.

34. No. 1992. *Pancha ratnam*—on ritual *Vishnava* matters;—divided into *padalas*, except the last which is called *adhyayam*. The 1st has a prefatory discourse relating, as stated, to *Sri satnam*, a discourse between an ascetic and a *Siddha*. The latter relates his coming from *Vishnu's* world to see a *rishi* who died before he could fully instruct him. A voice revealed to him the *O'm mantra*. He repeated the *Brahma mantra*; *Brahma* appeared, the *Siva mantra* and *Siva* appeared. The *Vishnu mantra* and *Vishnu* appeared. Each one stated the particulars of his own worship.

The 2d *padalam* introduces the *Vaishnava* system in particular

3d. The greatness of *Vishnu* stated.

4th and 5th not particularly examined.

6th The mode of ritual worship (*pūja vidhi*.)

7th. *mudra lachhanam* The mode in which officiating Brahmins use their hands and fingers, changing the signs in the ritual of *Vaishnava* homage.

11th. *abhisheka kramam* pouring water &c on an image

12th. *pradiksha kramam* mode of consecrating an image,

20th. The mode of conducting processions, or *utsava vidhi*

24th. *gurna udana vidhi* mode of repairing broken images.

The above is a specimen; every section was not examined; and there are others, down to the 30th *adhyayam*. Many leaves are wanting in the midst; perhaps they might be made up from other miscellaneous fragments.

This book is of medium length, thick, and, in places, a little damaged.

35 No. 1993. *Pancha ratnam, ślokas*.

Related by *Capila* to *Cāsyapa*.

A few miscellaneous matters are prefixed.

1 Leaf—*kattri mantram*, against venomous reptiles, or insects, or evil spirits.

1 Leaf—*critica tithi nirṇayam*, enquiry if one half of this lunar day fall on on solar, and another half on another solar day, on which of the solar days the observance is to be made

2 Leaves, *śhedaśa upacharam*, on sixteen ceremonies, in homage to *Vishnu*.

2 Leaves, *Narayana bahi*, ceremonies on the 10th day after the decease of a *sannyāsi*

—*Gangāsa Tatea Chintāmani*—a little on the *mangala vātam*, connected with logic and in the Telugu character

Then follows the *pancha ratnam*-leaf 1—32 unfinished.

1st. *Adhyaya*, introductory, as to the subject.

2d " The same continued.

3d " The proper conduct of a *Vaishnav*
Other Sections not particularly examined.

10th. " On the construction of walls around a *pegola* (or temple)

11th " Rules as to the size, and relative proportions of idols, or images, such as to the different members of the body &c

12th " On the consecration of images

Other connected matter.

Saṅgacūmaras instructions as to the proper preparation before a procession; such as fillets bound round the wrist &c.

Vastu zanti, a form is drawn on the ground of some being intended the *zanti* or averting prayer is used, and the being is told to depart, as a *pagoda*, or house, is going to be built.

—Some matters, by *Vaśa sena*, on consecrating an image of *Kṛṣṇa*

Paramesvara samudāyaṇi, on curs &c ascribed directly to God

Other matters on *Vaishnav* consecrations, and processions in the *Critica tithi*, on lights, in the *Kartikēya* month

Garuda pratishtha consecration of an image of *Garuda* and a few like matters which all pertain to the *Pancha ratnam*, a supplementary "theory of development" as to idolatry

Be *śles Sudarśana stotra*, *ślōcas*, praise of the *chaera*, or discus of *Vishnu*.

Laeshmi Cavucham, charm for preservation by *Laeshmi*, $\frac{1}{2}$ leaf astrological.

36. No. 1997. *Pancha rātra grant'ham*, a work chiefly relating to the said system : 5 leaves incomplete.

By *Jayanti*.

It contains quotations taken from the *Padma*, *Agni*; and *Nāreda*, *purdnas* in support of the *Pancha rātra* system ; a variation or development of the *Vaishnava* mode of worship. This book is on *talipat* leaves, very old, and damaged.

By the same author—Extracts from the writings of *Rāmanūjāchāry*, in favor of the same system ; 8 palm leaves

—One leaf settling the true date or *tithi* of *Rāmās* birth day.

—Also the exact date, or *tithi* of the birth of *Narasinha*, or *Vishnu*, as man-lion.

The above quite distinct, on palm leaves, very old, and damaged.

The fruit or benefit of marking the shoulders with the *chank* and *chaera* of *Vishnu*. The same as to the putting on the *ūrdhva* or trident on the forehead, with a few unconnected *mantras*.

This latter portion, on *talipat* leaves, very old, and damaged

There is a unity of intention throughout. The book is long and thin.

37. No. 1994. *Visvācena samidha*, *slocas*.

This is the 1st section in this book; for the other one see IX. One leaf is prefixed, on modes at processions; the remainder is *procshana vidhi*, the mode of sprinkling water, with other rituals, as to an image; *Samprocshana* is said to be the first purification, when the image is new: this article relates to the customary purifications afterwards. The tract is incomplete.

38. No. 2000. *Pancha rattram*.

By *Padmaha*, prose, and *ślōcas* mingled.

The order of ritual worship—ritual homage by many persons—and by one person—homage to the *rahana* or ear and attendants around the image—p. 1—127 ; some leaves defective in the middle.

39. No. 1938. *Pāncha rattrāgama prāmānya kanta kōdāra san-graham*.

By *Vadugala Varadāchūrya* being an epitome to draw out the thorn of those who deny the authority of books on the *pancha rattram*. I thought to class this book as *polemical* ; but perhaps it may come in here.

The *pancha ratnam* is not acknowledged by all *Vaishnavas*, those who maintain it are *ritualists*. As there are those that deny the authority of the system, as a *rule*, the author opposes them by a variety of arguments, and labors to establish the authority of that system

The book is of medium size, recent, and in good order

40 No 2001 Ritual observances

Urdhva punra vidhi—mode of fixing the *nama* or mark on the forehead and other ritual modes.

—*Sandya vandana vidhi*, morning noon and evening prayers or *mantras* with ceremonies.

—*Yagnya upavita vidhi mantra*, prayer on putting the thread into order for wearing it.

—*Papa vimocana art ham sacala homa vidhi* all kinds of offerings by fire for the remission of sins

—*Vaishna deva homa vidhi* a particular kind of offering by fire

Mantra snana vidhi, if any sudden pollution have occurred then to go to a tank and sprinkle a little water over the head with this prayer as an expiation.

—*Pancha mala yagnya vidhi* mode of five great purifications by water

Adhara sakti terpana vidhi On taking up water in the hands and offering it to *Vishnu* &c. &c The above are mostly daily Brahmanical observances

—*Vishnu deva lasacshara japa vidhi* prayer (muttered) by means of the twelve lettered charm

—*Pradosha narnayam* explanation of the half time for prayer which occurs on some lunar days about sunset The book is of medium size and in good order

41 No 2015 This book consists of various tracts put together, and is somewhat miscellaneous, but chiefly relating to ceremonials

1) *Pancha ratnam* Ceremony of purifying a place before making processions by putting rice under a pot of water, performing *mantras* and sprinkling the consecrated water Also preparing a large urn filled with water, for transferring the deity to it, by *mantra*, on special occasions The consecration of a small image of *Vishnu* to be put into the pot of water, during the ten days of a festival, at the end of which the deity is again transferred by the power of *mantras* to the *mula bimbam*, or great image in the temple

2) The order for performing the ceremony of marriage with the *mantras* then used It contains *slokas*, and also *sutras* from the *Vedas* 19 leaves incomplete

3) *Pancha ratnam*—the ceremony of hoisting the umbrella, or flag (*dicaja*) on festival occasions with that the festival begins

4) *Vishnu pradishtha* another copy of the mode of consecrating a small image of *Vishnu* to be put into a pot of water Also *Vishnu puja* ritual homage to *Vishnu*

- 5) *Pancha ratram*,—the mode of beating the great drum at festivals ; the man employed to do so must be at hand during the ten days ; if he hear the sound of that drum he must come into the temple, and must be especially present on the closing day.
- 6) Mode of putting a cotton bracelet on the arm, during the festival. This is complete.
- 7) *Sālagrama mahatmyam*, the fruit, or benefit of using the petrified chank, in any act of worship to *Vishnu*.
- 8) *The tulsi mahatmyam*, said to be from the *Scanda puranam*, value of the *tulsi* plant, sweet basil, (or *Ocymum sanctum*) and benefit of using it.

The book is long, of medium thickness, and in good order. It consists of different kinds of leaves, seeming to belong to various books ; but perhaps was a *vade mecum* of some Brahman for constant practical use.

42. No. 2016. Two subjects relating to the *pancha ratram*.

- 1.) *Snabana vidhi* p. 1—13 complete. Certain materials are connected with water, and poured over the head of the idol in case of defective service. If any defect exist as to prayer (*mantra loba*) or as to work needful to be done (*kriya loba*) or as to money that ought to be expended (*dravya loba*) then for such defect as a *prayaschit*, or expiation, the said bathing is to be used. Also if any one walking in the temple defile it by spittle, or any like oversight the above ceremony is to be used. The mode of doing so is explained at length, by *slokas*, and prose.
- 2) *Rat'ha pratishtha*, consecration of the car, an adjunct of the *pancha ratram*. leaf 14—29 one *adhyaya* complete. Before any newly made car is used in the *Vaishnava* processions some ceremonies occur of preparing water as above, and sprinkling it over the car, a *homa* or fire offering is then made for the removal of evil. Some other connected matters. This tract is complete ; in all 29 leaves. The book is short, of medium thickness. The 1st tract a little bitten by rats at one end—the 2d in good order.
43. No. 2019. *Alar vivechanam*, on the periods of ceremonial uncleanness.

By *Rama chandradati*.

On the death of a son the father and mother, the brothers &c. are ceremonially unclean ; in what relative degrees, and in how many days removed, stated.

"On the birth, or death of a child ten days uncleanness are reckoned to the father &c. also to partners in business." In the case of a daughter the pollution does not attach to partners, but to the father only. Some rules are given, 9 leaves prose, and incomplete.—The book is of medium length, thin, and worm eaten.

44. No. 2014. *Sandhya vandanam*, morning and evening homage, by *Varadacharya*, prose.

The customary morning and evening devotion, with *mantras* &c. of the *Vaishnava* kind.

Aubasam - vidhanam, putting rice twice a day on sacred fire, with appropriate *mantras* recited.

Vasista-devam, ceremony at noon, *mantras* then recited, with attendant ceremonies described. The book is of medium length, thin, incomplete, and worm eaten.

45. No. 2067. *Pancha ratnam*. Fragment on temple rites, *shlokas* with some prose. Two leaves at the beginning deficient. The putting on bracelets before great ceremonies; attending to arrangements, as to *Garuda* the vehicle of *Vishnu*; on hoisting the flag at festivals; this portion complete at the end. Another fragment (Canarese language, *Grant'ha* letter) on some of the *Aluvar* of *Vishnu* said to be *Ayonijan*, appearing of themselves, not born of women. Description of their persons; incomplete, leaves 2, 4, 5, 6, 7, 8, no others. The book is long, thin, and in good order.

46. No. 2069. *Sravana dvadasi mahatmyam*, *shlokas*, incomplete.

The *Sravana naxshetra* is known in Tamil by the name of *Tiruvana naxshetra*, and when the 12th lunar day from the new, or full moon falls in this lunar mansion, that is the *Sravana dvadasi*, of special observance as the date of the birth of the *Vamana avataram*. On that day fasting is prescribed, with special homage to the *Vamanavatataram*; the result is *punyam*, moral merit—will tend to obtain either *Sverga* or *mocsham*, the world of *Indra* or of *Brahma*. To this is added the *Vamana puja*, or form of homage to *Vishnu*, on that special day. One leaf, a fragment, seems to be part of an account of *Ugra-sena* a king of Madura who, from his great cruelty, had become a demon, and was restored to his senses by observing this day. The book is of medium length, thin, and a little injured.

XVII. MINERAL CONCHOLOGY, or fossils.

[It is known that *ammonites* are found at a great elevation in the *Himalayas*, and other fossil shells in various parts of this country. In

this article however there is only respect to *sālagrāmas*, or petrified shells dug out of the bed of rivers near the foot of the *Himalayas*, and used emblematically in the worship of *Vishnu*.]

1. No. 2023. *Salagrama lacshanam*, properties of petrified shells.

At the beginning two leaves are wanting The fossils are described as having the *mūrti*, or form of various deities, or of their incarnations, as *Matsya*--*Cūrma*---*Varāha*--*Narasinha*—*Trivikrama*--*Janarjana*—*Sudarisana*—*Rama*---*Parasu Rama*---*Krishna*--*Purushōttama*; these, and their properties; and also the various colours of the shells, which may mean *castes*; and their appropriate use, in *pūjas*, or worship. Incomplete at the end. Half a leaf on *japa*, or muttered prayer. Other matter on the *Salagrama*—properties—kinds, or colours—used in *pūja*. This seems to be part of a different book, from the 1st fragment, though the same in subject. The whole book is long, thin, and in good order.

2 No. 2052 *Salagrāma lacshanam*, on fossils as above.

Brāhma delivered this to *Nareda*, as having been narrated by *Vishnu* to *Garuda*.

Partly to the South and partly to the North of *Himālaya* there is an especial tract of land of twelve *yojanas* (circiter 120 miles) in extent, this excels all other places whatsoever. The *Sālagrāma* was first found there. The *chakra-nadi* is a river formed by *Brahma*; on the north of it, in the ascent of *Himālaya*, there are petrified shells (*sālagramas*.) They are of two kinds, one called *St'halajan* or formed in the earth, the other *jalajān* or formed in the water. They have differences of *mūrti* (forms) as the *Matsya-murti*: *Cūrma-m*, *Varāha-m*, *Narasinha-m*, *Jamadagni-m*, *Rama-m*, *Krishna-m*, *Santāna-Gopala-m*, *Buddha-m*, *Lacshmi* *Narāyana-m*, *Mādhava* *Govinda-m*, *Aniruddha-m*: these and various others. The properties of each described. (Possibly various species of *Buccina*) complete.

If any one read the *Sālagrāma stotra* he will attain to *Vishnu's* world.

The paging is from 48 to 68. The book is of medium length, thin, and in good order

XVIII. MISCELLANEOUS.

01. No. 1093. *Various matters*.

1 leaf—*ślokas* on astrology, Canarese letter.

1—21 *Tarkha bhasha*—on logic:

The original system which maintains 16 *padar'has* from 1 *pramana* on the authoritative rule, down to the 16 *jala nigraha*, and distributed into four *khundas*.

That is 1 *pratyacsha*, 2 *anumána*, 3 *upamána*, 4 *śabda* incomplete.

---7 leaves, *ślocas* on *Vaishnava* subjects; so far in *Grant'ha* letter.

---Astrological matters on the lunar mansions, good and bad; but - 3½ Indian hours, or one *muhurtam* is reckoned to be bad in every lunar asterism. In general *Asvini* is good, *Bharini* bad, *Critica* bad, *Rohini* good, *Mrgisiras* good &c. Telugu letter, two or three lines *nágari* writing, and 1 leaf a *sancalpam* with praise to *Párvatí*.

The book is of medium length, thin, and in good order.

1. No. 1730. Miscellaneous—chiefly fragments.

1.) One leaf at the beginning---the *mantra* used in taking an oath accompanied with only a small portion of water in the palm of the hand (no *tulsi*) in morning devotion of *Brahmans*.

2.) *Vedanta* subjects in Tamil, mingled with *vēda-srulis* in *Grant'ha* letter, and extracts from the *divya-prabandhas*, or sacred books by the *'Aluvár* of *Vishnu*, incomplete.

3.) *Purusha sūcta bhāsyam*, an explanation of a section in the *yajur vēda* entitled *purusha sūcta* by *Sri Ranga nāt'han*.

Concerning *Vishnu*, as Supreme, and as the Creator of the world, also residing in man; incomplete.

4.) *Sri Ranga nāt'ha stōttra*, praise of *Vishnu* at Trichinopoly, or Seringapatam.

By *Bhāsyā cara* a title of *Ramanuja* the *Aluvár* of *Sri Permittūr*. It contains *gadya treya*, or three paragraphs of continuous writing.

5.) Some loose irregular fragments, on *Vēdanta* subjects; *śloca*, with prose intermingled.

6.) *Vēdānta tātpariyam*, meaning of the *Vēdāntam* by *Bātula Varādā-chārya*. Special sentences, and a few *ślocas* are extracted from other books, and used to extol the *Vēdāntam*. It contains the *Brahma-surūpa-tatgunas* or true nature, and properties of *Brāhmā*, or *Parā Brāhman*, applied to *Vishnu*. Incomplete.

7.) Three leaves, in the Tamil language and letter, from the *divya prabandham*, or writings of the *'Aluvár*, special disciples of *Vishnu*.

2. No 1738. Miscellaneous, mostly ceremonial.

1.) *Griha prayogam*, household observances, a few *slokas*, but chiefly *sutras*.

1st *padalam*, *râdika* observances—the preparing a pot of water with *mantras* to be used in sprinklings for purifying—consecration of fire offering—pouring ghee thereon—the modes used

2d and 3d *padalas*—marriage ceremonies (*anga* and *angi*) these are *angi* special—many things relating thereto

4th *padalam*—household matters—*rudhi zanti* an expiatory ceremony on a man, and his wife first living together—*pumsa vana* a ceremony after the third month of pregnancy, *amantam* another in the 6th or 8th month; *jâta carma* ceremony on the birth of a child, *nâma carma*, the same as to naming it, *anna prasana* on giving the first food—shaving in the fifth year—these and other like matters

7th and 8th. *padalas* *Grîha samârjana carmam* ceremony of sweeping, or otherwise cleaning a house on entering it for the first time, that is on bringing a bride home *masi stat ham* monthly observances of constant use, and other matters

2) Matters more varied

Jvara rudhi—this is a *mantra* which if repeated, it is said, will expel or cure fever *capana rudhi*—marking the proper time when to shave, and when not as applicable to all ages, *tulsi uttarana nishadinam*—the proper days for gathering *tulsi* not on Friday, nor on the first day of a month, nor on a new moon day. If gathered on improper days, evil results will occur—*poruttam* examining the horoscope of parties purposing to be married to see if they accord, or are propitious to each other

Nacshetra nigandu—the various names which are used for the twenty eight lunar mansions

Râsi-nigandu the various names used for the signs of the zodiac. *danta karsturanam*—how to observe the ceremony of cleaning the teeth. Other ceremonials herein contained are—mode of sipping water—stopping the nostrils when repeating *mantras*—anointing with oil—offerings to ancestors, made daily—bathing at the time of an eclipse, its reward is beatification, not so if neglected—selecting a good day, in order to put on a new garment, the *mahâtmyam* a ceremony between the full and new moon in the month *pusatasi* (12th September 12th October) homage to ancestors, according to the lunar day on which they died, and other like matters. Also a little on astrology, as to proper times for making a journey. The book remains unfinished.

The first half might be separated, and made a distinct book. As the whole is homogeneous, and has all the appearance of having always been one book, the most probable mode of accounting for its varied contents is to suppose that it formed a *vade mecum* of some *râdika Brahman*, in the habit of conducting the various ceremonies indicated. The book is of medium size, rather old, and in good order.

3. No. 1716. Three quite different books.

1.) *Mulana sastra* ascribed to *Sancaracharya*, but most probably spurious. It is erotic in kind—not needing detail; it might be separated and put with that class, it wants seven leaves at the end.

2) *Bhagavat-gita* the 10th and 11th *adhyayas*, or chapters, which perhaps might fill up some other imperfect copy.

3) *Brahmana carmam* household ceremonies This might be separated and made a distinct book

It contains the ceremonies used from the birth of a child, down to the funeral obsequies

Jata carmam, on birth; *nāmakarmam* naming, *annaprasanam*—first food, *chavum*, shaving the head; *upanānam*, putting on the thread; *vudham* marriage, *simantam* on the sixth month after pregnancy, *maranam* on the death, and for 12 days after the *Srāddha* and *karmantaram* The rites in every case stated.

The whole book is small, old, and damaged

4 No 1770 Chiefly *Stottras*, and *caruchams*

Homage to *Ganésa* by manual, and other signs, and *pūja Ganapati stōttra*, praise to *Ganésa*, by means of his twelve names

Said to be from the *Brahmānda puranam*, a discourse between *Brahma* and *Nandikésara*

The *Yuddha cādam* of the *Rāmāyanam*, the 9th *sarga* only, containing homage to *Sūrya*, the Sun

The following are also stated to be from the *Brahmānda puranam*.

Mukambica stōttram praise to *Parvati* as being dumb, or while not speaking, for some cause or purpose, *Brahma* to *Nareda*

Hānumāt-Carucham *Rāma* speaks, and explains the finger signs and words of homage to *Hanumān*.

Daddhi Vāmana stōttra—The *Vāmana* *avatara* holding sour curds in his hands, and uttering praise to *Dattātréya Mahā muni*

1 *Narasinha carucham*, homage to the man lion *aratāra*, by finger signs, also *stōttra* or praise to the same, *Dattātréya-carucham*—homage by *Nareda*

Attached is a *mantram*, or charm and a *stōttra*, or chant of praise—the whole forming the *carucham*, or call for protection

Tulasi carucham. The sweet basil plant is placed in front, and homage, by means of the fingers applied to various parts of the body is used.

Garuda carucham, homage &c. to *Garuda* for protection, against snakes

Sri Rāma carucham, invocation for aid to *Rāma*

The following one is taken from the *Aranya parvam* of the *Bhāratam*—3d chapter related by *Vyasa*

Surya stōttram, praise to the Sun

Venkatésa stōttram, 2 leaves, praise to *Vishnu* at *Tripeta*.

The following are stated to be from the *Brahmānda purānam*, *Brahma* and *Nareda* discourse

Asvata narāyana stōttra, *Nareda* praises the *Aśvatu tree* (sic rel), in using this form a bunch of *Veppa* (*Mimosa*) leaves is added, but is not essential

Art ha narisara stōttram—praise to the form of *Siva* and *Parvati*, this is defective.

Sri Rama stōttram praise to *Rāma* defective

The book is small, old, in good order.

5. No. 1774 Seven tracts.

- 1.) *Gangashtaca*, eight *slocas* in praise of *Ganga*, as a goddess, 1 leaf.
- 2.) *Chatu slocas*, various distichs, some amorous, others miscellaneous 12 leaves.
- 3.) *Ashtapati-kirtna*, an octave verse on 1 leaf.
By *Jaya Deva*. Praise of *Krishna*—an extract.
- 4.) *Kirtanas*—two chants, on two leaves.

The language Canarese, and Telugu, the letter *Grant'ha* form.

- 5.) *Jyotisha*—astrological *slocas* 1 leaf—on the origin of the *muhūrtam*, a division of time, but here meaning the *suitable* time: for any affair, astrologically determined
- 6.) *Krishna*—*stōttra*, praise of *Krishna*, 6 leaves *Grant'ha* letter Canarese language.
- 7.) *Subhashita sudadala hari*—a peculiar kind of metre 22 leaves.
On suitable speech according to times, and circumstances.

The book is long, thin, and in tolerably good order.

6. No. 1786. Various matter.

- 1.) *Srī dhariyam*—comment on part of the *Bhagavatam*, text, and paraphrase.

The 11th *Scandam*, from the 1st to the 29th *adhyayam* or chapter; but with only 44 unconnected leaves, others deficient. It has matter about the deluge; no rain for 100 years previously, and then it rained for 100 years overflowing the world (11th *Scandam* doubtful.)

- 2.) Other intermediate matters.

ūrdhava bhadrīcāsrama.

- 3.) *Amara cosha*, incomplete portions.

1st *Candam* 1 leaf, 2d *Candam*, 28 leaves.

3d *Candam* 26 leaves. in all 55 leaves.

- 4.) On the soul—1 leaf Tamil language, *Grant'ha* letter.

The book is of medium size, talipat leaf, old.

7. No. 1882. Varieties.

- 1.) *Siddhānta caūmudī vyākyaṇam*.

Commentary on a Sanscrit grammar.

By *Praūdha manōgramma*.

From 1st to 25th leaf. On vowels, and the *sandhi* or coalition of vowels: so much complete.

- 2.) *Yāga prakriya prakaranam*, chapter on the mode of conducting a sacrificial offering---simply stated, incomplete, 7 leaves.
- 3.) The *chandra-vamsa*, from *Brahma*.
'*Atri-Chandra-Budha* &c. 4 leaves.
- 4.) *Nāṭacam*, a drama, no beginning nor end: so that the name cannot be determined, two leaves.
- 5.) *Ślōcas* on the *chank*, and *chakra* of *Vishnu*, one old leaf.
This book is long, thin, and in good order.
It needs to be collated with other books.
8. No. 1891. Three subjects.
 - 1.) *Tark'ha sangraha*—See XIV.
 - 2.) *Sandhya vandana bhāṣyam*, on the morning and evening homage. The *ruḥ* or verse of the *Veda*, with the *bhāṣyam* or meaning of the *mantra*, used before sprinkling water on the head: praise of water. A little water first sipped by *Brahmins*; then sprinkled on the head.
 - 3.) *Rāmāyana vyākhyānam*, comment on the *Ramāyana*.
By *Nrisinha Brahma vidhya vāṭṭyar*, incomplete, 6 leaves.
This is not a running comment, but only on some verses that are subject to doubt, or difficulty.
The latter section is dissimilar in appearance from the former.
9. No. 947. Various subjects.
 - 1.) *Sringāra dīpica*—see VII.
 - 2.) *Purusha varna, chandra varna*, poetical description of the male of the human species, and of the moon, incomplete.
 - 3.) *Sōma vāra pūja*, homage on Monday to *Siva* 1 leaf.
 - 4.) *Subhāṣita grantha, ślōcas* on ethical subjects, incomplete.
10. No. 1971. *Bartru hariyam*. On various subjects.
By *Bartru—Hari*.

This is a popular work; one as to author, and design: but so miscellaneous in contents, as not to come under any other separate head. It is divided into three *satacam*s or parts: and these are divided into *padhat*s, or small sections: each on a distinct, but included topic.

- 1) *Niti satacam*, the ethical part
 - (1) *Agnya padhati*, on the ignorant
 - (2) *Vidya* „ on the learned
 - (3) *mana saurya padhati*, on the sense of shame.
 - (4) *parôbasara* „ on doing good to others
 - (5) *dairya silan* „ on fortitude
 - (6) *dâiva paradhiti* „ on fortuitous events
 - (7) *karma* „ on the fruit of good deeds, received in another life
 - (8) *deficit* „
- 2) *Sringara satacam* erotic, and ornamental
 - (1) *Stri parasamsa*, praise of the female sex
 - (2) *Sambhôgadhi prasangam*, discourse on the sexes
 - (3) *yuvana prasangam* on youth.
 - (4) *Pacshi diviya nirupanam*, on two kinds of affection for women, and for gathering flowers to offer to the gods
 - (5) *Kamini nirharanam*, rejection of lust
 - (6) *Suriracta padhaditi*, on the aspirant for beatitude
 - (7) *Vasanta samahayala* vernal dispositions, gathering flowers &c.
 - (8) *Grishma samahayalu*, summer affections
 - (9) *Varusha samaha jalu*, The temper in cold, and rainy times
 - (10) *Sharat samahayalu*, Winter dispositions
 - (11) *Himanta samahayalu*, feelings in very cold weather
 - (12) *Sisira samahayalu*, on the departing of winter, 95 stanzas, should be 100
The seasons are termed *ratu* and form a common topic in Hindu poetry
- 3) *Vairagya satacam*, on ascetism
 - (1) *Drushna dushanam*, abuse of desire
 - (2) *yachama dâinya*, „ of begging alms
 - (3) *Bhogati stauryam*, sensuality opposed, as brief, finite
 - (4) *Kâla mahima*, the shortness, and value of time
 - (5) *yeti nripata samvâtam*, discourse between an ascetic and a king
 - (6) *nityanitiya vicâram*, discrimination as to temporal and eternal things.
 - (7) *Sivarchana mahima*, the excellence of homage to *Siva*
This last wants some stanzas
There are 86 in this *satacam*,—should be 100
The book is long, rather old, and touched by insects
11. No. 1974. Various matters.
 - 1) The authors of *dharma sâstra* or law books enumerated—as *Menu—Atri—Vishnu—Haridâsa—Yâgyavalka—Suna—Angirasa*, these and some others—1 leaf incomplete
 - 2.) *Gita kramam*, mode of singing
raga kramam, modes of music
stara kramam, notes, or inflexions of voice, as practised in temples

- 3.) *Ashtadasa gana*, eighteen orders, or bands of celestials
- 4.) *Trái sanchya*, three *vedas*.
Yóga sanchya, ascetic modes.
Sastrá sanchya, six arts.
Nareda asks, and *Siva* states the foregoing.

- 5.) *Mátru ganam*. The divine mothers.

A list of the 14 *Manus*. These, and a few other matters; said to pertain to the *Pancha rátra* system; as a sort of developement to the *Vaishnava* creed.

- 6.) *Hóma-krama*, mode of fire offering by pouring on ghee, or oil of butter.
- 7.) *Bali práthha krama*, placing a large handful of boiled rice on the altar, after sacrifice done.
- 8.) *Váísac'ha páurnami*, the *p'hala utsavam* at the full moon in May, the procession termed *p'hala* its fruit, or benefit stated.

A few other matters on male and female (or major and minor) modes in music, and on beating time by cymbals.

Some leaves are wanting in the middle; and the book does not finish. It is long, thin, old, and damaged by wear.

12. No. 1972. Five subjects.

- 1.) *Veda lucshanam*, prose, incomplete.

On the mode of chanting the *Vedas*—slow, quicker—very slow, and with differing intonations.

2.) *Agni-kárya-vidhi*, prose, preparation of the sacred fire, with all attendant circumstances.

- 3.) *Sráddha vishayam*, prose mingled with *slócas*, incomplete. On funereal ceremonies.

- 4.) *Subrahmanya stótram*, *slócas*, incomplete.

Various stanzas in praise of *Karticeya*.

- 5.) *Chátu slócas*, incomplete, *chátu* means various.

These are of a serious kind.

c. g. *Adráta* "as in the obscurity of night a rope on the ground is mistaken for a serpent, and fear is induced, but when the doubt is removed, and it is found to be only a rope, fear departs; even so, in the obscurity of this world, the *jivátma* (human soul) mistakes the *paramátma*, thinks it distinct, and is afraid; but on obtaining greater light, it sees the human soul and the divine soul to be one and the same, then fear departs, and it says *aham Siva*—I am *Siva*

13. No. 1975. Various subjects.

- 1.) *Sacuna sástra*, *déva náryá* letter

On signs or omens—on breathing through nostrils right or left, different import —on sneezing &c

2) Praise of *Sita* and *Rama*, two leaves incomplete

3) *Vedānta vizarām*, on the *Vedānta* system 1 leaf

4) *Vishnu puja*, *slocas*, complete

By *Ramanujacharya*, leaf 58—74—leaf 75—99

5) *Vatsya*—*slocas*, complete

By *Varadacharya*, homage to *Vishnu* leaf 100—103

6) *Prapatya vishayam*, *slocas* appeal for protection addressed to *Perumāl*, or *Vishnu*

Leaf 104—105 *Prapatti nishta*—complete, homage to *Vishnu*

The entire book is long, and of medium thickness 2) 3) seem a different book, old, and broken

14 No 1982 Various tracts

Ascribed to *Ramanuja*

1) *Asani pata procshanam*, ceremony

If a thunderbolt fall near any one.

2) *Margasirasótavam*, ablution and homage to *Vishnu*, in the *Margali* month, at the procession

3) *'Ecadasi nirnayam*, rule of fasting on the eleventh *tithi*, or lunar day

4) *Prana pratishtha*, transfusing life (i.e. Deity) into any image, by consecration

5) *Vara sangya*, account of time, from a moment to an Indian hour of 20

6) *Agninava gigha*, fire personified, its members stated, nine tongues to fire

7) *Malamaasam*, when two *amavasis* or new-moons occur in one month, the ceremonies then to be observed

8) *Lacshmi puja*, homage to *Lacshmi*

9) *Sancranti nirnayam*, the commencement of each month stated

10) *Krishnu jayanti*, the numerous ceremonies on the birth day of *Krishna*

11) *Devapuja*—homage to *Vishnu*

These so far complete, the book is not so

The entire book is long, and of medium thickness

The 1st part is old, and injured by worms the other, half recent, but the whole is only one work, the latter part having been copied after the first one

- 15 No 1990 *Srī bhasya*, a collection of Tracts, part of them being prefatory praise of *Vedāntacharya*, the author of the remainder

The first five by *Srinivasacharya*.

- 1) *Rama chandra ādya maṅgalam* praise of *Rama chandra* complete 1st preface
- 2) *Vedāntacharya prabhātanam* homage and praise, referring to a celebrated man, named *Vedāntacharya* complete
- 3) *Vedāntacharya saptaṭi* seventy stanzas in praise of *Vedāntacharya* complete
- 4) *Vedāntacharya dīndhara*, the daily habits of *Vedāntacharya*, complete
- 5) *Vedāntacharya vīgraha dyana padhātī*
His gestures, or bodily position in meditation
- 6) *Vedāntacharya tara hāṁśa*, the order of the lunar mansions, so ordered as to panegyris *Vedāntacharya* complete
By *Jaganat hācharya*
- 7) *Vedāntacharya maṅgala dandasi*.
By *Srinivasa*—Twelve stanzas in praise of *Vedāntacharya*'s works
These works, or tracts follow
- 8) *Yeti raja saptaṭi*—seven stanzas in praise of the chief of ascetics, i. e. *Ramanuja*—
the dīcār of *Viṣṇu*, complete
- 9) *Srī stuti*, praise of *Lacshmi* 1 leaf only, incomplete
- 10) *Njāsa tilacam* praise of the god, incomplete
- 11) *Abidi stap ham*, praise of peaceable times The contrary exhibited the case of *Combhaconum* (near Tūnjore) when through fear of the Mahrattas or Mahomedans, the Brahmans fled away, leaving the temple gods behind complete.
- 12) *Blagavata dyana sōbānam*
Steps in meditating on deity, complete.
- 13) *Daya satacam*, one hundred stanzas in praise of the clemency of the god at *Tripeti* complete.
- 14) *Varadarāja stap ham*, praise of the form of *Viṣṇu* at Conjeveram minor, complete.
- 15) *Vēgā sētu stuti* a marvellous story about a river (Palar?) praise of the bank across the river, named *Vegā*, complete
- 16) *Aṣṭa Bhīja astacam*, eight stanzas on the eight arms of an image of *Viṣṇu* in a temple at Conjeveram
- 17) *Cāmaśīca nṛsiṅha stuti*, complete, praise of the man lion form of *Viṣṇu* at Conjeveram.
- 18) *Sarāṅgātī dīpica* complete a lamp of devotion to *Viṣṇu*
- 19) *Parasūrat ka stuti* complete
Praise of *Peruṇāl* a name of *Viṣṇu*

20) *Hayagrīva stuti*, complete.

Praise of *Vishnu*, with a horse's head.

21) *Gōpāla-rāsaṭi*. Twenty stanzas in praise of *Krishna*; complete

22) *Devā nāyaka stuti*, complete

Praise of a god at *Tiruvati puram*, recte, *Tiruvahintara puram*, named from a serpent.

23) *Achyuta satacam*, one hundred stanzas on *Achyuta*, the name of a god, not finished.

24) *Bhū-stuti*, praise of one of the wives of *Vishnu* he has three—*Srī dēvi*, *Dhū. dēvi* and *Nīla-dēvi* apparently designating sky, earth, water.

25) *Gōda stuti*, praise of *Gōda*, the concubine of *Vishnu* complete.

26) *Garuda panchasati*

Praise of *Garuda* Fifty *ślokas*, complete

27) *Garuda dandacam*, verses of many feet.

Praise of *Vishnu's* vehicle continued. There is a legend that seven snakes were sent against *Vedantāchārya* to kill him, six of them he destroyed, the seventh *taeshasa*, when approaching called on *Garuda*; when the eagle came and took it away—hence the praise ascribed to *Garuda*, complete. The circumstance is otherwise narrated.

28) *Shōdāshyaṭa-stuti*. Praise of the sixteen weapons of *Vishnu*.

29) *Sudarśana ashtacam*, complete.

Eight stanzas on the *chakra*, or discus.

So far by *Vedantāchārya*

30) *Bhagavat-dyūna-mukti rati*.

The pearl string of meditating on Deity. By the son of *Vedantāchārya*, named *Varadāchārya*, complete

31) *Dattī-panchacam*, five stanzas *improptu*, uttered on demand, incomplete.

By *Varadāchārya*

32) *Śrī sthāna mangala śāsanam*

Praise of the pedestal on which the image of *Lacshmi* is placed, 3 a leaf.

The entire book is of medium size, rather old; but in good order.

16. No. 1995. A collection of varieties.

Two or three small leaves, containing the *sandhya randanam*, or morning and evening 'homage; and some *ślokas* on the eight kinds of riches, and eight kinds of enjoyments.

The greater following portion is of larger size, or another book—*ślokas* throughout.

—*Pancha ratri*—the *samvartī sankhita*.

A part of the mode of ritual homage, in some *Vaishnava* pagodas—said to have been delivered by *Vishnu* in five nights. See XVI *passim*.

—*Margastra zoesvara vidham*, from the 16th to 20th leaf.

The mode of a ceremony in the morning, and during the month *Mārgali* for 30 days until the *Pongal*, or great household festival.

—*Ecadasi nīrnayam*, mode of observing the eleventh lunar day, in each month leaf 21, 22—7 leaves are here wanting.

—*Garuda's* instructions as to homage, connected with the *Pancha rātri*—leaf 30—37.

—*Sarsavati puja*, homage to *Brahma's sacti*, leaf 38 to 40.

—*Srī Rāma navami*, the 9th day's homage to *Rāma* in the month *Chitra*, April 41-42.

—*Kapinjalar'samhiti*. The 17th *adhyāya*, or chapter in it entitled, *agni surūpam*, 43—44.

—*Māli māsam*, a month in which two *amavāsīs*, or new moons occur, leaf 45.

—*Lacshmi samārādhanā*, on the worship of *Lacshmi*, *Vishnu's sacti*, leaf 46.

Rāma Kṛishnāvatāra-utsavam, the processions in honor of *Rāma* and of *Kṛishna*, leaf 47 to 50.

—On ceremonial uncleanness, 51—67.

—Expiation if rain fall on an image of *Vishnu* in public processions, or by leaking of roof in a temple. If the car be upset, an expiation. Also *marana procshana* if any one die in the fane, a cleansing service needful.

—Books require an expiation, if any one die in a street; but this is disused. *Racsha bandanam* the tying a cotton string around the wrist at the time of processions. *Asini procshanam*, if a "thunderbolt," or lightning, strike any place, a cleansing ceremony.

—*Kritica dipam*, lights in the festival of *karticeyā*.

Grahana nirnayam, on eclipses, leaves 68 to 81.

—*Eca-bérappūja*, one image only worshipped.

—*Jṛnódhāranam*, mending an image, if an arm, or any other limb happen to be broken. *Dasavatara pratish'ta*, a repeating the names of the ten *avatāras* in the temple. *Tast'hāpanam*, fixing the images representing the ten *avatārās*, leaves 82 to 102.

This book is of medium size, and in good order; save that a few leaves are injured, at the edges, by insects. The first leaves differ from the others; the rest appears homogeneous, as a miscellaneous collection.

17. No. 2004. Six subjects.

- 1.) *Suāmya jāmāti yōgindra dinachāri, Manāāla mahā muni.* A statement of the daily habits of the head of the *Tengalas*, from the time of rising till noon; such as bathing, praying, going to the temple, and the like devotional acts; the 1st part complete, the 2d part a continuation from noon till evening. The whole is in *ślocas*, without any comment.
- 2.) *Prāt'hana panchacam*, five prayers to *yeti rāja* (or *Ramanūja*) he is praised, by the foregoing *Manāāla*, as if a deity, and asked to give such and such things.
- 3.) *Srī-guna retna cosham*, praise of the female deity at *Srī rangham*. By *Parasara Bhatta*, 41 *ślocas* incomplete.
- 4.) Also 3 *ślocas* used by *Brahmans* at first rising, addressed to *Vishnu* - his names repeated.
- 5.) *Rama cavucham*, praise to *Rama*; he who recites this will obtain beatitude. 27 *ślocas* complete.
- 6.) *Srī stavam*, names of *Lacshmi*, incomplete.

The book is of medium length, thin, rather old; but in good order. It appears to be one, that is, homogeneous.

18. No. 2008. Various matters.

- 1.) *Saranagada gadhyam*, 6½ leaves prose, praise of the mild, or excellent dispositions of *Vishnu*. These *kalyāna gunas*, are *kripa* favor, *kṛitagnyita* gratitude, *zānti* meekness, *cshama* patience, *vasitvam* control of passions, *vetānyatam* liberality. A few *ślocas* are mingled with the prose. The tract is complete.
- 2.) *Srī rangha gadhyam*, prose, complete 2½ leaves, on the god at Trichinopoly: i. e. *Srī rangham*.
- 3.) *Vāiconṭha-gadhyam*, prose, complete, 3 leaves; description of *Vishnu's* paradise.

The foregoing three prose tracts are, by report, ascribed to *Ramanūja*; but not by the book itself.

- 4.) *Srī guna retna cosha*, *ślocas*, complete.

By *Parasara Bhatta*, on the excellent dispositions of *Rangha nayaki*, at *Srī rangham* 13 leaves, complete.

- 5.) *Ashta ślōki*. The meaning of some *Vāishnava mantras* in the form of *ślocas*, 2 leaves complete.
- 6.) *Srī stuti*, praise of the goddess at *Srī rangham*.

By *Sri Vatsa, chama** misra : 11 *ślōcas*.

7.) *Prāt'hana panchacam*, five *ślōcas*, complete, prayer and praise to *Ramanūja* $\frac{1}{2}$ leaf. See 17-2.

8.) *Varada rāja ashtacam*, an octave of *ślōcas*, in praise of *Vishnu* at Conjeveram, complete. Author not named : popularly ascribed to *Sri canchipura muni*, i. e. *Manavāla*.

9.) *Cshama shōdasi*, on the same subject, by *Pedantacharya*, son of *Veda Vyāsa Bhatta* : 16 *ślōcas* complete.

The leaves, as a whole, are from 1 to 35, complete as a collection. The book is of medium length, thin, and in good order.

19. No. 2009. Various matters.

1.) On the mode in which *Vāishnavas* do homage to *Vishnu* in their own houses, *ślōcas* complete.

2.) *Stōttra*, an act of praise, beginning with "be victorious;" there should be 5 parts. The 1st and 2d are complete.

The 3d 4th 5th wanting. Related by *Vishvatsena*, in the *Pancha rūtram*.

3.) blank leaves, 35 in number.

4.) *Lacshmi cavucham*, a *stōttra* and *mantra* to *Lacshmi* for protection, complete.

Given by *Prihaspat* to *Indra*.

A few other *ślōcas*, containing praise to *Vishnu*.

The book is short, of medium thickness, and in good order.

20. No. 2010. Various matters.

1.) *Saūmya jāmātra yogindra stuti*, prefatory praise of *Manavāla maha muni* stating his daily devotions, and habits, by some disciple of the *Tengala* class : leaves 1 to 5.

2.) *Yeti rāja vimsati*, Twenty *ślōcas* by the above *yōgi*, in praise of *Bhāshacārā* or *Rāmanūja*, complete, leaves 6-9.

3.) Prayer to *Rāmanūja*, by the same, $\frac{1}{2}$ leaf.

4.) *Rangha nayaki stōttra*, praise of the goddess at *Sri rangham*, 11 *ślōcas* $1\frac{1}{2}$ leaf.

5.) *Sri Rama cavucham*, prayer to *Rāma* for protection to all the members of the supplicant's body, at all times, and from every quarter, 27 *ślōcas* complete $2\frac{1}{2}$ leaves.

* *Chama* is the name of a black spot, or mark on the breast of *Vishnu*, the print of

Bhṛigu's foot

- 6) *Varada raja mahisli stotra*, praise of the goddess at little Conje-
veram, known to Tamil people as *Perun devi*, the great goddess,
1½ leaves

The foregoing by *Manuāla*

- 7) *Sri guna rētna cosha*, jewel casket of *Lacshmi's* dispositions
praise of the goddess *Rangha nayaki*, 60 *slocas*, complete 9½ leaves,
by *Parasara Bhatta*

- 8) *Rangha nat ha cshama shodasi*, 16 *slocas*, praise of the clemency
of *Vishnu*, at *Sri rangham*, 4 leaves

By *Vedantacharya*, son of *Veda Vyasa Bhatta*

The book is of medium length, thin, in good order, recent, leaves

1—29 It seems complete, is a collection See above 17 No 2001

21 No 2012 *Dnya suri charitra*

Miscellaneous biography of the *Alutar* or special disciples of
Vishnu in the South, called a *maha cavyam*, or heroic poem in *slocas*
By *Srinuasa cavi*, who adds the title of *Sri rangha Garuda rahana*

Dnya suri, divine writers is a title of the *Alār*.

This book is an account of some of them, but very incomplete

It contains five names—*Pojya muni*, *Peyahar*, *Bhaktisura*, *Na-
malvar*, *Sadakopa*

—On the *Viraja* river, on the way to *Vacont ha*, the paradise of
Vishnu

Description of that paradise, with its various inhabitants, *Vishnu*
promised *Lacshmi* to come and reside at *Sri rangham*, and other places

Further account of the aforesaid five '*Alutar*

Description of Conjeveram The penance of *Bhakti sara* the
alutār of *Tirumarishi* His visits to Conjeveram, to Combriconum, to
Tripeti, and other details

The birth of *Nam alutar*, account of his proceedings at Madura,
many stories relating to him, his Sanscrit name is *Vishnu jit*

So far is the 1st to the 4th *sargam*, from 5 to 9 wanting, 10th to
12th resumed

At the end are 3 leaves, *cshama shodasa*, 16 *slocas*, on the cle-
mency of *Rangha nat ha*, by *Vedantacharya* son of *Vyasa Bhatta* Also
panchayuta stōttra, praise of the five weapons attributed to *Vishnu*

The book is rather long, of medium thickness, old, and a few
leaves broken It needs comparing with other books, as the leaves are
thus numbered 1—20, 31, 10,—42, 53—69, other leaves wanting

22. No. 2020. Chiefly *stóttas*.

- 1.) *Sri rangha nat'ha stóttam*, praise of the form of *Vishnu* at *Sri rangham*.

By *Rangha nat'ha Parasara Bhatta*, son of *Sri vatsa chenna misra*, complete leaf 1 to 12.

- 2.) *Raghu vamsam*, 1 leaf only, containing 5 *slocas*, from a heroic poem, on the ancestors of *Rāma*; the 5th *sarga*, or section.
- 3.) A receipt for money, Canarese language, and *Grant'ha* letter, 1 leaf.
- 4.) *Sri rangha nat'ha stóttam*, 68 *slocas*, with a prose explanation, incomplete leaf 1—30 (differs from 1) description of the town; the *gōparas*, or towers of the fane; the shrine; characteristics of individuals.
- 5.) *Cshama shōdasi*, 16 *slocas*, on the clemency of *Rangha nat'han* 1 *slōca* wanting.

By *Vedantāchārya* son of *Vyāsa Bhatta*.

In all 46 leaves, one only not homogeneous.

The book is long, thin, and in good order.

23. No. 2022. Various subjects.

- 1.) *Sudarisana mahā mantra*, various matters are connected with the charm named after the *chakra* of *Vishnu*; also a string of *mantras*, on 2½ leaves.
- 2.) *Arādhana pracāram*, on the order of *Vishnu* worship, connected with the *Pancha rāttam*; some matter from the *vēdas*, with other *slocas*, and prose extracts complete, on eight leaves.
- 3.) *Nārāyanōpanishada*, on *Nārāyana*; he is the first cause of the world; all existent beings and things, inclusive of *Brahmā* and *Siva*, are his form, or a manifestation of it. Monotheistic, complete on 2 leaves. The remaining leaves are numbered 21—35, wanting the beginning.

The book is small, thin, and in good order.

24. No. 2030. Various matter.

- 1.) Astrological 1 leaf—places of signs, *slocas*.
- 2.) The question whether the *Vedas* or *sastras* be greatest, answered in favor of the *Vedas*, as the source of all *Dharmam*.
- 3.) On the 3 dispositions, *satvica* &c.
- 4.) On the law of the *cali yugam*.

Brahmans should study the *smritis* or law books, as they study the *sruti* or *védas*.

Various duties of *Brahmans* defined.

- 5.) On the *pradôsha-kâlam*, a certain time, when *mantras* must not be repeated.

This is said to be 3½ Indian hours before sun set on the 13th *tithi* or lunar day, and 3½ hours after sun set, on the 14th and 7th *tithis* or lunar days. In English time 1½ hour before sun set, in one case, and 1½ hour after sun set in the other. As the name implies, it is considered an evil time, leaves from 2 to 42, incomplete

The book is of medium length, thin, and a little damaged.

25. No. 2036. Fragments.

- 1.) *Pancha ratra mahôpanishada* from *Sanatcumâra* to *Nâreda*.

—*Acsha rôga calpa zantam*, on removing disease of the eyes by *pûja* to *Vishnu* exemplified in a king named *Palahadra*, whose son was so cured.

The *rishis* asked *Brakma*, concerning the excellence and benefit of the *Vishnu mantra*; *Brahma* replied, as is written on two leaves, *slocas*.

- 2.) One leaf on *yeti-ruja*, by *Vedantâchârya*.

- 3.) One leaf, from 3d *sarga* of the *Mâgham*, a heroic poem on the feats of *Krishna*.

- 4.) *Nâra niti sangraha*, on the duties of *Brahmans*.

By *Srinivasachârya*.

- 5.) Some matter on the birth of a son, or of a daughter; observances thereon. This last only in prose.

- 6.) Fragment of 3 leaves, Canarese language, *Grant'ha* letter; medicines for different diseases.

26. No. 2013. Ecclesiastical, and other fragments.

- 1.) *Kâtyâyana sâtram*, the 1st *candam*, *Dherma-sâstra*, *âchâra*, or sacerdotal law: *homas* or worship by fire, on special occasions as—the marriage contract; the *pumsa vanam* ceremony after 4th month of pregnancy; *simanta* after 6 months—*jâtacarmam* at birth of a child; *nâma carmam*—naming it—giving the first food—shaving; putting on the *Brâhmanical* thread; these and some other *Brahmanical* rites detailed, and when they are to be performed. In *sutras* or short difficult sentences, with extracts from the *vedas*: the ritual. The *mantras*, or forms of prayer used, do not appear to be in this book. They usually follow the ritual, distinct. This tract is incomplete, leaf 1 to 38

- 2.) One leaf various *ślōcas*, one leaf blank.
- 3.) *Rāma dandacam*, lengthened anapaest stanzas concerning *Rāma*, 7 leaves complete.
- 4.) *Hasti giri nat'ha mahātmya*, the glory of the form of *Vishnu*, at little Conjeveram. In Tamil the hill is termed *andī malār*; and the god's name is *Varada rāja*—incomplete.
- 5.) On astrology, 9 leaves much damaged; also on the *purānas*, and the *bhārata*; various *ślōcas* on these.
- 6.) On ablutions after evacuations, and the ceremony of taking up water, and sipping it: styled *zamana* and *ūzamana*, 3 leaves complete.

The entire book is rather long, of medium thickness, old, some leaves much damaged. The first 2-3rd form one book, the remainder is of different sized leaves, it needs collation.

XIX. MUSIC AND DANCING.

No. 2041. *Bharata sāstra*, Fragment.

This work is on the native art, in public exhibitions at festivals or private houses.

This book contains only the *tāla lacshanam*, or modes of time, and of beating it by cymbals. The different times, or measures are marked, by a great variety of technical terms; unimportant to be detailed. The rules for females dancing to these measures of time are included, 13 leaves. See No. 2219. *Dēva nāgari*, p. 56.

This book is of medium length, thin, and some of the ends are gnawed off by rats.

XX. PĀURĀNICAL.

1. No. 1751. *Portions* of various *purānas*.

1.) *Linga-purāna*, incomplete, leaves defective.

The 1st and 2d *adhyayas* wanting—3d in part—the 4th complete—5th in part only. This portion of the said *purānam* relates to chronological matters, as measures of time, days of men, and of gods, *yugas* or periods, *maha yugas* great periods, sum of 4 *yugas* &c. The matter cannot be more closely defined, as the book is so incomplete, only 5 leaves.

2.) *Padma purānam*—six leaves.

The *uttara khanda* or second part.

The subjects are—*Vishnu mantras*, *chakra* marks on the shoulders, and putting on the *nāmam* or forehead-mark.

3.) *Varāha purānam*.

a. The *cshé'ra h'handam*

Legend of *chitra-kuta* temple, from the 1st *adhyaya* to the 15th so far complete. Delivered by *Vishnu* in the 3d *avatāra* to *Bhū-dēvi*, or the goddess of the earth.

The *chitra kuta* fane excels many others ; various tales in illustration.

b The same—*kandana cshétram*, from the 19th *adhyāya* to the 24th, so far complete, with a little of the 25th, general praise of the fane, *Sīra* having incurred the guilt of *Brahmahatti*, by cutting off one of the heads of *Brahmā*, obtained release from it at this place.

c. The same—the *cshetra-khandam*, another copy, from 1st to 15th *adhyāya*

d The same—*cshetra khandam* from 19th to 72d *adhyāya*, with a little of the 73d, leaves 1 to 150, thus far there are six portions in one book, with a total of 767 leaves

4.) Sundries.

Matters relative to *Krishna*, to *Narasinha*, to *Prahlada*. *Vishnu slottram*

Lacshmi mahatmyam, the *Pranava* or mystic O'm, a tale concerning *Rāma*, chronological, the *matsya* and other *calpas* or days of *Brahmā*, very lengthened periods. The present is the *sveta-varāha calpa*, or period of the white boar.

This book is long, and thick, in good order, and in a neat medium hand-writing.

2. No. 1757. *Mārcandeya Puranam*, from the 1st to the 17th *adhyāya* ; complete so far. It is from the portion relating to the *Manu-icānteras*, and to the *Sāvarneca Manuicāntera* in particular ; including the *chandi pat'h* or wars of *Dūrga*, with *asuras* ; and matters redounding to the honor of *Dēvi* are related ; *Savarnaca* the son of *Sūryā* is otherwise known as *Sūrya manu*, and is the same with *Svarōchisha*, the second *Manu*, only in a later birth according to one account ; by another he was a king in the 2d *Manuātūra*, and acquired the dignity of *Manu* by listening to the feats of *Durga*, and worshipping her in consequence. In this portion there is some *pūja* to *Parvati* or *Durga*.

The book is small, and old, damaged at the edges, so as to make some words not legible.

3. No. 1782. *Bhagavatam*, *ślōcas*.

- This book contains the 4th, 5th and 6th *Scandams* or chapters
- 4th from the 1st to the 29th *adhyāya* or section.
 - 5th from the 1st to the 26th „ both complete
 - 6th from the 1st to the 11th „ the 12th incomplete

The 4th and 5th Sections of the 4th *Scandam* contain the account of Siva's quarrel with *Dacsha*, owing to the latter's sacrifice, and to *Sati's* self immolation. Siva sent *Ira Bhadra* who slew *Dacsha*. The contents of the whole book are not thought to need detail here.

This book is long, thin, and in good order

4 No 1783 *Bhagavatam*

The 5th *Scandam*, has the 24th section defective at the beginning, the 25th and 26th complete, leaf 162 to 165, or 4 leaves

The 6th *Scandam* from the 1st to the 4th section, complete, the 5th section unfinished from 166 to 173 8 leaves. Any detail as to the contents of these fragments is not needful

The book is long, and thin, on talipat leaves, and in good order. The writing is such as to be read with difficulty

5 No 1787 *Bhanart ha dipica* an explanation of the *Bhagavatam*

The 1st *Scandam*, from the 1st to the 15th section complete, and 1 leaf of the 16th section, in all 31 leaves. Introductory matter to the incarnations of *Vishnu*, and specially that of *Krishna*

The book is long, and thin, cut off at the edges, broad leaves, small writing.

6 No 1812 *Scanda puranam*

A fragment relative to the *Bhudrica vanam*, part of a discourse from *Nareda* to *Indra dyumna*, 80th to 83d *adhyaya*, or section

The book is long, thin, and in good order

7 No 1813 *Bhavishottara puranam*

The *madhyama khandam*

The discourse of *Brahma* with *Nareda*

It contains the *Coribhakona Mahatmya*, or legend as to the tank and temple at *Combhakonam*, near Tanjore, the site of the "water lingam" one of five specialties, at five places denoting the five elements—'earth' at Conjeveram, &c

The book is of medium length, thin, one end so much broken as to destroy the meaning of the writing

8 No 1844 *Scanda puranam*

The *upadesa khandam*, or doctrinal section, the 1st *adhyaya* to the 75th, from leaf 1 to 133 in regular order

Delivered by *Suta rishi* to other *rishis*

The splendor of *Cudasa* mountain—its glory—its situation—the celestials there—excellency of the sacred ashes—of the sacred beads—of the name of *Siva*—tale of the five lettered charm—tale of *Vignésvara* & *Ganésa*—the austerity of the *Sāiva* way—the fast on the occurrence of the lunar asterism *ardhāra*, which is sacred to *Siva*—the proper time for a ceremony directed to both '*Uma* and *Mahéscara*—the ceremony of the *Siva rātri* a special time in the month named *Masi*, next day before the new moon in it, which some times falls on half of the 13th, and half of the 14th *tithi*

The *kedara vrata*—a field ceremony on the 14th *tithi* of *Arapasi* month used if a woman wishes to secure the great affection of her husband, during it a silk bracelet is bound round the arm

The *kalyāna vrata*, a fast, relative to any marriage *Sula vrata*, a fast against any impediment, *Vṛiṣab'ha vrata* fast directed to the vehicle of *Siva*, a Friday's ceremony to *Vignésvara*, another to *Subrahmanya* another to *Bhairava* dog headed ("Anubis"?) on the merit of homage to *Siva*—its excellency—tales concerning *Siva*, his acts—the evil of sin against *Siva*—evil of sterling the property of a *Siva* teacher, the guilt of those that speak maliciously against any thing relating to *Saiva* worship, or as to the sacred beads, and other matters—the *Caśi mahatmya*, or legend of *Viśvēśvara* (lord of the world) the form of *Siva* at Benares—the mode of ascetical meditation on *Siva*—and various other similar matters—so far abstracted because this *purāṇam* is more talked of than known

The book is long, thick, recent, and in good order

9 No 1815 *Scanda puranam*

The *Brahmottara khanda* in which the *Gokarna mahatmyam* is included This is a fragment from the 23d to the 41th *sarga* It contains some matter on the *talva* system—on the five lettered *mantra nama-sraha*—the legend of the *Siva rātri*—fast on the 14th *tithi*—on the removal of sin—on the homage made by the *Saiva* ascetic—on the sacred ashes—marks on the forehead, on *Uma* the consort of *Siva* all the contents *Saiva* in character.

The beginning, and ending are both wanting

The book is long, and thick, old, and much injured

10 No 9816 *Brahmanda puranam*

The *cshetrā mahatmyam*

Siva discourses with *Kanda muni* and with *Narēda* The 1st and 2d sections complete, the 3d not so

This fragment contains a tale of *Iyaya bala* of the solar line of kings, who married *Retmangadi*, a very beautiful woman—they lived in separate places, bathed in the *Cūrari* river, and were ultimately bestrified.

The book is long, thin, and in good order.

11. No. 1847. *Scanda purānam*.

The *Sētu-mahatmyam*—or legend of the peninsula at *Ramiseram*.

From the 1st to the 52d section, complete leaf 1 to 250. The contents are the same as No. 1859. r *infra* down to the *chacra tirt'ha*.

The *Setu-snānam*, or bathing in the sea at this place removes the five great sins—also the sin of killing a *Brahman*—and the sin of making known the contents of the *Vīdam*, in consideration of receiving money, also simony—and the sin of eating flesh and blood, that of eating with a *Sudra*—the sin of drinking ardent spirits—of intercourse with a removed woman (in *mens*.) the sin of incest—that of adultery with a son's wife, or with a brother's wife—or of a friend—the sin of drunkenness—or of conversing with a low woman. The foregoing sins are removed by bathing in the sea at *Ramiseram*; and not only so, but they who do so also obtain *Sverga*, or *Indra's* world; even a curse pronounced by *Brahmā* himself would be removed by such bathing. So much for the all-accommodating morality of this *purānam*. In like manner tales are recorded of various other sacred places, or pools, at or near *Ramiseram*—the sins removed, and the benefits conveyed by bathing there. *Dhanush kōtti*, is the name of a pool, which removed a curse pronounced on *Urtasi* and *Rembhā*, courtezans of *Sterga*; and so with other sacred pools; quite in the usual style of local *Sātra* legends. The whole cannot be abstracted here, as this is not a formal analysis.

The book is long, and thick, on *talipat* leaves, not very old, and in good order.

12. No. 1849. *Brahma kāivarṭta purānam*.

1. The *Uttara-khandam*, or last part; ascribed to *Sula rishi*.

The *Vijayapuri mahatmyam*, from the 70th section to the 76th complete, the 77th is defective. The 71st relates to the *Bhadrica vanam*. The whole is in the usual style of such legends, as to the virtues and efficacy of places, and pools, among others *Arunachala*, or *Trinomali*, near *Madras*.

This book must be distinguished from the *Brahma vanavṛtta purānam* which relates to *Kṛishna*. This is *Saina*, wanting the *purva*, or first part, and may be a play on words, as to the difference of orthography.

The book is long, thin, and in good order.

13. No. 1850. *Padma puranam*

The *Uttara khandā*, or last part, this portion is complete on 161 leaves. Stated to be a conversation between *Dilīpa rāja* of the solar line (ancestor of *Rāma*) and *Vasishṭa*: the latter being the teacher. The benefit of bathing in the month named *Māgha*—in the Ganges,

Careri, and other rivers—from the 11th *ti'thi* of *pushya* to the 11th *ti'thi* of *Māgha* (January—February) in the bright lunar half month, and on the bright half of the following month. At these times bathing, with fasting, will produce the *ishtasiddhi* (desirables) of *dherma*, *art'ha*, *cama*, *mōcsha*, or virtue, property, pleasure, and final bliss: in Tamil *aram*, *porul* *mbam*, *rīdu*; and this both in the present birth, or state, and in that to come, not quite assorting with the idea of *mōcsham*.

Legendary tale in illustration

Nāngu rishi was doing penance on *Himaqut* hill, when a *Vidyadhara* and his wife came, saying that he had all nec *lul possessions*, only with the defect of a tiger's face, and asked how this was? *Nāngu* said, if you fast on the 11th day of *Māgha*, and bathe without using* oil on the 12th *ti'thi*, you will part with your tiger's face, and get a better one. He had before used oil both on the 11th and 12th *ti'this*. He now obeyed his instructions, and a handsome face was given to him.

Another tale occupies from the 4th to the 8th adhyāya, or section; in brief as follows

Kucha rishi had a son named *Mṛga sringa* (beasts horn) from beasts pinning at him, when bathing in a river. He wished to have a wife of good disposition. His father told him that he who does not fast, and bathe in the month *Māgha* cannot have a good wife. The son went to bathe in the *Careri*. *Surrata* the daughter of *Uchaca rishi* had, with her companions, observed the bathing in *Māgha*, for three years. At this time an elephant killed her, and tossed her dead body into a well. *Mṛga sringa* was near, and told the people to take care of the body. He went into the river, and invoked *Yama*, who appeared, and asked him what he wanted. He desired that the said female might be restored to life. This was granted, as also that no such calamity should happen to him. On retiring the same elephant attacked him; but he remained without fear. The elephant put him on its neck, related its past history, and how it became a beast. It was delivered from its bestial form, getting a good one. Subsequently the father told his son that the resuscitated female was to be his wife. He sought, and obtained her. It may be desirable, on many accounts, that such extravagances should not be hidden under a religious veil.

The book is long, thick, and in good order.

14. No. 1852. *Padma puranam*, part of the *uttara khanda*, a discourse between *Sita* and *Parvati*, containing the *Mughha mahātmyam* 4th to 11th *adhyāya* complete so far, on religious rites and bathing in the month *Māgha*. No. 1751 *supra* contains the 29th—31st sections.

This book is long, thin, and in good order.

15. No. 1853. *Varaha puranam*

From the *cirna candam*. The 1st section to the 27th; so far complete. The 6th to the 65th leaf relates to four special months: the efficacy of which is stated. The *purānam* was delivered by *Vishnu*, as

* On *vratas*, or fast days, it is not allowed to rub oil on the head, or body, after bathing. *Mat. 5. 17. 17*

the *Varāha avatara*, to *Bhu Devi*, here termed *Dhárini*, the earth-goddess.

One legend was looked into, containing a long narrative of a *Sudra* man and woman who, through poverty, exposed their child on the banks of the Ganges, when the cries of the child were heard by *Gautami*, a female devotee, who reared the child, and taught it to go, and cut wood; by which means it became known to its parents. The *Sudra* child in the following birth became a *Brahman*. The tenor of such legends is to intimate the virtue of times, or places.

This book is long, of medium thickness, and in good order.

16. No. 1855. *Padmā purānam*.

Another copy nearly complete of the *uttara khanda*; agreeing with No. 1850 *supra*. In this copy the 34th-102d and 113th leaves, are wanting, and the paging is wrong in another place, not effecting the connexion of the matter; which is the same as in No. 1850 q. v.

17. No. 1856. *Agni purānam*.

From the 1st *adhyāya*, or section, to the 31st, so far complete: *ślokas* only. It contains the *Tula-caveri mahātmya*, on the great advantages of bathing in the river *Caveri* in the month *Tulu* (Sept. Oct.) with other matters on prosperity, and the removal of sin. Such *mahātmyas* are sometimes apocryphal: as not found in the *purāna* referred to. This book is short and thick, formed of *talipat* leaves, cut down to the size, in good order.

18. No. 1859. *Scānda purānam*.

Another copy of the *Setu mahātmya*, See No. 1847, *supra*: also from the 1st to 52d section, so far complete, leaves 1 to 170 regular; the legend complete.

In the *Nāimisara vānam*, *Suta-rishi* narrated to other *rishis* the fame of the temple at *Ramiseram*. The placing the image ascribed to *Rāma*: view of the *setu*, or promontory—the *chakra*-pool—the formation of the bridge by *Rāma*—virtue of bathing in sacred pools, and of bathing at the *setu* in particular. The virtue of each pool stated! The *chakra*-pool derives its name, and efficacy from a *rācshasa* (or savage) killed near it, by the *chakra* or missile weapon of *Vishnu*. For other matter see No. 1847. This book is long, thick, and in good order.

19. No. 1862. *Garuda purānam*.

Here stated to have been delivered by *Garuda* to *Marichi*, and written down in the *Vishnu dharmottara*.

Legend of *Prāhlāda*, connected with the *Narasinha avatāra*.—The *Vāishnava dharma*, or rules, and observances proper to the votaries of *Vishnu*—it includes many *Tantrika* rites. The word *tantra* it may be noted, is often

used in distinction from *mantra*, *tantra* the "rubric" *mantra* the matter of prayer, or spell, as the case may be. The mode of *pūjā* or homage is here given. Modes proper to *Bramachari*, *Vanaprastha*, and *Sannyāsi*—duties of a chaste wife—*Hari pūjā*, mode of homage to *Vishnu*—offering of cakes made with curds & honey, and merit or reward of reciting the names of *Vishnu*—the efficacy and excellency of the *Salagrama* (See LVII)—reward generally of service to *Vishnu*—the merit of *godanam* gift of a cow *bhūdanam* gift of land, *anna danam* gift of food. The *ecadasi mahatmyam*, or excellence of fasting on the 11th lunar day. The *dharma* or right conduct proper to the four *yugas*, or ages—*satya treta dwapara kali*, and many other matters. The leaves are 1 to 89 in regular order, but the book is incomplete. It is of medium size old, and sadly damaged by termites.

20 No 1863 *Brahma kaveritṭa puranam*

Ascribed to *Suta rishi*. The 1st *adhyaya*, or section is incomplete, from the 2d to 39th section complete so far. The leaves number 111 to 185. Benefit of hearing *puranas*, illustrated by a lengthened tale. The excellence of the *Bhagavatam* (probably the *Sri Bhagavata* a *Sana* book)—the glory of *Brahmans*—efficacy of bathing in the Ganges—legend of the birth of *Ganga*, origin of the *Bharatam*, and many other like stories.

For another portion of this work, see 12 No 1849. From the rivalry of the *Vaishnavas* and *Sanas*, and from the jealousy of the latter, as to the popularity of *Krishna*, it is probable that this play of letters *kavaritṭa* to resemble *avaritṭa* was used.

This book is long, medium, and in good order.

21 No 1871 *Scanda puranam*

The *Brahmottara khandam*, the 23d *adhyaya*, or section complete. The subject is a description of the excellence, and benefits of listening to the reading of *puranas*—its fruits—how to hear—the sin of opposing the hearing, and other like matters.

The book is long, thin, old, and a little injured by worms.

22 No 1916 *Scanda purāna*

The *Brahmottara khandam*—by *Suta* to other *rishis*.

The glory of *Siva*, superiority of his votaries—the value of *mantras*, prayers, *tratus* fasting directed to him—the power of the 5 lettered charm—excellency of homage to *Siva*—splendor of his name—the glory of the *Siva-rātri*, and of the *pradosha*—here stated to be the time of *Siva's* dancing, when the *vedas* are not to be intoned (also not to be read) on the 1st and 8th *tithis*, nor at the time of eclipses which are astrologically dangerous times,

on the excellency of the sacred ashes—the *Sua carucham*, a spell for the defence of all the bodily members, on the *tripunram*, or three forehead stripes, horizontal—value of the mark—the value of the fast to the honor of 'Uma, and *Mahesvara*—the glory of the sacred beads—and the like *Saua* matter, each one illustrated by a legendary tale. The leaves 1—150 the 80th only half a leaf.

The book is of medium length, and thickness, old and a little damaged.

23 No 1962 *Cshama Cavyam*, founded on the *Curma aataram*

By *Nila kant ha dicshada*

Description of *Sierga*, inclusive of its courtizans. *Indra* lost his all by reason of the curse of *Duriosa*—he was conquered by the *asuras*. *Indra* went and complained to *Brahma*, who went to *Vishnu*—the latter gave direction that the *devas* and *asuras* should churn the milk sea, whence the means of strength would come, which he would secure for the *devas*. *Lacshmi* and others, came from the churning of the sea—afterwards the *amrita*. The venom of the serpent *tasuki* which mingled with it—*Siva* cat of it, and became ill—*Vishnu*, as *Mohini* took the vessel, and gave it the *devas*, saying it would give them strength. They went to *Sierga*—special praise to *Siva*, as *Nila kant ha*—"blue throated" is mixed up with the other matters—complete in 5 *astakas* leaf 1—49.

The book is long, thin, and in good order.

21 No 2013 *Garuda puranam*

The *uttara khandam*, *slokas* without prose commentary—said to have been delivered by *Suta* to *Sarunaca* and other *rishis* in 9 *adhyayas* complete.

1st Chap. the excellency of the *Bilvaranya* or forest of a kind of tree sacred to *Siva*—on the *Nrisimhotpatti* or birth of the *Narasimhavatara*. Account of the 5th son of *Brahma* named *Cardama* his penance, and its fruits. Legend of the *khlatus* pool, a *saras* or fountain. the shrine there is termed *Spamsana* the town is named *Lacshmi puri* their fame.

2d and 31 chapters dwell on the value, and beneficial influences of the said fountain.

4th, 5th, 6th 7th Chapters narrate the removal of a curse from the above mentioned *Cardama*.

8th and 9th Chapters the marriage of *Ilapa* and *Cumudrati*, the site being westward.

The leaves are 41—63, wanting those preceding which might contain the *pura khandam*. It differs from the *Garuda purana* and may be a sectarian play on words. There is also $\frac{1}{2}$ a leaf from the *Sri rang'*

mahātmya of the *Brahmaṇḍa-purāṇa*. The entire book is of medium length, thin, recent in appearance; but a little damaged. ➤

25. No. 2051. *Padma purāṇam*, the *Māgha mahātmyam* ascribed to *Vasishṭa* who told it to *Dilīpa*; and then narrated by *Suta* to other *rishis*.

It consists of various tales to illustrate the great benefit of bathing in sacred pools, or rivers in the month *Magha*, before the sun rises—all sins thereby removed—all desired success obtained—legends of persons who derived benefit from the practice. Eight *adhyāyas*, the 8th being incomplete—leaves 1—29 and 3—32. At the beginning are 3 leaves *ślokas*, on various subjects. The book has no boards, is of medium length, talipat leaves, old, yet in good order.

26. No. 2053. *Padma purāṇam*, the *uttara khandam* or supplement from the 29th *adhyāya* to 34th this last incomplete. Delivered from *Vishṇu* to *Brahma*, from *Brahma* to *Nārada*, from *Nārada* to sages, from *Vasishṭa* to king *Dilīpa*.

Dilīpa enquired of *Vasishṭa* the means of acquiring beatification. In reply *Vasishṭa* states that there is no *para-dēvata* superior to *Vishṇu*. The value of the 8 lettered charm is stated, with the ceremonies attendant on its use; how to put on the discus, and shell marks, on the arms and shoulders—the value of doing so, told by *Rudra* to *Pārvatī*—the great importance of the forehead trident mark—the mode of putting it on. Description of a disciple who is taught the *mantras* used on those occasions; and the excellency of the *mantras* as to their results. Various like matter, leaves 34—98 incomplete 22 blank leaves at the end. The book is of medium length, thin, and red.

XXI. PURANAS LOCAL, OR MAHATMYAS.

1. No. 1841. *Halasya mahātmyam*, erroneously stated to be from the *Scanda purāṇam*. It relates to *Madura*, the tank, and *Saiva* temple there; the marriage of *Suntara* and *Minacshi*—with a variety of humorous adventures (or *īlas*) ascribed to *Suta* in all sixty four. The name signifies the “laughter-legend.” The Tamil version is abstracted in *Oriental Hist.* M. S. S. &c. published in 1835.

This book is long, thick, and in good order.

2. No. 1857 *Kerala mahātmyam*, also known as *Bhūcola purāṇam*, *ślokas* from the 1st to the 56th *adhyāya* complete.

Vyāsa and other *rishis* being in company with *Bhārgava* that is *Parasu Rāma*, the latter asks concerning the earth in general, and the *kērala dīśa*, or *Malayalam* country in particular. The book professes to be *Vyāsa*’s reply, giving various details of continents, and rivers, and 56 countries; then stating

the account of *Parasu Rama* rescuing the *Malayálam* Country from the ocean, and subsequent details. The book is known to be a work corresponding, in a general way, with the *kérala utpatti* in the *Malayalam* language; perhaps its original source. A smaller book is appended, the *Bhagavat Gita* complete, in the *Malayálam* language, and letter.

The entire book is short, of medium thickness, of cut talipat leaves, and in good order.

3. *Cshētra-mahátmyam*, said to be from the *Brahmanda puránam* and also containing the *Mantapa-mahátmyam*. From the 1st *adhyáya* to the 12th; but various intermediate leaves are wanting. It is written partly in the Telugu letter, partly in the *Grant'ha* letter; and contains the usual tales, and illustration as to the virtue, and beneficial influence of particular localities. These appear to relate to the temple of Seringham, in the Cauvery near Trichinopoly.

The book is long, thin, and has one end broken.

4. No. 1861. *Sri rangha Mahátmyam*, from the *Brahmanda puránam*, the 5th to the 10th *adhyayam*—leaf 7—16. Narrated by *Siva* to *Naréda*.

The splendor of the place, and glory of its deity. The mode of incarnation there—the image now worshipped by kings was first given by *Ráma* to *Vibishina*, who took it on his return towards *Lanca* from *Ayódhya*; but, on a divine communication from the image of its will and pleasure, deposited it at this place, established on the *rangham* or island of the *Cáleri*, near Trichinopoly. A fuller detail will be given elsewhere.

The book is long, thin, on talipat leaves, old, and damaged.

5. No. 1861. *Yádava giri mahátmyam* 12 *adhyayas*, the last one incomplete, leaves 2—65. The letter is *Grant'ha*, but the language is Canarese.

The creation of all things. The legend of *Vishnu's* appearance, to *Brahmā*—legend of the *kalyána*-pool—cause of the name *yadavā giri*—the excellency of meditating on *Vishnu*—account of *Dattátréya*, a lesser manifestation of *Vishnu*—excellency of the *Védas*—the value of the *tulasi* plant, and importance of the fast on the 11th lunar day—the release at this place of the sons of *Vasishta* from the curse of *Visvámitra*—the injustice of the *kali-yuga*, or present age—and various other matters. Further notice will appear, with reference to *Ramanuja* and the *yádava* kings.

This book is of medium length, old, and much damaged.

6. No. 1865. *Vencatadri mahatmyam*, or legend of *Tripeti* said to be from the *Varāha puranam*, 34th to 62d *adhyāyam* leaves 2 to 55—incomplete. Three leaves are prefixed containing a description of the *Paricshit* or examining board—and the value of the water that has washed *gurus* feet, if drank by a disciple—with a few separate *slokas* of no value. Then the legend.

This fragment relates to the *Varāha avatāra* of *Vishnu* the fame of the hill named after it—the mode of *Vishnu's* incarnation there—the *kapila*-pool—and many other sacred pools—their excellency. By bathing in the *svami-pushcara* pool, *Rama* (i. e. *Vishnu*) was enabled to kill *Ravana*—the great fame of that pool—praise of *Agastya*—and other legendary stories, as usual.

7. No. 1867. *Tūla cāveri mahatmyam*, said to be from the *Brahma kāvarttam*, and narrated by *Deva Varma* leaf 1—39 incomplete.

On the origin of the *Caveri* river; the benefit of bathing in it—in the *Tūla* month (Oct. Nov.); the excellency of its water, and various legendary stories; according to the usage of legends of places.

The book is long, thin, and in good order.

8. No 1868. *Sanghamesvara mahatmyam*, stated to be the *tirtha khandam* of the *Bharishotra purānam*—71st to 75th *adhyāya* leaf 21—35 incomplete.

The site is at *Veda-giri*, the junction of the *Caveri* and *Bharani* rivers, in the lower Carnatic, the fame of that place—glory of the deity there—wonderful nature of a stone there named after the *gayatri*—the like of a country apple tree (Tamil *ilanta*, sansc. *batiri*)—the *tapas* of *Vishvamitra*, who was once a king; but having fought with *Vasushta*, he did penance, and become a *Brahmarshi*—*Siva* killed here an *asura*, named *Marutta* of the race of *Naracāsura*—the fame of the pool named after the Sun—a king of the *kerala*-country came, bathed in it, and did homage there; by which means he obtained the blessing of a son.

The book is long, thin, and in good order.

9. *Vencata giri mahatmyam*, legend of *Tripeti*, stated to be from the *Brahmānda purānam* delivered by *Bhrigu* to *Nāreda* 10 *adhyāyas*, wanting 1 leaf leaves 71—104.

1. *Vishnu* became manifest at *Vencatādri* or *Tripeti*, on account of a ruler, the son of a *Chola* king, referring to *Adondra*

2 The fable of the serpent '*Adi-séshta*'—sent down to earth, and became a mountain—*Vishnu* came to repose thereon.

3 The incarnation, or appearance of *Vishnu*, at *Tripeti*+

4. Account of *Vishnu's* hunting on that mountain
5. Reason why the hill came to be called *Anjandhatam*
6. The birth of a son to the *Chola rāja*. The splendor of the procession termed *Bhagaran*, and a variety of other illustrative legends

The book is long, thin, old, and much worn eaten.

10. No. 2050. *Tunga bhadrā khandam* stated to be from the *Brahmaṇḍa purāṇam*; *ślokas* without any comment.

The *Tungabhadra* (or *Toomboodra*) river flowed from the two tusks of the boar in the *Vanāha avatāra*; they who bathe in that river, and they who drink of its water, will obtain *Brahma's* world—many *rishis*, *apsaras*, or celestial females, bathed in it, and obtained their wishes. The meritorious days for such bathing—the 14th lunar day, the full, and new moon—and these especially in the lunar month *karkhata* (June July) at that time by bathing there, even the killing of a *Brahman*, and other great crimes will be removed as to the guilt; and above that, merit will be added to acquire (*mōcsham*) beatification. The proof of these various points consists in the relation of many tales, as to the wonders wrought by this river.

A fragment is added, as the 11th, 12th, 13th *adhyāyas*, stated to be from the *Bhaviṣṭottara purāṇam*, narrated by *Kṛṣṇa* to the *Dharmaputra* or the *Pāṇḍaras*, on the excellency of the *Tungabhadra* river.

The entire book is long, thin, old, and very much injured.

11. No. 2051. *Sri rangha mahātmyam*.

Stated to be from the *Brahmaṇḍa purāṇam*; *ślokas* without comment. *Delivered by *Iṣvara* to *Nareda*. The excellency of the site—and fame of the *chandra pushcara* pool; glory of the lord of *Sri rangham* the image was given by *Rāma* at *Ayodhya* to *Vibishna*, who travelling southward, received a divine intimation that the god chose to stay, and dwell at this place, other following matters. This legend is complete in 10 *adhyāyas*, or chapters.

The book is long, and thin, in perfect order.

12. No. 2062. Includes the *Caveri mahātmyam*. (See XI) or legend of the *Caveri* river, but incomplete leaves 35—50, the 43d wanting—with the *ślokas*, the sense of the words is given in the Tamil language. An outline may be best drawn from a complete copy.

The entire book is of medium length, thin, and in good order.

XXII. RHETORICAL.

1. No. 1933. *Chitra mimamsa*, on Rhetoric, termed *ālancāra*.

In this book are contained *upamanam*, comparison *upamānot-prācsha*, the same, including the coloring or varnish of any subject—*apanudi*, confutation, and some other rules and principles. *Tutta danta bhāda*, is a subdivision, in one case, and there are four or five subdivisions to each division. This is the fifth branch of native grammar; but has also relation to the *tarkha sastra*, or logic.

The book is complete, long, thin, rather old, and some leaves are broken.

2. No. 1918. *Kūvala yānantam*, on Rhetoric, as connected with the art of poetry. A commentary by *Appāiya dīcshada*, on the *chandra-loca* of *Cālī dasa*. On *upamanam*, or comparison 1.) its subdivisions 2.) its properties 3.) distichs quoted in exemplification.

On *alancāram*, or ornament.

- 1.) *Rupāca* 2.) *apanava* 3.) *sama socti* 4.) *utprayacsha* e. g. the moon termed a lotos-flower 5.) *relyandadi-sayocti* 6.) *eradimat smṛiti* &c. with properties, and distichs in exemplification. They contain various rhetorical figures. The book is complete in 27 leaves, *ślocas* and prose, mixed. At the end two distinct leaves on the same general subject, and two other leaves in *dēva nāguri*. The entire book is long, thin, rather old; but in tolerable condition.

3. No. 1919. *Sarva-sanjivini*, a commentary on a work, entitled *Alancāra-sarvasā*, on the properties of heroic poems (*kāvya lacshanas*): included in which are—*upamāna* comparison, *sandēha* equivocation, or doubt, *erāndimata apanava utprecsha*, metonymy *atizayā-yūctiyala*, being divisions of *alancāra*, or poetical Rhetoric, with subdivisions. Various *ślocas*, and some *sūtras*, are given, as examples, under the several particulars: together with the meaning of those extracts in plainer language leaves 1 to 148; but wanting leaves 17—21 and 90 to be complete.

The book is long, of medium thickness, and in good order.

4. No. 1952. *Kūvala yānantam*, a comment on the *chandra-loca*, as before stated. The *upamānam-apanudi-atizayayōcti*, and many other divisions of this art: with the distinctions between them; and with *ślocas* in exemplification, taken from the original work by *Cālī-dāsa*, leaf 1—54 incomplete.

The book is long, of medium thickness, old, and much injured.

XXIII. ROMANCE-HISTORICAL, OR LEGENADRY.

1. No. 1776. Four subjects.

1.) *Nalópákhyānam*, *ślōcas* complete; the subject founded on the *Bhāratam*, the *aranya parvam*, 49th *adhyāya* to 78th; or 30 chapters. When the five *Pāndavas* were in the wilderness, *Dherma rāja* complained to *Bhrigādasra-rishi*, who consoled him by narrating the greater sufferings of *Nala rāja*. His birth, marriage with *Damayanti*: the *Pushcara rāja* overcame him by dice, and took his kingdom; he and his wife went to the wilderness—he became a leper—he and his wife separated—went into different services—again met, and *Nala* recovered his kingdom. Hence *Dherma rāja* was encouraged to hope for better days.

2.) *Harischandrōpákhyānam*, *ślōcas*, complete; founded on the *Hari ransa*.

1st to 10th *adhyāya*, related by *Táisambayana* to *Janamējaya*. As *Harischandra* would not tell a lie he thereby forfeited his kingdom to *Vishvamitra*, through the latter's devices—he went with his wife to the wilderness—both were separated, and reduced to extreme wretchedness. In the end, because he would not tell a lie, he recovered his kingdom.

3.) An extract from the *Pudma-purānam*, but merely relating to the obtaining the *pasupatāstra* from *Sita*, by *Arjuna*—stated to be from the *ashla mūrti parvam*, 3 chapters from the 42d to the 44th *adhyāya*.

4.) *Kusala rōpákhyānam* from the *ultra khandam* of the *Rāmāyanam*.

The subject is the doubt caused in the mind of *Rāma* as to *Sita*, by a village rumour, overheard by him—sent her to the wilderness—*Vālmīka* took her under his care till delivered of twins—*Kusa* and *Lava*—and reared the children. *Rāma* made an *asvamedha-yāgam*—the horse was caught by the boys. No one could take it from them, till *Rāma* himself came; when he recognized his sons. *Sita* sustained the ordeal of fire, and was restored to her rights.

The entire book is long, of medium thickness, old, but in good order.

2. No. 1777. *Bhāratam*.

1.) The *udyōga-parvam*—from 179th to 200th section—the tale of *Ambi*. The efforts of the *Pandavas* before the battle, in the way of preparation.

2.) The *asvamedha-parvam*, has 4 leaves only of the 99th section, and from 100th to 114th section, with only two leaves of the 115th section, on gifts and offerings of cows, land &c. mode of eating; various modes of expiation.

- 3) *Itihāsottama*, the excellent *itihāsa*, a term applied to the *Bharatam* and *Ramāyanam* 20th section to the 24th and three leaves of the 25th. The benefit of homage to *Vishnu*—the value, as to merit, of a gift of land. The superiority of the votaries of *Vishnu*—and other matters

The book is long, and thin, some leaves are broken off at one end.

- 3 No 1778 *Yuddhist'hira vijayam, slokas* or *mūlam* only

By *Vasu deva*, from the 1st to the 8th *ashtasam*, or section, complete, only wanting the 17th, 18th and 19th leaves. It is a brief abridgment of the subject of the *Bharatam*, but is stated to be not good poetry, and the hand writing is large, and coarse.

The book is long, thin, and new.

- 4 No. 1779 *Bala Bharata vyakyanam*

An epitome of the *Bharatam*, for schools, with an explanation of the *slokas*

By *Saluva Timmana danda nat ha*

The 10th and 11th *sargas* are right, the 12th incomplete. They refer to the residence of the *Pandavas* in the wilderness, the 12th has reference to the *udhyoga parvam*

The book is of medium size, and slightly damaged

- 5 No 1780 *Hari vamsam*, line of *Krishna* from the 130th to the 248th *adhyaya* or 18 chapters

By *Vāsambayana* to *Janamējaya*

It contains the story of the *Parijata* flower, or quarrel between *Satyabhaūma* and *Rucmenī*—the killing of *Banasura* and a variety of other subjects in these 18 chapters, not needing detail as the *Hari—Vamsa* has been translated into French

This book is long, of medium thickness, and very much worm eaten

- 6 No 1781 *Harischandrōpalhyanam* the legend of *Harischandra*—from the 1st to the 10th *adhyaya*, or chapter complete. See 1 No 1776 Sect 2

The book is long, thin, and very much worm eaten

- 7 No 1781 *Bhāratam*—supplementary

The *aschārya pārcam*, or *sesha dhermam, slokas* only. The *Hari vamsam* an appendix to the *Bharatam*, and deemed difficult as to language—the 40th to the 57th *adhyaya*, so far complete. This part con-

tains a solution of various questions proposed for replies—among others as to the *Siva rátri*. The *Narasinha avataram*, and *Dráupadis* enquiry, how a female may acquire all prosperity.

The book is long, thin, and in good order.

8. No. 1792. *Uttara Rámáyanam—slócas.*

By *Válmiki*—from 1st to 110th *sarga* complete.

Narrative of transactions subsequent to *Ráma's* being crowned at *Ayódhya*, with a retrospect put into the mouth of *Agastya*, as to the *yacsha* race of *Pulast'hya*, down to *Ravana*, and his brethren, matters relative to *Sita*—her retirement by *Ráma's* command to a forest—birth of two sons in a hermitage there—and subsequent restoration to favor and confidence.

The book is long, of medium thickness, and in good order.

9. No. 1794. *Rámáyanam—slócas* without comment.

By *Válmiki*.

The *kish kinda cándam*, or book relative to *Ráma's* transactions, with *Vali*, *Sugriva*, and others. The word *kish kinda* means *eastern* (or *low*) hill.

There is only about one-fourth of this division; one half of the 1st *sarga*. 2d to 17th *sarga* nearly complete. 18th *sarga* has only two leaves. Some leaves are deficient in the 9th, 10th and 11th *sargas*; 126 leaves remain, in the large coarse hand writing of a school boy.

The book is of medium size, and in good order.

9½. No. 1796. *Prasanna Rámáyanam, slokas*, with *Chúrnikaí*, chorus or anapaest, measure.

By *Deváchárya*.

From the 1st to the 21st *sarga*, the subject and book complete. An abridgement of the entire *Rámáyanam*.

The book is long, thin, in good order.

10. No. 1797. *Rámáyanam gachad vyákyanam.*

By *Varada rájaya*. A comment on select passages of the *Rámáyanam*. These annotations relate to the *Bala-Ayodhya*—and *'Aranya cándas*, or divisions; but the latter one is a little defective.

The book is long, thin, and much damaged.

11. No. 1798. *Rāmāyana ādhyātma.*

A mere fragment of four leaves, and two other leaves broken, relating to the *yūddha cāndam*: and of that form of the *Rāmāyanam* said to be delivered by *Mahésvara* to *Uma*.

Two loose leaves Telugu, each in a different hand writing: one relates to the nine planets, the other has directions when to eat.

The book is long, thin, old, damaged.

12. No. 1800. *Māgha cāvyam, ślōcas only*; fragment of a heroic poem, on the expedition of *Kṛishna* against *Sisupala*, with a variety of ornamental illustrations.

From the 1st to the 11th *sarga*, and the 12th to the 66th *ślōcas*; See other notices under *β. A a.*

A tradition may here be noted that there were two warders in the paradise of *Vāicant'ha*, who for some offence, were condemned to undergo three transmigrations on earth, and to be three times slain by *Vishnu* in person—accomplished in *Hiranyacsha* and *Hiranyacasapu* slain by *Varāha* and *Nṛsiṃha*. in *Ravana* and *Cumbhakerna* killed by *Rama*: and in *Sisupāla* and *Dandavakra*—destroyed by *Kṛishna*.

This book is of medium size, and in good order.

13. No. 1801. *Cumara sambhavam*, on the birth of *Subrahmanya*, By *Cāli dāsa*. From the 1st to the 7th *sarga*. The others wanting. Description of *Himālaya*—birth of *Parvati* there—the penance of *Sua*—*Manmata*'s attempt to nullify it—burnt to ashes by *Siva*'s frontlet eye—his wife *Rati* complained. *Sua* told her that her sorrow should be removed—the marriage of *Siva* with *Parvati*.

The larger portion is a commentary on the original; and named *Sanjivini*, by *Kōla chēla malli nat'ha*—1st to 7th *sarga*, the 8th *sarga* has only 45 *ślōcas* of the comment, leaf 1—163.

The book is long, thick, injured. The original though oldest, is better preserved than the comment, which is worn, and broken.

14. No. 1803. *Māgha vyākhyānam*, comment on the heroic poem of *Māgha*.

By *Kōla chēla malli nat'ha sūri*, the commentator on three other classical poems.

The comment is from 15 to 19th *sarga*; without the *mūlam*, or original.

The book is of medium size, recent, and in good order: blank leaves make up one third at the end.

15. No. 1801. *Raghu vamsa*, line of *Raghu*.

By *Cāli dāsa*.

From *Dilipa*, *Raghu*, *Aja*, and *Dasarath* to *Rāma*—account of their dispositions—actions, and fame; with an epitome of the *Rāmāyanam*: this copy is incomplete, and of course the story likewise.

Sargas 2—7 of this last 30 *ślocas*.

„ 9—14 of this 16 *ślocas*.

The book is of medium length, thick, and in good order.

16. No. 1805. *Māgha Cārya-ryakyānam*.

Comment on the *Māgham*.

By *Sri rangha dēva*. From 1st to 11th *sargam* the remainder wanting.

The book is long, and thick, old, injured by wear and decay.

17. No. 1807. *Raghu-vamsam*, race of *Raghu*.

By *Cāli dāsa*; *mulam*, or original only.

1st *sarga*—only 1 leaf 2d and 3d wanting 4th wants some *ślocas* at the beginning 5th to 11th *sarga* complete—the rest wanting: has 19 *sargas* when complete. This portion is very old, and very much damaged.

Another copy—13th 14th *sargas* complete each one, 15th has only 14 *ślocas*—the rest wanting.

—*Raghu vamsa vyākhyānam*—called *Sanjivini* 9th, 10th, 11th, 12th *sargas*, each one complete.

The book is long, of medium thickness, old and injured, least so towards the end.

18. No. 1808. *Māgha-Cāvyam*.

By *Vannin Māgha*, from 5th to 9th *sarga*, each one complete, original only.

Story of *Krishna*. The six *rutus*, or seasons, the summer months poetically described—description of sylvan scenes. The *yadavas*, or cow herds, and their women described. Their sporting in water—the rising and setting of the sun—other matter, not in this fragment.

The book is long, and thin, gnawed at one end.

19. No. 1809. *Cumara-sambhava*.

By *Cāli dāsa*. The 1st *sarga* has the words separated, and the meaning explained in Canarese, not complete—and no other *sargas*.

The book is long, thin, touched by insects.

20. No. 1810. *Raghu vaṁsam*, the *mūlam* only.

By *Cāli dāsa*.

The 2d, 3d, 4th *sargas*, each one complete.

Another 4th *sarga*, complete.

The 5th and 2d transposed, incomplete.

The book appears to be made up of more than one fragment : as a whole it is of medium length, thin, and in good order.

21. No. 1811. *Raghu vaṁsam*, original only.

By *Cāli dāsa*.

From the 3d to the 7th *sarga* complete.

10th and 11th „ incomplete.

12th „ incomplete.

The book is of medium size, and gnawed off by rats, at one end.

22. No. 1813. *Cumara-sambhava*, the original.

By *Cāli dāsa*.

2 Leaves of the 1st *sarga* letter *nagari*, the remainder of that *sarga*, in *Grant'ha* letter. It contains a construing of the words, not as they follow, but according to the meaning ; as in construing Latin—merely a glossary ; rude hand writing—a school boy's exercise.

The book is of medium size, and in good order.

23. No. 1816. *Māgha cavyam*, the original only.

By *Vannin Māgha*.

The 1st *sarga* has 30 *ślokas* in *nāgarī*. The remainder mixed with *Grant'ha* letter.

The 2d *sarga* in *Grant'ha* letter is complete.

The book is of medium length, thin, and injured.

24. No. 1818. *Māgha cavyam*, the original only.

By *Vannin Māgha*.

The 1st and 2d *sargas* are complete.

The 3d has only seven *ślokas*.

The book is of medium size, thin, and damaged by termites.

25. No. 1820. *Raghu vaṁsam*, the original only.

7th *sarga*—only 1 leaf.

8th „ the 1st and last leaves damaged ; intermediate *sargas* wanting.

From the 14th to the 19th *sarga* complete.

The book is long, and thin, 14th to 19th *sarga*, in good order.

26. No. 1821. *Cumara Sambhara*.

The 1st and 2d *sargas* are complete.

The 3d *sarga* incomplete.

The *ślōcas*, in that form, are not contained; but the words are untied, or separated from grammatical coalition; and the meaning of each word is given in Canarese.

The book is long, of medium thickness, recent, yet injured by insects.

27. No. 1824. *Raghu vamsam*.

By *Cālī dasa*, *mūlam* only. The 3d and 5th *sargas*, each one complete, no more.

The book is of medium length, thin, and injured.

28. No. 1825. *Māgha cāvyam*.

Chapters from various copies, strung together.

1st *sargam*, middle leaves wanting, each word distinct, with its meaning in Canarese.

1st *sargam* original *ślōcas* only complete.

3d *sargam* 34 *ślōcas* of the original, no more.

2d *sarga*—first 28 *ślōcas*—*mūlam* deficient; at the end 1 leaf wanting.

3d *sarga*—*ślōcas* only—incomplete.

5th *sargam*—original *ślōcas*, complete.

3d *sargam*, wants both beginning and ending; middle portion remains.

This book is long, but composed of pieces of differing lengths, of medium thickness, and somewhat damaged.

29. No. 1826. *Magha Cāvyam*—the original only.

By *Vannin Māgha*.

The 1st and 2d *sargas* complete.

The 3d *sarga* wants the two first leaves, other *sargas* deficient.

The book is of medium length, thin, and in good order.

30. No. 1828. *Cumara sambhara-mūlam*.

By *Cālī dasa*.

The 6th and 7th *sargas*—the 8th incomplete.

The book is long, thin, old, and much damaged.

31. No 1829 *Raghu vamsam*—the original only.

By *Cālī dasa*

From the 3d to the 9th *sargam*, the 3d and 4th are in Telugu letter, from the 5th to the 9th Telugu and *Grant'ha* letter mingled.

The book is of medium size, and much injured, by the leaves being gnawed off at one end.

32 No. 1830 *Māgha Cāvyam*, the original only.

By *Vannin Magha*.

From the 1st to the 6th *sarga*, so far complete, one leaf, on homage to *Vishnu*, prefixed, and two loose leaves of the 5th *sarga*, from some other copy.

The book is long, of medium thickness, a little damaged.

33. No. 1833. *Kiratarjunyam*, a classic poem, founded on an episode of the *Bharatam*.

The 1st *sargam* to the 3d so far complete; and 38 *sloca*s only of the 4th *sargam*. The subject is the penance of *Arjuna*—*Sita*'s coming to him disguised as a hunter—*Arjuna* obtained the *Pasupatastram*; and other connected matters. The book is long, thin, old, the ends broken off, so as to injure the coherency of meaning.

34. No. 1834. *Magha cavyam*.

From the 1st to the 3d *sarga* only; about $\frac{1}{2}$ *Grant'ha*, the other $\frac{1}{2}$ *nagari* letter.

The book is of medium size, and in good order.

35. No. 1835. *Magha cāvyam*, or *Sisupala vati*; *Sisupala* was a king and rival of *Krishna*. "His insults at length exceeded one hundred and the *chakra* cut off his head." A mere fragment of parts of the 4th, 5th, 6th and 11th *sargas*, many intermediate leaves wanting, looks new, and the loss of so many leaves is unaccountable. The book is short, thin, in good order.

36. No. 1837. *Kiratarjunyam*, a comment on the original, prose.

The original is by *Bharavi*: this *lagha tica* or easy explanation, is by *Pracasa varsha*. The episode from the *Aranya parvam* of the *Bhāratam*—amplified. See 1833.

37. No. 1851. *Mahā Bharata sangraha*, an epitome of the *Bhāratam*, by *Mahēstara* in *sloca*s only, without any prose explanation.

The book is complete, and divided into 17 *parvas*, or books instead of 18 in the original. The abridger has also taken the liberty to name some of the books otherwise than in his exemplar, as follows.

1. <i>Sambhava parvam</i>	25	<i>adhyāyas.</i>
2. <i>Sambha</i>	8	"
3. <i>'Aranya</i>	32	"
4. <i>Virata</i>	10	"
5. <i>Udyōga</i>	10	"
6. <i>Bhīshma</i>	17	"
7. <i>Drōṇa</i>	18	"
8. <i>Karna</i>	11	"
9. <i>Saṁya</i>	7	"
10. <i>Gata</i>	3	"
11. <i>Sāntica</i>	1	"
12. <i>Aśhīca</i>	1	"
13. <i>Aravamīdha</i>	10	"
14. <i>Azrama rāsa</i>	4	"
15. <i>Māusala</i>	2	"
16. <i>Mahāprastanicam</i>	1	"
17. <i>Svarga rohana</i>	2	"

It thus appears that the number of chapters is also curtailed

The book is of medium length, the leaves very broad, 331 in number, written in a small, and very beautiful hand; unusually neat for the *Grant'ha* character; in good order.

38. No. 2045. *Chambu-Rāmāyanam.*

By *Vitarbha rāja*; otherwise *Bhōja rāja*. On the story of the *Rāmāyanam*, 1 to 5 *ancas* or divisions. Also,

Chambu Bhāratam, divided into *St'hapacas*, or stations 1 to 4 deficient. The 5th relates to *Bhīma's* killing a cannibal-giant, with the tale of *yacsham* an *asura*: 7th section on the service rendered by the *Pāndavas* to *Virata rāja*. This poem is by *Ananta Bhatta*.

[The *chambu* is a kind of mixed versification, with changing measures to relieve, and please the ear: being thus adapted to minstrelsy, which heavy *ślōcas*, or, spondaic distichs, are not. It is thereby fitted for public recitation, especially before *Lingā*.]

This book is short, and thin, no boards, on talipat leaves, in good order.

39. No. 2100. *Bhārata—Rāmāyana—Bhāgavata sāram.* The substance of those three works, in *ślōcas*.

By *Chitambara cavi*. That book is the original of which this book is an explanation, or sort of comment, entitled *Art'ha pradīpica*, or "clear light of meaning," in prose.

By *Ananta Sumita* incomplete

The original is a play of intellect, aided by the character of the Sanscrit language, whereby historical points of some general resemblance in kind, are described in *slocas*, capable of three renderings, one being an event narrated in the *Bhāratam*, another a circumstance from the *Rāmāyanam*, and a third an occurrence from the *Bhāgavatam*. The work of the commentary is to explain these three meanings. The style brief.

The book is long, having 80 leaves not regularly strung, rather old, and touched by insects.

XXIV SECTARIAL OR POLEMICAL

01 No 1113 *Sāiva karnamṛitam*—prose

By *Appāya dīcshada*

A polemical *Saiva* work. The writer first states that the *Pancha ratra*, the *Vishnu purana*, and other works are favorable to the *Vaishnava* system. Some of these books he controverts, and labors to prove that *Siva* is the only *Paran*, or Supreme, or First cause of the universe, consequently the book may be termed monotheistic, only using the name *Siva*, for the Divine Being.

The book is long, thin, and of recent copying.

1 No 1727 *Suaditya manī dipicā*, a comment on a book called "*Siva's jewel*." This comment is otherwise known as *Bṛimha mīmamsa bhāṣya vyākyaṇam*—prose

By *Appāya dīcshada*

The object of the work is to maintain the sole supremacy of *Siva*, by quoting *sūtras* from the *Vedas* and from other authorities. It is polemic, of the *adwaita* class, chap 1—complete, chap 2—only 5 leaves.

The book is long, of medium thickness, on 127 leaves, old, some leaves a little broken at the end.

2 No 1731 *Dēva pata satam*, *slocas*

By *Jāimīni muni*

Many *rishis* asked *Suta*, what *Jaimini* of *Pundarikapuram* had done. *Suta* replies by a statement that *Jaimini* rendered homage and service to *Siva*, and *Parvati*. As such it has the appearance of artifice to add the luster of the name of *Jaimini* to the *Saiva* class.

The use of his name, and that of *Suta* is doubtless spurious.

The book is long, thin on 10 leaves, rather old, in tolerable order.

3 No 1747 *Garuda pancha sakti*, or fifty *slocas* addressed to *Garuda*

Vedanta desika composed these *slocas*, and wrote a prose explanation. He was distinguished among the *Vaduca* class of *Dravida Brahmins*. One *Pulala acharya*, a *Tengala* set a serpent upon him to destroy him. *Vedanta* appealed by *mantras* to *Garuda* who came, and cut the snake in pieces. On this account he praised *Garuda* in these *slocas*. There would appear to be but slender difference between these two classes, but their enmity towards each other is strong. The *tengala* system prevails at, and around Conjeveram. A lengthened explanation is by *Vatulam Ramanuja*.

This book is old, and a little damaged.

34 No 1751 *Vishnu sahasra nama*

The 1008 names of *Vishnu* in *slocas*, and a prose explanation—complete.

The book is of medium length, thin, and damaged.

1 No 1799 *Ramayana sara stavam*

A poem founded on the *Ramayana*.

By *Appāya dicshada Pandita*.

The subject is to take the substance of the *Ramayana*, and turn it to the praise of *Siva*, because *Rama* did many things pertaining to *Siva* homage. Hence this author infers that *Siva* is greater than *Rama*, and the only object of praise.

The *slocas* have an explanation, and both are complete, on 12 leaves only.

The book is long, and recent.

5 No 1819 *Syamala dandacam*, a chant in lengthened lines, in praise of *Syama*, the name of a *sakti* of *Siva*, in the north—ascribed to *Calidasa*. It is in the style of a devotee asking favor but said to be not of the female energy class of writings, though the name *Syama*, is of frequent use in works of that class.

This book is of medium length, thin, and in good order.

6 No 1923 *Sutra mukta lalabham*, extreme *Vaishnava* in kind. It is a very miscellaneous treatise of a *Tengala* class, having a reference to the human body and soul, and supported by large quotations from various authorities. The following brief outlines indicate the contents.

The *Veda* is a rule, or law. The *Pancha ratnam* is the fifth *Veda*. The human sensitive soul by the *majam* (power or illusion) of *Vishnu*, receives birth and the various accidents of life and death.

The classes of created beings are angels, men, beasts, birds, fishes, reptiles, trees, &c &c

The human body is subject to many diseases, and is liable to the vices of covetousness, cruelty, drunkenness, envy, lust. The six great sins. Men receive in this life the consequences of such vices, or of contrary virtues, which occurred in a former birth.

Those few persons who desire beatification are favored with a perception of *Vishnu's* presence. *Bhagavān*, or God is all in all. He alone has all mighty power. He bears *Laeshmi* (plenty &c on his breast) *Bhagavan* has many attributes or properties. Devotion leads to a possession of the presence and blessing of *Bhagavan*. Men ought, of necessity, to use the prayer taught by a spiritual *guru*. The benefit of the *Vaishnava* mark, or brands on the shoulders &c (strongly condemned by *Sāivas*) if any one do not place the mark of the *chank* and *chakra* on his shoulders, though he be a *Brahman* he is yet a *Sūdra*. Both the outside and the inside lines of the *nama* (mark on the forehead) are meritorious—the *Sāivas* may be left to use *Vibhuti*, or ashes. If any one perform an act in itself meritorious, but, without the *nāma*, then it is not meritorious. Without first rendering homage to *Vishnu*, food should not be eaten in any house. If a *Brahman* eat proper food with good and respectable people his personal appearance will be good, but if he eat unclean food it will cause sexual lust. He must not hold conversation with mean, or low people. If he serve honorable persons, that is good, and praiseworthy. What kind of people are those *satgunas* described. Bad, or worthless people must not be approached. These, and other like matters—some good, some questionable, are backed by quotations from *Vedas-Smritis puranas*—the *Ramayanam* the *Bharatam*, *Samhitas*, but the book does not finish.

It is of medium size, rather old, and gnawed by rats at one extremity, near the latter part.

7 No 1972 *Kalahastisa vilasam*, chiefly in *slokas*, some prose, complete.

In this book are many quotations from the *yajur Veda*, from the *Bharatam*, and *Ramayanam* and from the *Isvara gita*. From these, and other sources the writer establishes the sole supremacy (or monarchy) of *Siva*, and confutes any other's claim thereto. *Siva* is the alone *Param*.

The book is long, and thin, two leaves at the end broken, otherwise in good order.

8 No 1981 *Maha Bharata tatparya racsha*. The meaning of the *Bharatam* preserved, polemical, and *Sāva*, leaf 1—30.

By *Vedantacharya*.

The author confutes, or denies the claim of *Siva's* supremacy, termed herein *Siva paranatam*.

He denies that *Krishna*, as asserted by some, paid homage to *Siva*. It is asserted by some one that, according to the *Drona parvam*, *Nārāyaṇa* performed *tapasa* to *Siva*, on the *Maina* hill, this assertion the author denies, and, by confuting opposite assertions, rejects the claims of *Siva's* supremacy, urged by the latter's votaries.

Leaf 31—50 *Siva* not being Supreme then what is he? the author replies, that he is a man like other men, merely a man among men. He quotes from the 47 *adhyaya* of the *Sabbhā parvam* *Sanatcumara—Rudra*, these and others were first created by *Brahma*, who then created the earth—then its inhabitants, therefore *Siva* is, like men, a created being.

Leaf 51—77 He quotes the *puruṣa sūctam*, a chant of the *Veda*, also from the *Manu smṛiti*, the *Bhagavat gīta*, and the *Viṣṇu purāṇam*, passages which state that the *Paratām* (divine supremacy) belongs to *Viṣṇu*, who has no equal, and no superior. And hence he also proves that the *para* *trām* does not belong to *Siva*. The work is complete.

It would be of importance to translate this book, together with one of the opposite kind, such as No 1799, or 1972.

The book is long, thin, recent, and in perfect order.

- 9 No 1984 *Panchayutam*, on the five marks impressed on the body of *Vaiṣṇavas*, representing the five weapons of *Viṣṇu*.

By *Lacshmanacharya*

The iron being well heated the *chank* and *chakra* are to be branded on the two front shoulders, the *nama* is pasted with white and yellow clay on the forehead, another mark is put on the waist under the girdle, also a fillet on the wrist. complete.

The book teaches the necessity of wearing these marks—many pignegrics are added, extracts from *smṛitis*, and from *purāṇas saṃhitas*—and from tradition or current sayings, as to the fruit, that is benefit of wearing the stamps, and marks aforesaid.

The book is long, thin, old, and a little damaged.

- 10 No 1986 *Siddhantam*, a confirmation of the *Vaiṣṇava* system—as taught by *Ramāṇya*—not limited to the *Vēdaṇtam*—leaf 1 to 45—*Viṣṇu* is supreme—the only *Paran*—if any one assert a superior he is tantamount to a *Brahmā* *lutaca* or deicide, proved by *smṛitis*, and other authorities.

Leaf 46—74 *Viṣṇu* must be worshipped, and praised. The fruit, or benefit proved as above.

Leaf 75—92 On receiving the marks, or stamps of *Viṣṇu*—the *nama* on the forehead, and others, as above 9. Benefit proved as before.

Leaf 93—to 100 On homage to *Vishnu* and to the *salagrama*—on drinking the washings from the sacred feet, and from these shells, the good results—proved as above

Leaf 101—110 Sacrifices, and other offerings must be directed to no other god than *Vishnu*

Leaf 111—120 On lighter duties, as sweeping the temple of *Vishnu*—lighting the lamps, and processions around the inside of the fane at certain times—the benefits resulting from such observances—proved, as before, from *smritis puranas* &c

121 to 183 The following matters in smaller portions—the authority of the *Vedas* as a rule to settle controversy enforced, if any one deny this, he is a slayer of *Brahma*, *ut supra*

—*Saṅgamaṃ apramāṇya śīlapāca* a condemnation of the *Sāṅg* books, shewing that they are not a rule of decision

—*Atma*, or the soul, it is the slave or disciple of *Vishnu*—proved as before

—The mode, or order of *Sannyāsa*—the strict ascetic's rules—(a monarch, or monk)

Four classes of these ascetics are described in prose They are styled 1 *Antichaka* 2 *bahuda chaka* 3 *parivrajaka* 4 *parama hamsa*, the latter one appears to be regarded as partaking of divinity of nature—the fast of the 11th *tithi* must be observed, and any one doing so, accompanied with homage to *Vishnu*, will be beatified

—The *jivatma* or human soul, according as it is prone to good, or to evil will get benefit, or sustain loss Evil doers, after death, transmigrate into beasts, birds, &c

—On the trouble and impediment of wife, family &c in the way of religious service, and final beatification

—Devotedness (*bhakti*) to *Vishnu* secures that great good

—*Karma para tāntriyam*—on the decrees of fate, considered not as simply arbitrary, but as a judicious rewards, or punishments for conduct in a prior birth (The rule applies, by anticipation, to the present life)

—*Karma dūcha*, is a sort of penitential sorrow for the consequences being now suffered of prior life misconduct To remove it *dharma*, or various acts of charity, prescribed Such as—gift of land—of a cow—of a daughter in marriage, without demanding dowry, and clearing all expenses, and some others—these charities are defined, with their fruit, or benefit

The book remains unfinished

As a compendium of the *Vaishnava* system, common in the South country—and for comparison with antagonistic systems—this book might merit entire translation

It is of medium length, thick, and in good order

11. No 2000 *Padma Samhita*, prose and *slokas* mixed

On the order of *Vaishnava* worship—by many persons—by one person—also on homage to the *vâhana* or car, and to the attendants that stand around the image in public processions

Leaf 1—127 but defective in the middle

Supposed to be connected with the *Pancha ratnam*

The book is of medium length, thick, old, and in good order

12 No 2006 *Satvica Brahma vidyâ vilasam*, display of the knowledge of divine goodness, author's name not given

It is in the form of a discourse between a teacher, and his disciple

As *Brahma* has no temples nor worshippers, he is set aside, and the discussion turns on the claims of *Vishnu* and *Siva*. The great question is— which class of devoteism will attain beatification. The answer is that, although much is common to both religious ways, yet still the *Vaishnava* rule is *satvica* (goodness), the true way, while the *Saiva* rule is *tâmasam* darkness, ignorance. *Siva* is *tamôguna* has the quality of darkness. *Brahma* is *rajôguna* has the quality of passion

A detail of the *puranas* as classed by the three qualities *tâmasa*, *satvica* and *rajasa*. *TÂMASA Matsya-Curma, Linga, Siva, Scanda, Agni, SATVICA Vishnu, Naredeya, Bhagavatam, Garuda, Padma, Varaha, RAJASA-Brahmanda, Bhavishyôttara, Marcandeya, Vamana Brahma, or Brahma kavartya*

The like division is extended to the *Smritis*, or codes of law—to the *agamas*—and to the *upapuranas*

Vishnu is the alone Supreme in the universe. This position proved by extracts from *Vedas, puranas, itihâsas, racyas*

The prayer in the *Gayatri* is offered to *Vishnu* (commonly addressed to the sun, but it is a principle with *Vaishnavas* that *Vishnu* resides within the body of the Sun)—all gods (angels) and men, were formed by *Narayana* (moving on the water)

The marks (*chenna*) of the *Vaishnavas*, and *Saivas* discriminated

The character or properties of the *Vaidica* or spiritual man, one who lives up to the *Vedas*

Whereas the *Sāiras* argue that 'since *Rama* and *Kṛṣṇa* formed and worshipped *lingas* therefore *Siva* is Supreme, this writer states that a promise was given by *Vishnu* to *Siva*, and that *Vishnu* worshipped the emblem of *Siva* merely to fulfil his promise, and he argues on the contrary part (*etiam quantum valeat*) that as *Ganga* was born from the foot of *Vishnu*, and *Siva* set her on his head, therefore *Siva* is a *Vishnu bhakti*, or follower of *Vishnu*

Other discussions relative to *Vira Bhadra*, and to *Narasimha*, in a contest with *Siva* (whereon the *Sauas* deal rudely) Various other arguments, amounting to special pleading, to shew that *Vishnu* is greater than *Siva*

Towards the end the *Vedānta* doctrine of the world being a *mirage*, or illusive appearance is declared With the exception of the Sanscrit authorities quoted, the language is Telugu, in *Grant'ha* letter, but there is too much of Sanscrit to allow of the book being classed as "Telugu"

Leaves 1—62 complete, merits translation

The book is long, of medium thickness, and in good order.

13 No 2014 Three tracts

1) *Stotra bhasya* A commentary on the *Stotra*, or praise of *Vishnu* by one of the *Aluar*, named *Alavantan*, or otherwise *yamunacharya* - This commentary is in prose, with a few *ślokas* from authorities quoted, and is by *Vedāntacharya*, the *guru* or head of the *Vadagalas*, as opposed to the *Tengalas*. He is further known by the title of *Sarva tantra śatantram*, one inherently possessing knowledge of all rites

It contains extracts from other works, the general bearing being to prove that *Vishnu* is possessed of the supremacy of *Para-Brahma* The original *stotra* is not contained in this tract, but only the comment—leaf 1—77 complete

2) *Rahasya treya sara artha*, "the essential meaning of the triple mystery" chiefly prose

By *Varadacharya*, son of the above named *Vedāntacharya*, who is the author of the work called *Rahasya treya* (which occurs elsewhere) the *sara artha*, or essential meaning is by his son. It offers an explanation of some *mantras* that relate to *Vishnu* the meaning being given in prose The *mūlam* or *rahasya treyam* itself is wanting

3) *Tatva treya nirūpanam*, prose

By *Varadacharya*, son of *Vedāntacharya*

The three realities are *chitta* animate beings, *achitta* inanimate things, and *Isvara* God

A description of creation, divided into three forms as living, inanimate, and Deity; complete, except the 1st leaf.

The book is of medium size, old, and injured, at the edges, by wear.

14. No. 2017. *Pancha-rattra ágama pramányam* the authority, as a rule, of the book containing the *Pancha ratram*. Three leaves of a larger kind, and of a different book are prefixed, praise of *Vishnu*: on the successional order of ceremonies in the *páncha ratram* ritual. Also some roots of words (a fragment).

The *Páncha rátram* is a comparatively modern development of ritual; not established without opposition, and controversy.

In this book the *Sruti* or *Veda*, and *smritis* law-books, are sought to be established as rules; decisive of controversy. That point gained, the writer proceeds to prove the authority of books on the *páncha-rátram* from them. He selects passages from the *védas* and *upanishadas*; puts his own interpretation upon them; and then enforces that meaning, as conclusive and binding.

By the resources of the native logic he condemns, or confutes other modes of credence, and establishes his own. He writes in prose, with *sutras* from the *védas*, and *ślókas* from other books. The conclusion may be thus stated. Since the *Páncha rátram* is therefore an authoritative rule, then all—the matters which it exhibits in detail are also of divine authority: *id est*, all the minor matters, forms, and circumstances of modern *Váishnava* idolatry are *quoad dicere* divine.

The book is complete, long, of medium thickness, and in good order.

15. No. 2018. *Urdhva punra vidhi*, mode of putting on the tridentical forehead mark.

By *Védantáchárya*, guru of the *Vadagalas*, and "*sarva-tantra-svatantra*," ut supra.

This book is included in the *sacheritra racsha*, or memorial of virtuous actions; but in this tract it is distinct, and complete.

The value of the forehead mark, and the honor of those that wear it, proved by many extracts from *srutis*, *smritis*, *itihasas*, *puánas* and *rácya*s, other authorities. He who does not wear it is unfit to do any religious duty. Those who wear it will attain beatification. These different points are sought to be established; leaves 30 to 40 taken out from a larger book. This is of medium length, thin, and in good order.

(Note This *urdhva* being the Hebrew letter *shin*, which devotees of that nation wore on their phylacteries, deserves, I think, some attention The *Tingalas* distinguish themselves by drawing the central perpendicular a little along the bridge of the nose)

- 16 No 2060 *Sata dushana vyakhyanam*, commentary, by whom not stated—on the *Sata dushanam* of *Vedantacharya*, head of the *Vadagalas* Beginning and ending deficient The original appears to be a polemical work, on the principles of *Ramanuja*, condemning the system of *Sancaracharya* As such there is a reference to the mere rituals of the *purva mīmāṃsā* and to the *Vedantism* of the *uttara mīmāṃsā* The book, though prose, is in very recondite style.

The book is long, of medium thickness, old, and damaged by wear, and breaking at the ends

- 17 No 2070 *Prabhāna paryātam*, attendance on the lord, 1 c
Viśṇu

By *Jaradacharya*

—Ten leaves at the beginning are wanting

SECTION a On the mode of attaining to be among the company in the Court of *Viśṇu* *Lacshmi* is chief of all next to *Viśṇu* *Lacshmi* is eternal inseparable from *Viśṇu* savings of *Viśṇu* to an attendant chief savings of *Viśṇu* to *Parāśara*

SECTION b Homage to excellent persons, their nature or character How they should be honored Sayings quoted from *Sūtras* and others in *śloka*

SECTION c On proper or becoming sacred duties

SECTION d Sons except sons taken to rules laid down in the *Vedas*, as not of general force or authority, on every class of men

SECTION e On devotedness to *Viśṇu*—if any one praise *Viśṇu* clapping his hands the inward sin will like a bird take wings and fly away

SECTION f On relinquishing the domestic mode of life for the ascetic and thereby attaining beatification

The book is of medium length, and thin, gnawed by rats at one end

XXV SMRITI—OR DHARMA SASTRA, LAW

- 01 No 1135 A Collection of *Smritis*, or law Tracts, chiefly on sacerdotal law

1) *Viśvaspati smṛiti* On gifts of a cow, of land, of gold the effect, or benefit of such things being given The crime of eating prohibited things The proper person to receive any gift, of course a Brahman on two leaves, complete as an extract

2.) *Angīrasa smṛiti*, 12 *adhyāyas*, on an assembly of *Brahmans*; mode of selecting them—*prayaschītas*, or expiation how to be managed. The character of one fit to decide as to any expiation, or punishment. The mode of expiation. Food prepared by *Sudras*, or given by them, must not be eaten, by higher orders. Expiation for having eaten forbidden food. Punishment, or expiation for murder; or for inflicting bodily injury on another—leaves 3—10—complete, as an extract.

3.) *Vyāsa-smṛiti*—3 *adhyāyas*.

The proper duties of a *Vāidika*, or non-secular *Brahman*, from early dawn to close of evening—leaves 11—15 complete, as an extract.

4.) *'Atreya smṛiti*—16 *adhyāyas*.

On the power of *mantras*, repeated with closed nostrils—the merit of gifts, in a reflex action on the giver. Some expiations; as for menstrual women, and for a woman who may die in child-birth, and some other matters; leaves 16—21 complete as an extract.

5.) *Yama smṛiti*—leaves 22—24 complete.

On various kinds of adulterous connexions, and on other sins, which tend to *Naraca*; the expiation or punishment for them.

6.) *Dacsha smṛiti*, leaves 25—33 complete. On daily ceremonies, and on some extraordinary ones; such as uncleanness caused by the birth of a child, or by the death of any one of the family, affecting relatives.

7.) *Sadātapa smṛiti*.

On *Brahmahatta*, or killing a *Brahman*, its expiation. On other great sins—on expiation for having eaten unclean, or forbidden food: on some funereal ceremonies, commemorative of ancestors, to be performed on new-moon days. On giving food to a newly arrived guest: its merit to the giver. Expiation for having accidentally seen a dog, when eating food. Expiations in various cases of uncleanness; 12 *adhyāyas* on leaves 31—42 complete as an extract.

8.) *Samartta smṛiti*—6 *adhyāyas*.

Rules proper for the daily observance of the four orders; that is *Brahmachāri*, *Grahas'tha*, *Vanaprast'ha*, and *Sannyāsi*; or student, householder, hermit, and strict ascetic. Also on the expiations for various sins, or crimes: leaves 43—54 complete.

9.) *Parāśara Smṛiti* 12 *adhyāyas*.

On the four castes (or colours) *Brahman*, *Cshettriya*, *Váisiya*, *Sudra*—in what way, or by what means they are severally allowed to get their living. On the agricultural mode of life. On uncleanness caused by birth, or death, with expiations for them—discrimination of things pure or impure. Things belonging to a *Sudra* are impure. Right constitution of an assembly of *Brakmans* in reference to any ceremony or arbitration. Expiation for having killed a cow: another for adultery; another for having eaten forbidden food, or for having drunk ardent spirits, with other matter: leaves 55—79 complete (leaves 79—98 are wanting.)

10.) *Vasishta smṛiti* 9 *adhyáyas*.

On the daily duties, and observances, of *Váishnavas*—their food—how they ought to gain a livelihood—ceremonies at birth, at giving a name, and others following, ceremonies peculiar to them. Fire offering before marking the *chakra* brand on their bodies—on the duties of women—the *Váishnava-ishti*, a peculiar ceremony. When a pure *Váishnava* may reject *carma* (offerings) *mantra* (prayer) and the like. (Various *Sáivas* and *Smartas* reject them, in favor of abstract knowledge, or reason) leaves 98—154.

11.) *Sandilya-smṛiti*—5 *adhyayas*.

Devotedness to *Vishnu* is the way to attain beatification. The mode of bathing, of putting on forehead marks. Besides cattle, son, house-pots or vessels, all are to be marked with the *námam*. Mode of *Vaishnava pūja*. The excellence of *Vaishnava mantras*: leaves 155—186 complete.

One leaf at the end contains some *Váidica ślokas*, or referring to the *védas*.

The entire book is of medium length, somewhat thick, and in good order. It appears to be of value on the subject of sacerdotal law.

1. No. 1726. *Gāutama bhāṣyam, sūtras* or brief sentences by *Gāutama*, with a paraphrase on them by *Vabhāṣya sunu*.

23 *adhyáyas* or chapters incomplete.

On the rules and observances proper to the four colors (or castes) that is, *Brahman*, *Cshettriya*, *Váisiya*, and *Sudra*.

Also the proper observances or duties of the four orders. *Brahmāchári*, *Grahas'tha*, *Vanaprast'ha* and *Sannyási*. The penalties for a fault in the case of the four castes. Where the *Sudra* receives stripes, the *Brahman* sustains only a fine.

The book is long, of medium thickness, on talipat leaves, in good order.

2. No. 1737. *Apa-stambha—sūtras.*

Short sentences on *dharma*, or law by *Apa Stambha*.

On the four orders of *Brahmachari*, *Grahas'tha*, *Vanaprast'ha* and *Sannyasi*: their duties and observances.

Also punishments or fines proper in case of the four castes, as above. Other matter on *Vaidica dharma*, or religious law.

The book is of medium size, old, and rather damaged.

3. No. 1739. A collection of tracts, but chiefly on legal expiations.

1.) *Zanti prayōgam*, chiefly *ślocas*, and some prose.

By *Satunkiya*.

1 leaf *kuhu zānti*—expiation of *kuhu-dōsham*, this evil is, if the new or full moon fall within the birth *nacshētra*; or that asterism in which the moon was at the time of birth; or if it happen in the 9th asterism beyond, or the 9th beyond that again, forming a trigon; e. g. if the birth asterism be *Asvini* then the new, or full moon occurring in *Asvini*, or *Aslesha*, or *Jyesh'tha*, is evil. An expiation is deemed needful.

2.) *Gochara p'halam*, 7 leaves, stating the good or evil results, from the birth asterism i. e. the moon in *Asvini*, or *Bharani*, or any other mansion.

3.) *Ślocas* in praise of *Parvati*, with the *'Ananta vrata*, or fast in honor of *ādi-sēsha*, on the fourth lunar day of September. The mode of proceeding stated.

4.) Homage to *Vishnu*, and to *Triyambica* (the three eyed) *Siva*; mode, or order, stated.

5.) *'Arcka viṇaha*, marriage to the asclepias bush, whereby a *Brahmachari* breaks his celibate vow; or,

If a man have lost three wives, before taking a fourth two or three persons go to an *asclepias* bush; and after digging a little around it, a *tālī*, or marriage necklace is tied round the stalk, a little below the level of the ground: *mantras* are used, the *tālī* is taken off, the shrub dug up and thrown away; and afterwards the 4th marriage is celebrated.

6.) *Grahana zānti*, in whatever person's birth asterism an eclipse occurs, that is (*dosham*) evil to such a person, and to remove it this expiation is used.

- 7.) *Saneránti zánti*, the beginning of every month falls in some *nac-shetra* : that is, the sun is in some one of the lunar asterisms. This may be the birth asterism of some one, or other ; and to such a one the 1st day of the month is evil ; to remove it this *zanti* is used.
- 8.) *Asáuca dasacam*, ten *slocas* explaining the periods of ceremonial uncleanness, caused by the death of different relatives.
- 9.) *Pancha gavya vidhi*, five proceeds of the cow, milk, curds, ghee, dung, and urine, being mingled together, are swallowed to remove evil.
- 10.) *Kaka zanti*, if a crow, or more than one enter a house, that is evil, and to remove it this expiation is used.
- 11.) *Karma maha-saṅcalpa-krama*—on the mode of forming a formal commemoration of any religious duty accomplished.

Asvaláyana grhyam—*sutras* by *Asvaláyana*.

1st Chap Ceremonies on good, or auspicious circumstances, from birth to marriage

3d Chap On five different sacrifices, named respectively *Diti-Brimha-Budra*, *putri*, *manushya*

4th Chap On *apara kriya*, funereal, or mournful ceremonies

Asvaláyana káricā, brief sentences by the same author.

* Chap 1 *purva kriya*, auspicious ceremonies.

* Chap 4 *apara kriya*, funeral ceremonies.

Saunaca-prayagam—a work by *Saunaca*, on tying a cotton bracelet round the arm, during festival observances.

—Ceremony to avert evil, on first bringing a wife to her future home.

—*Mṛtika snana vidhi*, on taking up dust from an ant-hill, and rubbing it over the body to avert any evil, or consequence of any fault.

—*Súrādi graha zanti vidhi*, evil from any one, or more than one of the planets, inclusive of the moon's nodes ; removed by this expiation. The above 5 complete.

—*Súryadi aváhanam*, a mode of fixing the power of the planets in different pots of water, for magical, or other purposes ; accomplished by means of *mantras* ; incomplete.

The book is long, of medium thickness, old.

4. No. 1769. *Rudra yāmīlam.*

A part of that book, on the benefit of seven kinds of gifts, and other matter—an averting of evil from the influence of the planet Saturn.

—A propitiation of the planet Jupiter.

—A propitiation addressed to the sun.

—Gift to *Vinayaca*, or *Ganésa*.

—Gifts offered to *Brahma*, by the dancing girls of a temple.

—Present of a figure termed *Cala purusha*.

—*Alingana dānam*, a healthy man removes sickness from a patient by embracing him (animal magnetism.)

A few *ślokas* intended to preserve from premature death, called *Mritanjēya calpam*, addressed to *Siva*. The book is thin, old, and a little damaged.

5. No. 1925. *Vignanēsvaryam*, law treatise.

The *Vivahāram cādam*, or division on secular, or common law.

See 1938 another copy.

On clearing the character of witnesses, as to fitness, and credibility.

On procuring the assistance of advisers, and jurists, to aid a king in administering justice.

—The rule as to evidence, or witnesses.

—The rule for writing out depositions.

—The rule as to punishments.

Mode of taking Oath—the person standing up to the waist in water.

Visha vidhi, ordeal by means of poisoned water, (not now practised.)

Tapta māsha vidhi, test by means of heated *ulantu* vetches, rolled and rubbed between the palms, of the hands: if these were not blistered the evidence deemed true, if blistered false.

On contested divisions of ancestral, or other property.

The law of marriage; of boundaries; of wages on simple contract; of sales.

The above was noticed in this book, in addition to what appears under No. 1938: which, of the two, was the first examined.

This book is long, of medium thickness, on 128 leaves complete, old, and slightly damaged.

6. No. 1926. *Vignānēsaram*—the *prayaschita cāṇḍam*—or division on expiation, or punishments. By *Vignānēsvara*. This copy is in very bad condition, so that it cannot be determined whether the leaves are in regular order. Though professing to be the chapter on punishments, yet this does not appear. Instead of it are

—Regulations as to marriage—preceding arrangements—on the horoscope of the contracting parties—gifts—gift of bride, &c.

Afterwards—on the rule of putting on the brahmanical thread—if sacred fire be allowed to go out, the expiation. The *Vēdas* must not be read on the 8th and 14th lunar days of each half-lunation; different sacrifices as *prayaschit*, or expiation. On the rule as to begging alms. Certain ceremonies, by *Brahmans* only, at the full moon in the month of August. On putting the *namam* on the forehead, and on the horizontal marks by *Sāivas*, or *Smartas*. Ceremonies on pregnancy, on first giving food.

Funeral ceremonies—the substitute if the deceased have no son: on the *pinda*. The *Siva-ratri*—the 11th lunar day—the birth day of *Kṛṣṇa*. The book remains incomplete; and the matter on punishments does not appear; by possibility taken out, and matter of more common occurrence substituted.

The book is of medium size, very old, and the ends damaged.

7. No. 1939. *Bhōdāyana dharma sastra*.

By *Bhōdāyana*, a law treatise.

The rules or observances proper to the four orders of *Brahmachāri*, *Grahasṭha*, *Vanaprastha* and *Sannyāsi*.

Also various *prayaschitas*, or expiations for various offences, and crimes, having reference chiefly to sacerdotal matters, leaves 1—78 the two last much injured.

The book is of medium size, old, and damaged, at the edges by *termites*.

8. No. 1930. *Dharma sāstram, Law*.

Prayaschīta-vidhi, mode of expiation.

By *Bhāscarachārya*.

Reference at the outset to the perpetual household fire; if neglected, or if by any accident it become extinguished, an expiation or punishment appointed.

In giving the sacred thread the father must be present, and especially the mother; if she happen to become unclean, the ceremony cannot be delayed, but an expiation is appointed.

If any insect happen to get into a plate containing rice to be used in a *hóma*, for that an expiation is appointed.

If any ghee, or rice, on being poured into the sacred fire be spilled, on either side, for that an expiation.

Rules to be observed at the death of parents, and also of children.

If when there are two *hómas* near, the matter for one by accident (as wind, rain &c.) be driven on to the other, this is not allowable, and an expiation is provided.

The fire of one *hóma* must not be mingled with that of another; if so, an expiation is appointed.

At the full moon certain ceremonies or observances required if not done, an expiation is appointed.

If two new moons happen in one month, certain ceremonies are required, on the first of the two; if not performed, an expiation is appointed.

If when a *hóma*, or fire-offering has been appointed, it is not made, for that omission, there must be an expiation.

Jyótishstomati-ishti, a kind of sacrifice prescribed.

If a man, and his wife go to another town, and leave the sacred fire for a day, without *hóma*, it is no longer a *vaídica*, but *láukica* (common) fire.

There are some other matters, more minute. A special point is that if the fire intended for one duty be mistaken, and applied to another duty, or the ceremony for another duty be performed, an expiation must be made for that mistake.

These and other matter, relating to criminal punishments in causes between man and man.

If a dog lick a man, touch him, or bite him, an expiation appointed.

The book is complete in five *pádalas*, *ślócas* with the meaning added leaves 1—117 two loose leaves in Telugu-letter contain matters from the *Védas*, and 1 leaf on homage to *Krishna*, in the evening.

The book is long, and thick, some leaves a little damaged.

9. No. 1936. *Parásara Smṛiti*—on the law of the *cali-yuga* by *Parásara*; that is ascribed to him, by some later writer.

1st *adhyaya* On a peak of *Hima* mountain in a place called *Dera dāsu*, the *rishis* asked *Vyasa* to explain the law, proper to the last age, *Vyasa* replied that it would be better to apply to his father. All the *rishis* in consequence saluted *Parasara*, and paid him great honors, with which *Parasara*, being pleased, enquired concerning their health. He then proceeded to the subject

2d *adhyaya* The law as regards corn, and other means of human subsistence

3d *adhyāya* On the ceremonial pollutions, which may occur as to *Brahmans*, *Chhetriyas*, *Vaiśyas* and *Sudras*, with the number of days, in each instance, during which they must be considered to be unclean

6th *adhyaya* Law in various cases of murder, 10th and 11th *adhyāyas*—punishments for trespass, or going where it is forbidden to go

The book is wholly in *slokas*, without any comment, and incomplete, leaf 196—217

1 loose leaf, another subject Other portions of this code are in the collection

This book is long, thin, old, the ends broken off, rendering much matter illegible

10 No 1937 *Dharma sastra*, Law

The *vyavahara candam*, or section on secular, or common law
By *Varada raja*

Leaf 1—51 contains *Vyavahara pariharana khandam*, on the avoiding of suits by arbitration, on the causes of suits—proper persons to decide them—kings or great persons, *mantris* and *Brahmans*—when as to time—where as to place, not in the evening, not in a private house—leaf 51 to 10 *avedana khandam*—the plaint, the plaintiff—and *raja*, or judge The king's mode of enquiring into it—the examination of witnesses—fines stated for some offences—if many causes come on at the same time, then they should be taken by *castes*, or the most urgent and weighty may first be taken The plaintiff, and defendant should be reconciled, by the king or judge, if practicable

The punishment for murder, and that for carrying off another man's wife and for theft

Mode of administering oaths—taking evidence of witnesses—more than one required, the respective value of testimony considered, that is, its relative degree of credibility At what time oaths to witnesses may be administered, and various other matters of ordinary (not sacerdotal) law

The book is long and thin, rather old, but in good order

11. No. 1938. *Vignánésvara*m—the *Vyavahāra cāndam*, or secular law.

By *Vignánésvara*. It is understood that the original is the code by *Yagnya válcya*, on which *Vignánésvara* wrote a comment, more in detail.

It is a standing authority in the South ; and this is the most valuable portion.

On forming a previous, and general probable estimate of the case, by appearances, from the statement of plaintiff and defendant.

The examination of witnesses before the king ; he determines the cause Law of simple contract, or debt. Law of mortgage—law of sale, when questions arise—on disputes as to boundaries—law as to theft—as to the carrying away another man's wife—on the making *correct* drafts, before a deed is written out (engrossed) to be executed. If the deed be faulty it must be corrected by a new one. Many rules as to the mode of administering oaths.

On the distribution of shares whether in lands, or goods, or money, on the law of adoption : and if an heir be born after adoption the proper division between the two. If after the division of property, the division is denied by one of the parties, the rule, or mode of proceeding. The law of breach of trust ; that is, if any one sells, as if his own, the goods of another, and appropriates the proceeds.

These and other matters pertaining to secular law.

The book is incomplete : but, being of value, might be made up from other portions in the collection. I do not know of more being translated than the *Mitacshara* or law of inheritance, and division of property. The whole merits translation.

This book is of medium length, thick (184 leaves) in good order.

12. No. 1941. *Smṛtisāra samuc'hayam*.

On *Dharmasastra* or law, chiefly of the sacerdotal class.

Funereal ceremonies on the death of a *Brahman*, by his relatives ; and the monthly celebration of that lunar day, on its return.

—10 *ślokas* on ceremonial pollutions ; expiation, or punishment for killing a cow.

Punishment, or expiation for the crime of drinking spirituous liquors.

The like if any one sell goods, entrusted to his care, and appropriate the proceeds.

An expiation on the death of a wife.

Also, on the mode of investiture with the Brahmanical thread.

Śādyāya vulhi, mode of reciting the *védas*; and *anadhyana krama*, days on which the *védas* must not be read; that is the 8th and 14th lunar days in each half lunation, the new and full moon, and the first day after each.

The rules relate chiefly to *Brahmans*: and are supported by extracts from many other books; both *ślōcas* and prose.

The book is long, of medium thickness, and very much damaged.

13. No. 2013. *Katyāyana sūtras*—a fragment on sacerdotal law—

See XVIII, 26.

XXVI. TALES.

1. No. 1802. *Nāishadam*, a poem.

By *Sri Harishan*.

—From the 4th to the 12th *sarga* of the original; but many intermediate leaves are wanting.

Of a comment this book contains; the 1st, 2d, 5th, 6th and 7th sections; but each section incomplete.

This comment is by *Kola chēla malli nat'ha*.

Founded on the tale of *Nala-rāja*; an episode of the *Bhāratam*.

The book is long, rather thick, old, and much injured: fragments thrown together.

2. No. 1823. *Nalodhyam*, a poem.

By *Cālī dāsa*, the *mūlam* or original, complete, in 4 *uchrāsas*.

Also a comment, or explanation, by the same. Both founded on the story of *Nala chacraverti*—his marriage with *Damayanti*—their misfortunes; and return to prosperity.

The book is long, of medium thickness, much injured by insects at the edges.

[A tradition passes current, that *Cālī dāsa* was jeered for writing his productions in easy language; on which he composed this poem, that no one could undersand. It so remained: till, finding his death approaching, he thought it concerned his fame to make a commentary himself, in easy language; so easy, as stated, that a child might understand it.]

3. No. 1831. *Nala-cheritra*, or *Nāishada śāvya* a poem on the episode of *Nala*, *ślōcas* incomplete.

The 1st *adhyaya* of the 1st *sarga* has a prose version.

• The 2d *sarga* has none. The 3d *sarga* is incomplete.

A second copy contains the 1st *sarga*, on new leaves of smaller size.

The book is long, thin, and old.

4. No. 1832. *Nalopakhyānam*, or *Nāishadam*.

On the tale of *Nala*, as above. From the 1st the 18th *adhyāya*; but the book remains imperfect.

The book is long, of medium thickness, and a little damaged.

5. No. 1810. *Naishadam*, another copy.

1st *sarga*—*ślokas*, with prose version.

2d „ *Ibidem*.

3d „ only 1 leaf; without deficiency, so far.

The book is long, of medium thickness, and in good order.

6. No. 1902 *Vétala Cadha*. A series of tales relative to *Vicramāditya*, and a familiar demon. Twenty-four tales are complete; the 25th remains incomplete.

A *Sanniyasi* wished to get the command of that familiar, and asked it of *Cāli*, plotting the death of *Vicramāditya*; but the *Vétāla* told the secret, and thereby enabled *Vicramāditya* to kill the *Sanniyasi*. The demon proposed a variety of puzzling tales, each bearing an enigma; which, if *Vicramāditya* could not solve, the demon would be free.

The difficulties were all solved.

The book is somewhat long, thin, old, and damaged; many leaves are only $\frac{1}{2}$ in length, the remainder gnawed, or broken off.

7. No. 1912. *Itihāsa samuc'hayam*.

The first portion relates to matter in the *Bhāratam*: *Vāisambayanar* narrates the consolation given by *Vyāsa* to the *Pāndavas*.

After the battles related in the *Bhāratam* the sons of *Pāndu* being distressed by the death of so many of their relations friends, and children, *Vyāsa* came, and told them many consolatory narratives: so far 33 *adhyāyas* complete.

Another portion leaf 1—114, contains miscellaneous tales, among other matter—a tale of *Glutami* a female—a conversation, or discussion between two divine messengers—the legend of the Ganges—tale of a king who gave his own flesh to protect a bird, that had flown to him from its devourer—on the kinds of crime that tend to *naraka* or hell, and what kinds of *punyam* tend to *svarga* or paradise. On the benefits resulting from gifts of land; of a cow &c. illustrated by tales. A discourse between *Nahushan* and *Chyavana*, said to contain many profitable stories.

The book is long, of medium thickness, and in good order.

8 No 1960 *Hartharyam*

By *Harīhara caṇḍi*

The *Murave nataca*, and *anarga Ragharayam*, are stated to be two names of a drama, or poem founded on the *Rāmāyanam*, of that original the *Hartharyam* is an explanation in prose

The portion herein relates to the sacrifice by *Rama* and *Lacshmana* with *Visāmitra*—the killing *Tataka*—conversing with *Parasu Rama*, who lost his battle axe—marriage with *Sita*. it remains incomplete For want of a better place it is classed here

The book is of medium length, thick, old, and has some leaves a little damaged

XXVII UPANISHADAS

The *Vedas* are divided into, 1st *Sanhita* with *Mantras*, prayers or charms 2d *Brahmana*, theology, and the *upanishada* is either a section of this last treating on argumentative, speculative, or mystic divinity, or else a distinct supplement, or appendage to some *veda*, of later date, explaining something, or reconciling some things there are books, termed *upanishadas*, that are spurious

1 No 1721 *Bṛihadaranyā bhasya tīpanam* Extracts from an explanation of the “spreading forest”

By *Raghutāma*

The chief topic of these extracts is, on the nature and attributes of *Para-Brahm*, the supreme

This appears to be a pure doctrine, antecedent to *paurāṇical* hieroglyphicks as to *Brahmā*, *Vishnu*, and *Siva* In modern days, the disputes are, whether *Vishnu*, or *Siva* is *Para-Brahm*. See XXIV

The book is complete in eight chapters, leaves 1—146 It is long, of medium thickness, a little old, and a few of the leaves are damaged

2 No 1722 *Upanishadas* select verses from them commented on

1) *‘Isa vasyopanishada bhasya tīpanam*, selection from a comment on that *upanishada*

2) *Talavacāropanishada bhasya tīpanam* The same on another *upanishada*

3) *Kenopanishada tīpanam* selections from the book *Kena*

4) *Kāṭacāropanishada tīpanam* selections from the book *Kāṭaca*

- 5.) *Mundaca-bhāṣyā tīpaṇam*, extracts from a comment on the *Vēda*, by *Mundaca*.
 6.) *Kātaśōpanishada bhāṣyam*, a comment on the book *Kātaśa*.
 7.) *At'havana Vēdanōpanishada tivarānam*. An account of an appendage to the fourth *vēda*.

The two last are said to be by *Sancāiāchārya*.

The word *Isvara* is used for lord, or God ; which is common to *Sāivas* and *Vāishnavas*.

The book is complete, long, medium thickness, good order ; very narrow leaves.

Translation would give us the theology of former days : but by whom may it be done ?

3. No. 1723. *Bṛihadāranya upanishada*.

The writer's name is said to be *Bṛihadaranya* a *rishi*. It contains eight *adhyāyas* or chapters, and relates to the attributes, or qualities of *Para-Brahm*, the supreme.

Extraneous matters are appended.

1st and 2d leaf—meditation on *Vishnu* : two leaves *chāiddhi-brāhma-nam*.

On the story of *Yagnyavalkya*, and his disciple, referring to the *Tāit-tirya-Vēda*.

—Four leaves are on *buddhi-suddhi*, or cleansing the five senses.

—*Daddi-Vamana-stōttra*, praise of the dwarf *Vishnu* bearing sour-cuds : he who reads it will enjoy plenty of food.

Some praises, and remembrance of *Rāma* with morning homage to *Vishnu* ; he who uses it in the morning will be preceptor to the world ; and a few loose *ślōcas* besides.

The book is long, of medium thickness, in good order.

4. No. 1724. *Chāndōgyōpanishada*.

It has eight sections, complete ; the language is that of the *Vedas*, obsolete, and not understood.

The book is of medium size, recent, and in good order.

5. No. 2002.* *Pāncharātra mahōpanishada, pādma tantra*. A fragment, and doubtful ; probably spurious.

There are 23 *adhyāyas*, or chapters.

A few matters have been made out—such as that if a hut be built under a banyan, or *arasu* tree, on the bank of a tank, it will be a suitable place for prayer.

—Fasting or else eating without salt, on the 12th lunar day, on the full and new moons, and on eclipses

—*Mantra Siddhi* is the wish that a *mantra* is intended to accomplish—or the fulfilment, “answer” One who is *acharya*, or learned must explain the *sastras*

If a new god be fixed in any place it must be with the use of *mantras*: otherwise the image is no god Good gifts come from the Deity Futurity of being, or beatification proceeds from *mantras*—modes of *mantra siddhi*, or fulfilment of desires whosoever bears on his shoulders the *chakra* of *Vishnu* is freed from the consequences of sin

The results of charms, as to the number of repetitions—carried up to lakhs, or hundred thousands

The results of certain specific *mantras*, or charms—left imperfect

Most of the above is modern

The book is of medium length, thin, and in tolerable order

For another book with the same title See XVIII No 2036, and also No 2022 for the *Narayana upanishada* Page 151, 152.

XXVIII VEDANTIC

1. No 1727 *Suādicya manī dīpica*

Comment on a book called the *Sava* jewel, or otherwise named *Bṛimha mīmamsa bhasyam vyakhyayanam*, a comment on an explanation of the *Vedāntam*

By *Appaya dīcshada*

The object of the work is to maintain the sole supremacy of *Sua*, by quoting *sūtras*, and other extracts from the *bhasyam*, or exegesis of the *Advaitas*, and some from the *Vedas*.

It consequently comments on the *uttara mīmamsa* of *Vyāsa*, being nominalist as to sensible ideas, and maintaining only one universally diffused soul

The 1st chapter is complete. The 2d has only five leaves, in all 1—127.

The book is long, of medium thickness, some leaves a little broken at the ends

2. No 1728 *Viśiṣṭa advāita bhasyam*, *ślōcas* with a mixture of metres from the *Vedas*

By *Rāmānujacharya*

This author was the distinguished opponent of *Sancarācharya* the head of the *advāita* system, as in the foregoing book *Madhvacharya*

held to the *pūrva mīmāṃsa* of the *śāstras*: the doctrine of rites and sacrifices; and of the distinct nature of God, and the human soul. *Vyāsa* in the *uttara mīmāṃsa* had previously taught a mystic sense: and this sense was adopted by *Saṅcarāchārya*, with additional refinements, and mysticism of his own. *Rāmanūja* struck out a medium path: hence his system is termed—"almost *advaita*."

In this book, which is controversial against *Saṅcarāchārya*, the author treats on *Viṣṇu* the supreme, and the First cause. On the nature of *Para-Brahm*, otherwise known as *Viṣṇu*—on the nature of the *paramātma*, divine soul, and *jīvātma* human soul, not as absolutely one, but as related. On the means of beatification, not simply by knowledge, but by devotion also. These, and the like matters he proves by giving his interpretation of the *śāstras*, and by extracts from the *Bhāgavatam* and *Bhagavat-gīta* of the *Bhāratam*.

The book is complete, in four chapters, leaves 1—114. It is long, thick, rather old, in a very neat hand-writing, and in good order.

This is a valuable book, and should be translated, in order to a better understanding of a metaphysical theology, established in the Peninsula of India.

The era of the writer is A. D. 800-900. I believe his book to be nearer to the truth, than either of the two differing systems; but the Christian revelation alone can, and does clear up those difficulties, in which these heads of systems lost themselves, and misled their followers.

3. No. 1730. See XVIII. 1 Section 2, 3, 5, 6, for matters on the *Vēdānta* system of the *Vāiṣṇava* kind.

4. No. 1872. *Advaita retna-cosha*. "The jewel casket of *advaita* knowledge." By *Agni hōtra Vidusha*, son of *Dvādasā hejiya*.

Another name by which the book is known is *Tatra vivēchini*, a discrimination of truth, as a comment on the *advaita* system. Subjects:

An enquiry as to the existence of the Supreme Being, by the name *Brahm*.

A description of the qualities, or no qualities of the Supreme (for the system maintains a *negation* of *qualities*, meaning perhaps something similar to the "simplicity of essence" as used by some Christian divines.)

The pure, simple knowledge of *Brahm* is *mocsham*, i. e. liberation, or beatitude. He who, in this sense, obtains beatification in the pre-

sent life, knows nothing of merit, or demerit, virtue, or sin. On the nature of the soul, as one with the divine soul.

A description of *mōcsha* or liberation, and of the human soul. There is a *māya-surūpa*, illusive form, or unreal appearance of things. The visible world is a non-reality; it is compared to things seen in a dream. The writer proves his views, by his sense of the *śēdas*—offers a condemnation of other systems—labours to establish his own. These, and other *śēdantic* subjects of the *advāita* class are detailed in prose; with extracts from the *śēdas* as authorities: divided into two *parich'hēdas*, or sections—leaves 1—226 but in the middle 41—78, and 141—150 are wanting.

• The book is long, thin, old; some leaves are damaged.

5. No. 1912. *Advāita retna-cōsha*.

By *Nṛsiṃha āzrama muni*.

In two *parich'hēdas* complete.

By various disputation the author proves his own system, as *tatva*, or truth, reality. It is *advāita*, as in the foregoing book; with the same title, by another author. This work is supposed to be a paraphrase on the *Advāita retnam*. See 10. No. 1918 *infra*.

The book is long, of medium thickness, leaves 1—146—slightly touched by insects, and otherwise injured.

6. No. 1913. Two fragments.

1.) *Advāita retna dīpica vyākhyānam*.

This is comment upon a comment, on the book *Advāita retnam*. This further comment is defective, at the beginning, and ending: the author's name does not appear.

2.) *Advāita tatva-vivēcam*—only 6 leaves “the wisdom of the *advāita*—truth.”

On the system of the *Śāktas*; *supra*.

From 103 leaves the following are wanting 1—65, 70, 81.

The book is long, of medium thickness, old, the 2d fragment only a little damaged.

7. No. 1914. *Vēdanta cadha-retnam* jewel of the *Vēdanta* story.

• By *Govinda-sarma*.

On the *advāita* system: as far as can be made out; advocated in the usual manner.

The book is long, of medium thickness, very old, and greatly injured, the leaves are broken, and falling into pieces.

8. No. 1915. Two tracts.

1.) *'Atmanátma*, soul and no soul. On the *Védanta* system.

There exists only God, who is *átma* soul: every body, or thing besides is *anátma*, without soul; that is involved, or included in the *paramátma*, or heavenly soul; otherwise known as *Iśvara*.

2.) *Adváita védanta sáram*, the essence of the *Védanta* system, *adváita* section: *ślócas*, with a *tica* giving the meaning.

The subject similar to the above. *Mócsha* (liberation) comes by spiritual meditation; not by penance. Also when *avidhhi*, or ignorance departs that is *mócsham* "a heaven on earth," quotations in proof from the *Védas*, and from the *Bhagavat-gita*; leaf 1—41 complete.

Both these tracts are by *Padma-pátácharya*.

The both is long, and thin: much injured by worms.

9. No. 1916. Two books.

1.) *Pancha dipa-grant'ham*—five lights.

On the *adváita* system; *ślocas* with prose, author's name not stated. It contains five sections, each one termed a lamp.

(1.) *Dyána dipa vyakhyána sangraha*, abridged comment on a book called *dyána dipa*.

(2.) *Chitra dipa vyakhyána sangraha*, abridged comment on a book called *chitra dipa*.

(3.) *Tripti dipa vyakhyána sangraha*, abridged comment on a book called *tripti dipa*.

(4.) *Kuttastā dipa vyakhyána sangraha*, abridged comment on the *kuttastā-dipa*.

(5.) *'Ananta dipa vyakhyána sangroha*, abridged comment on the *ánanta dipa*.

The author quotes the *Védas* and *Smritis*; labours to confute other systems, and to establish his own: that of the oneness of the Divine, and human soul.

2.) *Lag'hu Brihmánantam*. This is one out of two books: the *Gáuda Brihmánantam* is a large discourse on the universe; this is a shorter, or lighter one; two *adhyáyas* complete, the 3d is incomplete; *ślócas*, with *tica* or glossary.

The subject is on the *adváita* system.

The entire book is long, of medium thickness, old, the first book damaged, the second in good order.

10. No. 1918. *Adiāita-retnam*.

Jewel of the *adiāita* system—author's name not stated. In two *parich'hedas*, or sections.

1.) *Muktiparich'heda* on the nature, and means of liberation, or beatification.

2.) *Tatva viveka p.* on the human body, faculties, senses (soul included) spiritualized.

—A fragment without ending, or beginning, on the *Védānta* system; a comment on the *sutras* of *Vyasa*.

The last is more recent, but touched by insects, the other is of medium size, old, and injured.

11. No. 1919. *Vedānta dipam*. A commentary on the system of *Vyasa*.

By "*Sri Bhagavata Rāmanūja*."

It refers to the *Vaishnava* system by extracts from the *Sruti* and *Smritis*, and explains the nature of the *Paramātma*, or divine soul. It shews that the Divine soul is the First cause of the world, or universe; and that the *jīātma*, or human soul, is diverse from the divine soul. By like authorities he contends against the *advāita* system of the *Smartas*, and endeavours to establish his own: or the *visishta advāitam*.

In 4 *adhyāyas*, each one containing four *pātas*: complete, leaves 1—261.

The book is long, thick, narrow leaves in good order.

[This book, by the distinguished opponent of *Sancarāchārya*, is also special; and should be translated in order to get at the theology of the *Vāishnavas* in South India.]

12. No. 1920. *Jagan mityatva-dipica*.

By *Rāmendra yōgi*. A comment on the *jagan mityatva*, unreal world. It contains 14 *prakaranas*, or sections, but remains incomplete. A *Vedānta* work.

Its object is to shew from the *Vēdas*, and other recognized authorities, that the world, or universe is a deceptive appearance only; and that between all spiritual essences, or souls, there is no division or difference: consequently it is of the *advāita* class.

The book is rather long, of medium thickness, and in good order.

13. No. 1922. *Vedānta adrāitam*.

By *Rama krishna vidran*.

Mahāvācya viveka-vyakhyānam, an explanation of some special extracts, from the *Vedas*.

Mahāvācya vivaranam, further descriptive details from the *Vedas*.

Nātāca-dīpica-vyakhyānam, a comment on a (special) *Nātaca*; in subject vedantic: referring to the *Vedas*.

Pañchīcaranam, on the five elements, air, earth, water, fire, *ākāśa*.

This book discusses the *advaita* tenet, as to there being no difference between the soul and deity. The world is despicable. On the three *gunas*, that is, *satvica*, *rajasa* and *tāmasa*. On the elements of all things.

Extracts from *Vedas*, and *upanishads*; the whole relating to the *advaita* system.

The book is long, thin, recent, the edges touched by white ants and a few words injured.

14 No. 1924. *Kutarkha-kāṇḍanam*, a condemnation of the *kuttas*, or of a book called *kutarkha*.

This is the production of an *advaita* author. The class he opposes appear to be speculative atheists, denying the existence of Deity, with any distinction between good and evil; nor owning any kind of moral duty: at least they are so represented. The author of this work takes extracts from their writings, and opposes or confutes their contents.

The book has a beginning, but does not end; and the leaves towards the middle are gnawed off at the extremities.

It is of medium length, and thin.

15. No. 1978. *Tatva nirupānam*. Evidence of truth, in seven chapters.

1st Chap. On the *pramāṇam*, or standard of judgment. By means of logical aids, the authority of the *Tatva*-rule is sought to be established, and some reasons for the metaphysical system itself are offered.

A discrimination of the *Purāṇas* is given, divided into *satvica*, *rajasa*, and *tāmasa*, of these the *satvica* are the chief.

The *Pāñcha rātra* tradition is also stated to be a rule of authority, like the *Vedas*, and a few other matters.

2d Chap. On causation, creation, and connected matters. In order to form an earthen pot three concurrents are required, that is, clay, a wheel, a potter, or it could not be; so of the universe *Ivara* is the three fold cause, that is, operating on *pracruti*, or matter, by some instrumentality.

3d Chap. *Bhucālam*, description of the earth, with measures of the usual *dīpās*, and intermediate seas.

4th Chap. *Deśāḥ śāhānā nirūpanam*. On the localities of *Indra*, *Cutera*, *Chandro* &c.

5th Chap. *Para-tateva-nirūpanam*. In this it is sought to be proved that *Viśṇu* is *Para-Brahm*, by many quotations from *śruti*, *smṛiti* &c.

6th Chap. *Parama-pada sūhanam*, a ladder to the heavenly foot. This is Tamil with Sanscrit *ślokas* intermingled, divided into nine books, on the *tatva* doctrine by *Pēdantācharyā*; complete. This may be another book.

7th Chap. *Prat'hana-sa'acani*, special section, on the excellency of the disciples; that is *Taidikas* or spiritual men they are of immenso value. The mode of their rendering service to *Dhagavan* or God. Various services are described. This chapter is in Tamil, with occasional *ślokas* in Sanscrit.

Rahasya retna rak krudayam. On the *Vedānta* system. It establishes the supremacy of *Viśṇu*. The meaning of the the word *Nārāyaṇa* is given. Description of the *Paramātmā*, or Divine soul. The excellent perfections of *Viśṇu*. *Mōcshābhaya*, the means of obtaining liberation, from the puns of future births; and various other matters complete. Either this, or chapter 6 may be a distinct book.

The whole manuscript is long, thick, old, somewhat injured by insects.

16. No. 1983. See X. Other subjects.

Some matters from the *divya prabandhas*, or sacred books, in the Tamil language; but *Grant'ha* letter; the work of one of the '*Aluvār*, on the nature of God.

Rahasya-treya—sāra-sangraham, epitome of the essence of the triple-mystery.

Three secret *mantras*, connected with the mystic syllable *O'm*; explained according to the *Vēdānta* system.

Tiru-rayi morhi. Tamil version of matter from the *vēdas*, by an *Aluvār*: only a very small portion; Tamil language, and Canarese letter.

The entire book is short, of medium thickness, old, and a little injured.

17. No. 2010. *Prapatti-parichitami*, four *parich'hedas*, or sections; *ślokas*, with an explanation of them. There is a book entitled *Prapatti*: this is its explanation, or an enquiry into its meaning. It is *Advaita* in kind. Subject, on obtaining liberation, or beatitude.

There is no distinction between *Brahm* and the human soul. The meaning of the *Gayatri*: it relates to *Para Brah*m. The negative, and the positive attributes of *Brahm*. The *Gayatri* is the *Brahman's vidya*, or learning. Propositions proved by many authorities. The rule of the *Advaita* system also so proved. *Para Brah*m must be worshipped. The result is *mōcsham*—liberation. Of this worship, and of its results the *Brahmans* hold

the power (keys.) Various other matter, deemed *vedantic*. The writer denies any difference between *Brahma*, *Vishnu*, and *Siva*; they are one and the same ("Trimurti" does not occur.)

This Monotheistic book is remarkable, and might deserve translation. It is long, of medium thickness, old, some leaves broken, the rest in good order.

XXIX. VEDAS OR COMMENT ON THEM.

1. No. 1703. *Rig-veda*, portions of the oldest *véda*.

The names of *ruchis*, or other divisions, can only be given. These are—*agnétra rūchibāhu sama*, *éca sama-bhrihats-trishtupā-anushtupa-Indrapucha-Sakṛiya-Ch'hudra* and other divisions. Some of these names appear to relate to measures, or to modes of chanting. Two parts leaf 1—65 so far regular; 2d Part 1—60 regular; left incomplete.

The book is of medium size, recent, and in good order.

2. No. 1707. *Sāma Véda*, parts of the third *Véda*.

* — <i>agnéya</i>	12	<i>khandas</i> , or sections.
— <i>éca samam</i>	6	<i>khandas</i> or sections.
— <i>bhriti</i>	8	" "
— <i>anushtupu</i>	"	"
— <i>trishtupu</i>	3	" "
— <i>Indra pucham</i>	3	" "
— <i>paramnam</i>	11	" "
— <i>maha nama</i>		
— <i>aranam</i>	6	" " so far complete, with some other <i>khandas</i> , not particularized.

The book does not finish. Seven leaves are in a confused order.

The book is of medium size, injured by insects; and the edges are worn: recent.

3. No. 1708. *Rig-véda*, fragment eight *adhyayas*, or chapters, on 38 leaves, but not numbered in regular order—several blank leaves. Incomplete.

4. No. 1710. *Sac'ha* of the *yajur-véda* one branch.

The 1st and 2d *ashtaca*, or octave complete: of the 2d *cādam*, and 3d *sanhita*, two *prasnas* are complete, the 3d *prasna* is incomplete.

The 1st *ashtaca* has 104 leaves, the 2d 96 leaves, the third 23 leaves.

The book is long, thick, and in good order: new leaves are inserted in the middle, between old ones, on either side, in a way not usual.

5. No. 1712. *Yajur véda*—selections from the second *véda*.

From the seven *Cūndas* of this *vēda* some passages are selected, and then divided into words; each word is resolved into *saṁhita*, chant, *pata* measure, *krāma* mode of dividing, *jada* repeating *ganam* class as to initial letter. After this resolution is made, the sense remains unknown, like that of a foreign, or obsolete language. The *Amṛta cōsha*, or Sanscrit Dictionary gives little aid as to the meaning of the *Vēdas*: so my assistant states; but a heavy penalty rests on any *Brahman* making known the sense of the *Vēdas* to foreigners. It may be expiated by bathing in the sea, near to *Ramiseram*; but I have not met with the mention of a lesser penalty; the former involving a painful, and expensive pilgrimage. The leaves are 1—148, but 102—115 are wanting, and again from 122—126 wanting. At the end are two leaves without numbers—subject the *vēda*.

The book is long, thick, old, some leaves damaged by termites.

6. No. 1716. *Sac'ha-yajur vedam*.

Sata pata Brāhmana, theological part, the 8th *candam*, and 8th *adhyāyam* leaf 5—53.

The book is long, and thin, three leaves at the beginning are broken, only small parts left. otherwise good order.

7. No. 1719. *Sāma-Vēda rahasyam*—mystery of the third *vēda*, leaf 1—93 and 105 incomplete.

The contents appear to be hymnology. From a summary of the beginning, the *Sāma vēda* is described as having seven bodies (divisions) seven *dvipas* (sounds,) and its letters as jewels. It is the place of *rishis* and *devas*, (or inspired men, and angels). It is also termed a sea.

The language of this book, as of the *Vēdas* is obsolete: and not now understood, in the South. It is long, of medium thickness, old, some leaves are worm eaten.

8. No. 1725. *Mādhaviyam*.

By *Sāyanāchārya*.

It is also termed *Vēdant'ha pracāsa*, splendor of the *Vēda*-meaning. The sentences are both *ruchs* and *Sanhitas*, or peculiar metre, and chants. The 1st *adhyāya* is complete, the 2d incomplete.

The work consists of sentences taken from the *vēdas*, and the meaning expounded: a sort of select paraphrase.

The book is long, of medium thickness, recent, in good order.

9. No. 1732. *Vājésaneyā-Saṁhita-patā kātica retna māli*, jewel-wreath of tones.

A work on the intonation of the *Sanhitas* of the *vēdas* originally by *Vājésaneyā*.

Examples in application of the rules are given; and these, with some amplification of the meaning of the original, are ascribed to *San-carachārya*.

The *svaras*, or accents used in reading or chanting, are four; termed *utāt'ham-anuāt'ham-svaritam-prajeyan*; which seem to me to be the acute, grave, circumflex—rising, and circumflex—falling which may be marked ' ˘ ˘ ˘ ˘ : it is also stated where the *visarga*, or final *h* must come in to lengthen the sound. [The circumflex rising and falling may be explained by musical slided notes.]

The book is long, thin, and in good order.

10. No. 1939. *Nyāya sutā*, nectar of wisdom; otherwise *sastra dīpica vyākya*, an explanation of a book termed "Scripture lamp."

The 1st *adhyāyam* goes to prove that the *Vēdas* are a rule, or standard of authority. In the 2d *adhyāya* the *yāgam* or sacrifice of an animal, *hōma* or fire-offering by pouring on butter-oil, &c. and *dānam* any kind of gift—these three modes of meritorious ceremonies are explained: objections are raised, and answered. The book is incomplete at the end; and hence its exact classification is doubtful. The paging is 1—230 but 150—153 are left blank, 151, 158, 159 are wanting.

The entire book is long, thick, old, gnawed at the ends, near the beginning, and worm eaten at the end.

β. A—c. TELUGU CHARACTER.

I. ADVAITA.

1. No. 1138. *Brahmam Mimamsa bhāsyam*: an explanation of a work called *Brahmam Mimamsa*. The *uttara mimamsa* of *Vyāsa* appears to be intended; 4 *adhyāyas* or chapters.

By *Siva kāndāchārya*.

The book is on the system of the *Smārta vedānta*, or *advaita* system. The nature (*surūpa*) of the human soul, and of the divine soul, or supreme. On the triple work of Deity, creation, preservation, destruction (usually personified as *Brahma*, *Vishnu*, *Siva*.) The nature, or quality of that triple operation. On these points the *Vēdas* are a rule, or standard of authority, as to judgment. *Brahma* taught the meaning of the *vācyas*, or passages on the *Vedānta*. By hearing those passages the sorrow of ignorance, in supposing the human soul to be distinct from the divine soul, departs.

A *Sudra* is not allowed to study the *vēdas*, or to hear them read: but to hear *purānas* read may remove his sins.

The entire world is only *Brahm*. He is clothed with the form of the world (as the soul may be said to be clothed with the body). The qualities, mostly by negation, of this *Brahm*, the Supreme. There is no difference between *Brahm*, and the universe, and between the human soul, and *Isvara*, or *Brahm* there is no difference. A ray of light is divided into atoms, infinitely small. These compose the world (atomic philosophy). Some say there is no God (*Isvara*), this atheism is condemned. Now, (shift prepared by the use of the word *Isvara*) *Siva* is the Creator of the world. The word *Brahm* is henceforward changed for that of *Siva*. In him are combined all perfections Omniscience, Omnipotence &c. with a negation of bad qualities.

[On this system the human soul being one with *Isvara*, must also possess Omniscience &c., and must be without defect. This objection is met by stating that the human soul acquires these qualities after liberation from the body, and union with *Siva*. This answer, if they have no better one, upsets their own system, for it is clear from it, that the soul is now in a distinct, and different state, from that of final absorption.]

This book is complete, and, as a compendium of the *advaita* system, might merit translation. It is of medium size, on broad talpat leaves, and in good order.

2. No 1182 *Tatva rucya dipanam*, an illustration of the *tatva* system.

By *Arumhazrama muni*

In two *parichledas*, or divisions.

The subject is on the *advaita* scheme of *vidanta* doctrine, prose, mingled with poetry.

The book is long, of medium thickness, and in tolerably good order.

3. No 1185 *Viveka saram*, essence of wisdom, on the *advaita* system.

The origin of the five elements according to this system—origin of ritual ceremonies—the knowledge of God, and of the human soul is the way to beatification. [*Atman* and *anatman* are also sometimes applied to *animate* and *inanimate* existences.]

How many kinds of ritual ceremonies there are and especially their fruit or virtue. There are two kinds of minds, or souls 1) *bodan* and 2) *mukta*. The first possess desire, *desham* or enmity, avarice *moham*, or sensuality, *matam* or false zeal, and *marharyam*, or malice. The second are without these bad affections and are one with *Isvara*. The bad passions are subdivided into details.

The body is the occasion of *duḥkha* or sorrow. The body, as to its present state of health, sickness &c. is the result of *karma*, that is virtue, or vice, in a former birth. And the nature of the present life influences a future one.

By the practice of the five bad dispositions, comes *karma*, the fruit being sin. The mind is the seat, or cause of those sinful dispositions. From *avidyā*, folly or ignorance, comes *ahankāra*, egotism or self conceit, or pride. But this ignorance is removed by *viveka*, knowledge or wisdom. And this good knowledge comes through the *advaita* system. The description of a man of true knowledge, in such a one the soul, and *Isvara* or God, are not diverse, but one and the same. The *ātma* or soul is clothed with three bodies. 1) *Stūla śarīra*, or the gross material body. 2) *Sūkṣma śarīra*, or a minute, and delicate vehicle (the *manas* perhaps of the *Latins*) and the *haraṇa śarīra* which must be understood of some thing still more delicate, or subtle (*mens immortalis*?).

The properties, or qualities of the soul, such as truthfulness, knowledge, &c. The three *āsthas* defects or necessities of the soul, such as, waking care, dreaming sleep, with some distinctions.

The foregoing is on leaf 1 to 55, and the production presents the system, in its least objectionable form. the union of the soul with God, in a small number of persons, [differing from the Christian system, only as to the cause, or bond of union. perhaps also as to remaining personal identity.]

The following leaves 56—111 a little being wanting are wholly on the *Vedānta* system, containing various technical terms, and subtle distinctions. The subject is pantheistic, and on the *advaita*, oneness of the human soul with Deity. (The postulatūm, ascribed to *Iyasa*, that the universe is a development of deity, and has no distinct existence apart from deity being granted—then all the consequences deduced by the *advaitas* are regular. In the postulatūm itself is the inherent falsehood.) There are many Sanscrit *ślokas* in this book, but the prose *vehiculum* is Cuarese, in the Telugu letter. Its classification is therefore a little doubtful. The entire book is long, of medium thickness, and injured by insects.

4 No 1186 *Vedānta sara dipica*

Lamp, or comment on the essence of the *Vedānta* incomplete 1 leaf of Telugu accounts, then 2—42, and 8 leaves *deva nagari* letter.

On the *advaita* system Discussions on the deception of the senses, and on the unreal nature of the world. The various objects in the world are compared to the manifold reflections of the moon's image on undulating water, even so, it is the Deity himself that is reflected in so many varied forms of existence, in the visible world. The Divine soul, and the human soul are one.

This book is long, and old; very much eaten out at the sides by *termates*.

5. No. 1347. On the *Smarta-advaitam*, in four different parts, or pieces.

—2 leaves explanation of *Vedanta* system, on the *advaita* scheme, proved by *slokas*. On the nothingness of the world, the human, and divine soul are not diverse, but one; 52 *slokas* complete.

—2 leaves, on the *advaita* system, 47 *slokas*.

—2 leaves, *Mahá rucyam* quotation of some passages taken from various *upanishadas*; and, with an interpretation given, favoring the *advaita* system.

—3 leaves,—*átma bhodam*, 68 *slokas*, not complete, proving the above doctrine by *slokas*, quoted from other authorities.

The book is of medium length, thin, and touched by worms.

II. ALMANACS.

1. No. 1209. *Panchanga*, for the cycle year *Srimuc'ha*, on the *Siddhanta*, or northern system, complete. It also has the *p'hala sruti*, or the planets which rule, for the year, as king, *mantri*, over corn &c. In this part one leaf is wanting, at the beginning.

The label has *viródhi* year, which is wrong; leaves 2—30.

2. No. 1210. *Panchanga* for *Parápabhara* cycle year, *cali yuga* 4827 *Sal: Sa:* 1618, A. D. 1726-7. As before, with the *p'hala sruti*, complete, p. 1—32, contents as usual.

The book is small, only one board, touched by insects.

3. No. 1211. *Panchangam* for *Vibhava* year, c. y. 4819, S. S. 1670 A. D. 1718-9.

On the *Siddhanta-riti*, or northern mode.

The lunar days, days of the week, lunar asterisms, eclipses and other usual matters. Also the *p'hala sruti*, or discrimination of the planets into king, *mantri*, lord of clouds, ruler of armies, lord of corn, price of articles, things having taste and things tasteless. For that year, Saturn king, Mars minister, Moon, general, Venus lord of corn fields and grain, Mercury lord of clouds. Sun ruling things with taste, Jupiter, those without taste.

The book is of medium size, thin, and in good order.

4. No. 1212: *Pāñchāgam*, for *cródhī* year; circiter 1780 A. D.

The five parts are *tit'hi*, *vāram*, *nacshētra*, *yōga*, *karana*; the two last being divisions for astrological purposes. The precise duration of each one. The place of each one of the planets, with its *pata* reckoned by fractions: each *rāsi*, or sign having nine *pātas*, and four *pātas* make a *nacshētra*; so that there is an unequal division, in reference to the *rāsīs*. Discrimination as to *suba*, and *asuba kalam*, or good, and evil times. The proper lunar days for funereal anniversaries, and *vratas* or fasts.

On 32 leaves; added 1 leaf Canarese *Grant'ha* letter, money account.

The book is of medium size, thin, and a little damaged.

III. ARITHMETIC.

1. No. 1312. *Ganita sara sangraha*, abridged essence of accounts.

By *Mahā vīra āchārya*.

In Sanscrit *sutras*, or brief and obscure sentences; with a *tica*, or verbal glossary in Telugu.

Various arithmetical rules are given. Intermediate are a few *ślōcas* on the game of chess (*chaturanga lacshana*) with movements of a few of the pieces.

Inserted also, a *jūtacam*, or horoscope of one *Rāma Góvinda*.

The above arithmetical treatise is then resumed. Rule of three—Rule of Five, Rule of seven—Rule of nine.

On the weight of gold. On land measuring, various questions in Arithmetic, with answers to them: this last matter in Sanscrit *sutras*, with *tica* in Canarese. The leaves are numbered 1—6, and 15—18, and 1—3. Other leaves are reckoned by letters; an old mode, growing obsolete; some have no mark—in all 60 leaves.

The book is long, of medium thickness, old, but in tolerable order.

IV. ASTROLOGICAL

- 1 No 1207 *Dātagnya lacshana* Astrological, referring to ceremonies, no name of author *slocas*

This book treats chiefly of the proper, or fortunate times astrological, for the performance of customary sacerdotal ceremonies. The indications, good or evil, arising from the time of a first menstruation. Notices of the fortunate times for ceremonies in the 4th, 6th or 8th month of pregnancy, for the ceremony on birth of a child, for the naming it, for boring the ears, for the first feeding in the 6th month, for first cutting the birth hair, for beginning to learn the alphabet, for putting on the learned thread, this fortunate time is styled *yogyamana*. This tract is complete.

There is some following matter in the *deva nagari* letter.

The book is of medium size, old, and injured especially at the beginning.

- 2 No 1208 *Jyotisham*, Astrology

The contents are miscellaneous, and, from the extraordinary influence of astrology in India, it may be well to particularize a few matters.

Leaf 1—3 On *tithi vira, naeshetra, yoga*. These, on the occurrence of a first menstruation, are noticed, and good, or evil, for the future, thence deduced. As for example with *naeshetras* *asvini* is good, *bharani* evil, *critica* bad, *rohini* good, *mrigasiras* good, *ardra*, bad, &c. So of the *tithis*, the 1 *pratami* is bad, 2 *diti* medium, 3 *treta* good, 4 *chaturdhi* bad, 5 *panchami* good, 6 *shasti* bad, 7 *saptami* good, 8 *ashtami* bad, &c.

And of the *rāram*, Sunday bad, sickness, Monday good, Tuesday bad, sorrow, Wednesday good, Thursday good, Friday good, Saturday bad.

* This portion is complete by itself.

—8 leaves. On observing the *janma naeshetra*, or moon's place at the time of birth. The moon's places are divided into three *ganas*, or classes, *deva*, divine, *manushya* human, *racsha*. a savage. the *and ganas* in order, being good, medium, bad.

Deva or good, *asvini mrigasiras punarvasa-srata, hasta, anuradha, svavana, revati*

Manushya, medium. The three *uttaras*. The three *purnas*, *rohini, bharani, ardra*

Racshasa savage, all the rest, as *critica, visac'ha, magha, aslesha, chitta, dhanushta, jyeshta, mula*

This arrangement is with respect to marriages when any marriage is proposed, it is examined whether the *naeshetras* agree in class or differ, if both agree in class it is well, but *deva* and *racshasa*, are not good, and prohibitory, *deva* and *manushya*, are passable, the marriage may take place

In like manner the *naeshetras*, which will allow of any one shaving his head

The like, together with days of the week, as to journeys, whether they may be made, or otherwise

Comparison of the *grama naeshetra*, with that of the person's name There is an artificial mode, by means of syllables in any word, of fixing the *naeshetra* of any town or village, and that of any enquirer, so that, if the name of person and town correspond in kind, the enquirer may go to that town or village and live, and prosper there

On the enmity, and friendship between the planets Mars, friendly to Sun, Moon to Jupiter both medium as to Venus and Saturn, at enmity with Mercury The Sun's enemies are Saturn, and Venus, medium as to Mercury, friends are Jupiter, Mars and the rest And so as to other planets

The *chandra p'halam*, and *dhana p'halam*, a comparison of any one's birth *naeshetra* with the situation of the moon, on any particular day, and then from the distance, and other sources, it is determined whether a person can do any thing of importance, on that day, or ought not to attempt it

Prasna p'halam, on horary questions, *Dasadi* decides &c. to each planet is assigned a *dasa*, cycle or period, to the Sun 6 years, to the Moon 10 years, to Mars 7 years, to *rahu* 18 years, to Jupiter 16 years, to Saturn 19 years, to Mercury 17 years, to *ketu* 7 years, to Venus 20 years, in all 120 years, considered to be the full period of human life By means of these periods, it is ventured to predict, years of health, or sickness, plenty or want, death of father, or other relative, death of the individual enquirer, and other matters [Thus, as far as I know, differs wholly from the European phase of this art. In other books, there is also another meaning of the term *dasa*]

A mode of inspecting the *naeshetras*, and then stating the hour at night In the day time by means of the shadows of objects

Gocharam, state of the planets at the time of birth, whence are predicted the events of the future life

The *janma naeshetra*, or moon's place at the time of birth being understood, the different planets have periods, or distances assigned, and on coming to this distance (e g the seventh sign off) the result is good, or evil To Saturn is given three signs, to Mars 7 signs, &c This part is also complete, 11 leaves in all medium length good order

(A translation would give an epitome of some points in native astrology that are curious, the use of such data will be elsewhere shewn.)

3. No. 1289. *Janma-baltricà-jatacam.*

By *Aūbalārya*. The birth, horoscope, and future events in the life of *Dasayya*, son of *Vencata* a merchant.

On the label, the horoscope of *Prat'hana Chennapaiya's* eldest son.

Among the circumstances are—various profits, enjoyments—health—pilgrimages—good incidents—various losses—dangers—sorrows of mind—disease, or sickness &c. with the length of life. The said *Dasayya* was to die in *pingala* year, in *Vaisacha* month, in the dark half of the seventh lunar day, in the *Sravana* *nacshētra*, at noon, the sign *Leo* in the ascendant. It gave him 71 years of age, but so minute a statement of circumstances was hazardous.

The book is small, in good order.

4. No. 1315. *Dauvāgnya vilasam*, or Astrological amusements, incomplete.

By *Kanjana Yellarya*.

On the two *ayanas*, or sun's course, in the *uttara* northern, and *dacshana* southern hemispheres, their influence; the *uttara* is adapted to joyful occasions; the other not auspicious, for marriages.

The *māla māsa*, or month in which two new moons occur: not deemed propitious, on some occasions. The *tithi*, or lunar day, on which any relative died is observed in the *māla māsa*; but some confusion occurs; the mode of proceeding in such a case, stated.

Mahalyam from the full moon in September to the following new moon is set apart, as a general time of commemoration of all ancestors: *q. d.* "All souls." Many *Srāddhas* are observed therein.

On the origin of the *tithis*, or lunar days, and on fasting on some of them.

Women are prohibited from officiating in any ceremony: every thing needful, on their part, is to be done through their husbands.

From the 1st lunar day onwards, those are specified on which any remarkable occasions happen; such as the birth-day of *Krishna*, &c.

The *jātaca bhava*, formation of a horoscope, and foretelling from it future events.

On the *graha yuddham*, war, or contrariety of planets: *graha chēsta*, their evil influence: *graha dicbalan* (or *drushti*) the effect of the opposition of planets.

The book is rather long, and thin: damaged: a fragment of 24 leaves, wanting the beginning and the ending.

V. CHRISTIAN THEOLOGY.

3. No. 1290. *Védanta bhāṣya-bhūṣhana*, jewel comment on the *Védanta*. The reference is to the *Satya védā* or the Christian Scriptures. In dialogues from 1st *sambhāṣhana* to 13th complete; with a little only of the 14th. The substance as follows.

Idolatry condemned—the attributes of God—the nature of the true *védā*, creation of the world, of Adam and Eve.

Then an outline of the entire Christian system of doctrines, down to baptism, and the nature and use of prayer.

The 14th dialogue is only just begun. The book is written in a plain style, with a few grammatical faults; and is, like the style of local *purāṇas* in prose. It seems to me to be a translation of a book known as “Swartz’s dialogues” from Tamil into Sanscrit; quite like it, in order of arrangement, and in subjects; though, to be quite certain, it would be needful to refer more particularly, than I have done, to the Tamil, and it would merit the attention of any Religious Society to print it; as *Brahmans* despise the Tamil language.

It is possible that this book may have been put into the collection surreptitiously, in place of some one taken out of it. It is of medium size, recent, and in good order—113 leaves.

VI. DHARMA-SASTRA, law, ecclesiastical, and civil.

1. No. 1139. *Mādhavīyam* a comment on the *Parāśara-smṛiti* by *Mādhava: ślokas*.

On the duties of *Brahmans* in the early morning—on mental devotion. On evacuation, and cleansing—on bathing, and putting on garments—marking the *urda*, or *nāman*; *vandanam* or prayers, morning, noon, evening—*homas*, or fire-offerings. On reading the *Vedas*—homage to *Siva*—homage to guests.

On the duties of kings—their daily duties—also special devices, as to peace, and war.

Duties of *Vaiśyas*—relating to trade, or commerce, duties of *Sudras*, as to agriculture, ploughing, sowing &c. They must not over work bullocks; on the law of the distribution of grain into shares, after the harvest.

Again reverting to customary ceremonies among *Brahmans*—the two ceremonies after pregnancy—on birth of a child—on naming it—on first feeding it—shaving—beginning to learn to read—assuming the learned thread. (These are of constant occurrence in other books.) Some matters on ceremonial pollutions, funereal ceremonies, on female separations; if on the fourth day when the woman should bathe there be convulsions, some other ceremony to be used

instead of bathing for the present, other matters on the *achara candam* or sacerdotal law, leaves 1—129 (130—2 wanting) 133—255, but 223, 224, and 234 are wanting

The book is rather long, very thick, old, and damaged by worms at the edges

2 No 1141 *Vignanesariyam, slokas*, with prose, mixed A comment on the code of *Yagyñyavalkya* by *Vignanesara*

The *Vyavahara candam*, or the second division on secular law p 99—227 complete

The properties of civil life—the character of a minister of state—and of a judge, whether ruling or otherwise, rules as to taking evidence, or enquiry—on duly examining both parties in a suit—rules as to witnesses, and examining them—law as to the appropriation, or division of a hid den, or buried treasure discovered—how to appropriate money found on the person of a thief, when taken—law as to things taken on credit, (*assumpsit*) or on bond—law as to interest—on the repayment of debts or of money taken on credit, or on bond sureties—on the decision in favor of one against another—on the old custom of ordeal by fire—various rules regarding it—the *daya bhaga* on the division of ancestral, or inherited property On the dowry of wives or women—disputes as to boundaries of villages—on breaches of trust, and on sale of property entrusted, the proceeds self appropriated.

—On criminal law Punishment of criminals—the severe punishments—on hasty proceedings tending to crime

—On manslaughter—on the forcibly carrying away of women, and various other matters, both in the civil and criminal portions

This is a highly valuable book, and should be fully translated as it is the first authority in the South of India, among the people speaking Tamil A part, entitled the *Mitarshara*, has been published in an English translation

The book is long, rather thick, slightly touched by worms and termites, yet in very tolerable order

3 No 1142 Two fragments

1) On the *achara candam*, or sacerdotal law, and observances, leaf 1—15 observances on the new and full moon—mode of keeping *Krishna's* birth day On the fast when the 12th lunar day falls in *Sraavana*

—On the 11th lunar day as observed by the *Vaishnavas* there is a little difference, sometimes, as to the exact time between them and the *Siras* Observance on the transit of the sun, into another sign Incomplete

2.) On the properties of an altar: on the raised earthen bench, or bank near the altar, on which to place vessels—rules as to the size of such vessels.

—On the *derbha* or sacred grass, used in some ceremonies—on fire-offerings—description of fire.

Duty of the husband of a pregnant woman—duty of the four orders of *Brahmachāri*, *Gṛahast'ha*—*Vanaprast'ha*—and *Sannyāsi*, and others.

One *śloca* describes those who may not eat of the *Srāddha* or funereal offerings, that is one without a wife—the husband of a pregnant woman—one who is ignorant of the *Vēdas*—one of the same *gotra* or tribe, with the giver of the food—the husband of a menstruous woman; 37 leaves, numbers irregular, incomplete.

The first fragment is long, thin, and in tolerable order; the second of medium length, thin, damaged: subjects connected.

Note—Some Canarese letters appear: but not so as to require transfer.

4. No. 1144. *Ag'ha nīrnaya*, with a comment thereon; the latter by *Vencatēsa*.

Sacerdotal law—on the uncleanness occasioned by the death of relatives—a Brahman for ten days, a *Sudra* for sixteen days. If an *amavāsi* (or complement beyond the 14th *tithi* to the conjunction or opposition) come within the ten days, the rule of proceeding. Expiation for having eaten of unclean, or prohibited food. Various Brahmanical ceremonies. Expiation on abortions, in different stages of growth of the foetus. Expiations, if any one die in another country than his own: also if a child die within 10 days of birth. On sudden or violent death—suicide: in each case the extent of pollution to relatives, and its expiation.

These and other matters relating to what are known as *apara-vishaya* or funereal ceremonies: leaves 1—90 leaves 3—8 are in *Grant'ha* letter.

At the end four leaves, containing *ślocas* in praise of *Bhōja rāja*.

The entire book is long, thick, very old, and much injured by worms, and breaking.

5. No. 1145. *Dharma sāstra*, sacerdotal law.

By *Nārāyana*, leaf 1—101 incomplete.

On self cleansing from pollution of excrements—on cleansing the teeth in the early morning—on bathing—on cleansing by means of cow-dung—various kinds of bathing, as with sand, sandal-wood powder, &c.—on the sacred grass—the putting it as a ring on the 4th finger of the right hand—on the

some matters as to funeral ceremonies—*zanti* if a first menstruation happen in a bad lunar asterism—*zanti* in consequence of ceremonial uncleanness caused by a death in the family On the burning the body of a pregnant woman if dying naturally (Note if a pregnant woman be over six months and her husband die, her side is to be opened, and the child taken out, after which she may burn with her husband's dead body) On the bathing consequent on the birth of a child, *zanti* if a child be born with a cowl, deemed an evil omen to the parents *zanti* in case of evil dreams, and other matters leaf 1—35 beyond 104 leaves, but not in regular order, some leaves deficient—Beyond are 10 leaves *Gaya sraddha* mode of obsequies at *Gaya* in Bengal, a specially sacred place Two other leaves contain some medical recipes This latter portion differs from the first one

The entire book is long and thick, in tolerable order

8 No 1149 *Argha nirnaya vyakyanam*

A commentary on the *argha nirnayam*, by *Vencatesa*—son of *Rangha nat hacharya* of the *Harita vamsa*

On sacerdotal, or ceremonial law The *mulam* or original is also by *Vencatesa* but whether the commentator, or his ancestor, is uncertain

The contents are the same as in No 1144—*supra* which see

Leaves 1—75, and 76—79, two leaves incomplete on *Krishna's* birth day.

Leaves 80—87 contain *Varyanna nirupana* a discrimination as to prohibited food and *éca dasa nirúpanam*, rules to settle the exact time of the fast on the 11th lunar day concerning which *Vaishnavas* and *Saivas* differ

The entire book is long, of medium thickness, and slightly touched by insects

9 No 1151 *Madhaviyam*, otherwise known as *Parasara smṛiti vyakyanam*, a commentary on the code of *Parasara* Brahmanical ceremonies chiefly on the *apara vishayam*, or funeral obsequies

The 3d *adhyāyam* complete, the 4th not so The subjects are—on ceremonial uncleanness—on burning a dead body when found at a distance from home, various expiations especially after funeral ceremonies, the *Ara yana bali*—a special sacrifice on some occasions—rules as to *Dahanam* or the burning any dead body—on the *asti sanyānam*, or gathering the bones and casting them into the Ganges, or into any river near, *nachana sraddham* ceremony the 1st day after the burning—*nara sraddham*—for nine days in further continuance—and other matters

—*Vappana vidhi*, mode of shaving the head—*dasaha carmam*, tenth day's ceremony—with gifts to *Brahmans* on the 11th day *Sapinda carmam*, ceremony as to the ball of food.

On renewing the sacred thread when needful, and on the *mahajja sraddham* a general commemoration of ancestors in September, from the full to the new moon

The *Manu smṛiti*, or code of *Manu*, is not considered applicable to the *Calī yuga*, as to the permission to eat flesh, and other matters. Hence the code by *Parasara* supersedes it, as the law now in force. The above comment is by *Madhara* not the *Madhava* head of the *dvaita Vāishnavas*.

The entire book is long, and thick, on talipat leaves, old, some leaves broken, others worn at the edges.

10 No 1156 *Vasishtha smṛiti*—the code of *Vasishtha*, *slokas*, without comment.

Divided into eight *adhyayas*, the 8th defective.

Chap 1 Relates to the person of a *Brahman* as to marks or seals, and the like.

Chap 2 The ceremonies attendant on birth and some following ones.

Chap 3 The ceremonies of first shaving the head assuming the Brahmanical string &c.

Chap 4 The ceremonies consequent on pregnancy, the *jimsa-ranam*, and *sivan tam*, from the 6th to the 8th month.

Chap 5 Ceremonies brought under the title of *Dharma* as marking the body the burning of a widow with the dead body of her husband the taking off the *tālī*, or marriage token in cases of other widows. On shaving the head of these widows the proper deportment &c.

Chap 6 Ceremonies considered proper to the worship of Deity, but only as regards the *Vaishnava vidhi* the mode of *Vishnu's* devotees.

Some kinds of sticks are fit for cleansing the teeth some not so—Morning noon and evening prayer. Certain flowers are fit for offerings, others not so—the modes of *pūja*, or ritual homage to an image. On proper and improper kinds of food.

Chap 7 *Śraddha prakarana*—On funeral ceremonies to commemorate fathers and ancestors. On the term of pollution occasioned either by death or birth, in a family.

Chap 8 On cleansing from ceremonial pollutions; this chapter is not complete.

The book is much injured.

10½ No 1163 Section 1 *Smṛiti artha nirupanam*

On the meaning of the written sacerdotal law. The *apara vishayam*, concerning funeral observances, not complete. The ceremonies from the first to the 12th day inclusive, the last remains unfinished. For the other contents see XVIII Miscellaneous.

• 11. No. 1230. Section 2. *Parásara smṛiti* the code of *Parásara*.

It specifies the rites and ceremonies proper to the *kṛta*, *tréta*, *dṛápara*, and *kali yugas*.

And also the *Dherma áchára*, or rules of conduct for the four classes of *Brahman*, *Cshétriya*, *Vaisya*, and *Sudra*. This code is adapted to the *Cali yuga*, that of *Menu* to the *Kṛta yuga*, or first age—leaves 65—88 incomplete.

This section is less than half of the entire book: only half-leaves remain, the other half being gnawed off, so that the appearance of the two sections is very different. See XVIII.

• 12. No. 1352. *Dherma Sastra*, the *áchára cándam*, chiefly on funereal ceremonies. The minute particulars of observances on the day of burning the body; expiations for any accident to the fire carried out with the body, &c. Details as to each following days' observances.

Particular ceremonies, in cases of violent deaths—death of a child.

In such cases of violent death, when from home, the funereal ceremony for a *Brahman* must be on the same day: other classes may be deferred, even till months afterwards.

The case of polygamists having children by each wife—the claims of the eldest, by the first wife, stated.

If any one be not heard of for twelve years, the ceremonies for one dead may be performed; if he again return, after that ceremony, an expiation is provided.

The authorities of various *rishis*, or their recorded opinions on the different points are stated, or referred to. The book is not complete: leaf 4—35 not the end. It is very long, and thin, on broad *tali-pat* leaves, and damaged by *termites*.

13. No. 1451. Four pieces.

—3 leaves. *Dherma sastra* of the *áchára cándam*—on sipping water in early morning devotion—stopping the nostrils, with the use of *mantras*. On the crime of adultery—its expiation—in the case of a disciple, with the wife of a spiritual preceptor, the culprit must be made to lie down on red-hot iron—the like punishment if the case relate to the wife of a king.

—2 leaves—*Vishnu sahasranámam*, the 1008 names of *Vishnu* incomplete.

—leaf 73—93 *Anumikam*—duties.

By *Ramanujakarya* complete.

—On early morning devotion—bathing outside the house—the *sandhya vandanam*.

—Putting on the *urdhva* or forehead mark; on coming back to the house, a distributing food to the housewife—food to be prepared, or given in sacrifice; worship of *Bhagarat* in the house—praise of *Vishnu*.

—*Jitanti*—praise of *Vishnu*—ascribed to *Brahma* 1st *adhyāyam* incomplete.

The book is long, thin, and in good order.

VII. DRAMATIC.

1. No. 1112. *Prabódha chandródīyam*, the rising full moon, a drama. By *Krishna Misra*. It has six *ancas* or acts, a few leaves are wanting; *Pracuti slokas*, prose. A moral and sectarian drama. Bad and good dispositions are personified and brought on the stage, with appropriate dresses, and language.

The bad dispositions are stated to be *damba* foppish ostentation, *kāma* lust, *kōpa* anger, *loba* avarice, *mōham* great lust, *matam*, fanaticism, *ahancara* pride, egotism, *āsa* covetousness. The good dispositions are *virēca* wisdom, *zanti*, fortitude, forbearance, *karuna* kindness, benevolence, *cshama* patience, *vairāgya* ascetic zeal, *sraddha* magnanimity. The object is to inculcate a system opposed to that of the following drama: both having the same title.

The book is of medium size, and very slightly touched by insects.

2. No. 1349. *Prabódha chandrodaya nātaka*—the rising full-moon a drama.

By *Appaiya dicshadā*. This is a drama of a moral kind, and for a sectarian object, certain good and bad dispositions are personified, and exhibited, in appropriate dresses, and with dialogues. The good dispositions are stated to be *virēca*, wisdom, *mati* sense, *zanti* forbearance, *sama* peaceableness, *vairāgya* ascetic zeal, *cshama* patience or meekness, and some others. The bad dispositions are *kāma* sensual lust, *crōdha*, cruelty, *lōpa* avarice, *maha mōha* extreme fascination of lust, *damba* foppish self-conceit.

Both *Sanscrit* and *pracuti slokas* are used; and *pracuti* prose for the low characters.

The book is rather long, of medium thickness, has only one board, is old, and a little damaged.

VIII. EROTIC.

1. No. 1087. Section 2. Seven leaves are added to a book on Grammar, containing 700 *pracrut* *ślocas*, of amatory poetry: for Section 1, See X. 1. No. 1087.

2. No. 1120. *Jambhāvati parinayam*.

Nominally by *Māṇḍavani Bhūpati*, but really by *Ecāmbara-nāṭha cavi*, *ślocas*.

Details of the marriage of *Kṛṣṇa* with *Jambhāvati* daughter of *Jambhārān*, who issued from the mouth of *Brahma* with various minor tales intermingled. The book has 4 *sargas*, with a little of the 5th—leaves 1—23; wanting the 10th, and not ending.

The book is of medium length, thin, and in good order.

3. No. 1130. *Vasanta tilaca bhānam*.

Ascribed to *Varadāchārya* of Conjeveram; this monologue drama is more commonly known as *Ammāl-bhānam*. *Ślocas*, with other stanzas and prose mixed.

The transactions of a debauchee are described during a day and a night at Conjeveram: with description of morning and sunset. The gallant's person—his conduct—intercourse with women—talking with temple female slaves—and other persons—cockfighting—fighting of rams—description of the town, streets, buildings, scenery, &c. leaves 1—18 complete.

The book is long, thin, and in good order.

4. No. 1131. *Satyā parinayam*.

A prefatory 6 leaves contain 54 *ślocas* stating the 'genealogy of the poet's patron, *Māṇḍavani-rama* son of *Ancusha bhūpati*, who had desired *Ecāmbara nāṭha* to write a poem about *Kṛṣṇa* ascribed to the *rāja*: which he did.

The *Satyā parinayam* in *ślocas* is on the subject of *Kṛṣṇa's* marriage with one of his inferior wives: including a description of the town of *Dwāraca*, of spring and other seasons; amorous adventures of *Kṛṣṇa*, and details as to the said marriage, 12 *sargas* on 56 leaves, incomplete. See. 2. No. 1120. *supra*.

The book is of medium size, and in good order.

5. No. 1294. *Gīta Gorinda*, chants about *Kṛṣṇa* original by *Jaya dēva*. The commentary is called *Gīta Gōrinda-sangraha-dīpica*.

author not known. The original stanzas, and comment are in this book, the *stanzas* are *ashta pati* or (*Ottava rima*) eight lines: both complete.

Praise of the ten *avataras* of *Vishnu*; and then details of the amours of *Radha* and *Krishna*, as translated in the Asiatic Researches. The defect there is making this to be sacred poetry; and omitting the fact that *Radha* was *Krishna's* aunt.

The book is long, of medium thickness, (80 leaves) slightly touched by worms, and by *termites*.

IX. ETHICAL.

1. No. 1052. *Bhagavat-gita*, *ślōcas* from the 1st to the 18th *adhyāyam*, complete.

A Telugu *tica* or verbal comment, is added. The subject is moral, and metaphysical; the *Vāishnava-vedānta*, and the *Advāita*, systems are, in a great measure, founded thereon.

The dogma that all beings and things are developments of Deity may be good, if well guarded; but not so, when drawn out into all consequences.

This book is of medium size, and in good order.

2. No. 1053. *Bhagavat Gita*.

The 1st, 2d, 10th, 11th, 15th *adhyāyas* only.

There is added a *centum* of stanzas in praise of *Rāma-chandra*; and two or three leaves, in Canarese, a fragment from the *Bhāratam*; and a little *nagari* writing.

3. No. 1073. *Satvica-Brahma-vidya vilāsa*.

A *Vāishnava* treatise of mystic, and moral kind, with illustrative tales, complete: book of medium size, and in good order.

4. No. 1140. *Purushārt'ha-suta nidhi*, or the treasure-nectar of human economy.

By *Sāyanārya* to *Bakha-bhūpati*; but as if narrated to *rishis* by *Suta*. *ślōcas*, without *tica*, or comment.

Purushart'ha is a general term to denote the four divisions *dharma*, *art'ha*, *kāma*, *mōsha*: or beneficence, property, pleasure, liberation.

- a. *Dharma scanda*, has 31 *adhyāyas* 1--8 complete 9th incomplete 10--20 wanting 21--31 complete.

- Chapter 1 Excellence of *dharma* beneficence.
- " 2 " of pilgrimage, and of the special night of *Siva*
- " 3. " of paying homage to *Brahmans*, crime of contemning *Brahmans*
- " 4 Merit or demerit in a former birth, with its consequences in the present life
- " 5 Duties of a householder
- " 6 Duties of a chaste wife
- " 7 Duty of receiving a guest.
- " 8 The five daily offerings, or duties
- " 9 Praise of a right course of conduct (direct not crooked.)

Chapter 21—34 reward of building a *Siva* fane and of sweeping the temple, merit of bathing an image of *Siva*, with ghee or milk, offering to it fruits &c or incense or lights, rewards of giving any of these five articles Reward and merit of pouring ghee on an image of *Vishnu*—excellence of the mantra, and prayer to *Vishnu* Merit of pressing *Vishnu*, also of rolling the body round his temple keeping it on the right hand &c &c

b *Art ha scandam*, on wealth, &c.

Duties of kings—how to manage a kingdom—gaming to be avoided—and hunting also—against a too frequent intercourse with women—against drinking intoxicating liquors—against a severe tongue (or harsh language)—a ruler should be gentle—on punishment, it should be mild—on helping the good, an evil man should not be put into office—a king should not break his faith, or be treacherous

c. *Kama scandam*, on pleasure.

All evil desires condemned—rash conduct reprobated, &c &c

d *Mocsha scandam*—on liberation

Condemnation of evil passions, such as hatred, &c excellence of remembering the name of *Vishnu*—merit of repeating the name *Siva*, benefit of going on pilgrimage Both sin and virtue are condemned because, in both cases, there must be another birth to punish or reward, whereas *mocsham* is a liberation from future births (The meaning perhaps is that penance, and abstract meditation, which entitle to *mocsham*, are better than active beneficence) Excellence of *Saiva* fanes, and of homage (*puya*) directed to *Siva*—on spiritual instruction

The middle is incomplete, but the book has its ending Various quotations are given from *puranas* and *itihisas*, in the course of the foregoing matters - leaves 1—21—blank to 50 then from 51 to 163.

The book is long, thick, and quite new [No doubt some old book has been removed this one has been copied off from it in the Library The complete book removed would be more valuable, than this imperfect copy]

- 5 No 1189 *Bhagavat-gita*, the original *slokas* only, 18 *adhyayas* complete The metaphysical and mystic discourse of *Krishna* to *Arjuna* on created beings, and things, being a development of Deity and repeated afterwards to *Dritarashtra* by *Sanjaya*—leaf 1—25

The book is rather long, and is thin on broad triplet leaves, small writing

- 6 No 1191 *Bhagavat gita*, an extract from it, entitled *garbha gita artha*, on the womb An enquiry by *Arjuna*, as to the infusion of the human soul into the foetus in the womb Stated to be the fruit of *carma*, merit or demerit in a former birth The effect of *carma*, is ended by obtaining *mucsham*, or oneness with Deity [The reply is not very satisfactory, and it is also a *crux* with European theologians under the term "transmigration of souls"]

The book is short, and has only 4 leaves, with 22 *slokas*, but complete as an extract, and in good order

- 64 No 1284 *Subhashita slokas*, elegant extracts, on various subjects

There are four distinct fragments of books 1) five small leaves, on moral subjects damaged 2) six larger leaves on like topics 3) four longer leaves on *alancaram* rhetorical or on ornamental poetry 4) Nineteen leaves medium length, *slokas* on moral subject 3 *Grant ha* letter, 1 *Telugu* do collation needed

The book as a whole is long and thin

- 7 No 1297 *Prasangi retna vali*, jewel necklace of discourse, on *Subhashita slokas*, elegant verses, incomplete

By *Uma Maheswara bhatta vidyan*

Divided into various chapters—on the art of poetry—on friendship—on good company—on bad people—on fate—on a bad son—on poverty, &c &c Selections on the said subjects are taken as beauties from various books elegant extracts

The book is of medium size, on 44 leaves, touched by insects

- 8 No 1301 *Subhashita* or *Nitya kara* 110 *slokas*, a selection of distichs on moral subjects, extracts from different books, is supposed to possess beauty, or elegance, or force of meaning Take one example

He is *Paundra* (or learned man) who though he may enquire into the good or evil qualities of individuals yet will only ment on abroad their good qualities and will carefully conceal in his own breast a knowledge of evil ones So when the moon and the sun were both born from the sea S took the moon as excellent and placed it on his

her to swallow the poison and buried it to his own satisfaction in his throat

Leaves 1—16 wanting 15

The book is very short, thin, and touched by insects

9 No 1592 *Chattu slokas*, distichs on various subjects, leaves 29—63

On moral, and other topics, 158 *slokas* on 35 leaves Specimen

As a ruby which is inserted in a bracelet of gold on the arm of a great man shines in the gold better than if laid apart on a table, and the gold also receives an increased lustre from the ruby, so if at the Court of a king there is a poet, with his productions he receives splendor from the king and Court while in return he gives to them a lustre. In both cases there is a brilliancy greater than either could have apart

One leaf, numbered 26 is prefixed, it contains 15 *slokas*, a description of the person of *Subaddhra*, sister of *Krishna*. *Manmata* gave her power to make a conquest of *Arjuna*

The entire book is short, thin, old, but in good order

X GRAMMATICAL

1 No 1087 Section 1 *Pyalakaranam*, on Grammar *sutras*, by *Panini* as supposed, and *vacya* or explanation, by whom not stated

Subandham, five modes of *sandhi* or coalescing of vowels, and consonants Chapter on the declension of words ending both in vowels and consonants of 3 genders, and indeclinable words—meaning of the seven cases of nouns so far complete

Tinganti—conjugation of verbs this is incomplete leaves 1—162—in the middle leaves are wanting, 111 leaves remain For section 2 see VIII—1

The entire book is rather long, of medium thickness, and slightly touched by insects

2 No 1088 *Siddhanta Caumudi*, on Grammar

By *Bhattoji dīkshada*

This is a reproduction of the *sutras* of *Panini* in lucid arrangement, with illustrations from other authors, and a general commentary, from the chapter on *Śabda*, (words,) down to *vibhactiart ha nirupana* an exemplification of the meaning of cases Also on indeclinable words. The difficult *sutras* are explained by *vacya*, or prose comment, leaf 18—79, beginning and ending deficient

The book is long, of medium thickness, and in tolerable order.

3 No 1090 *Pracrya caumudi*, on Grammar

By *Rama chandracharya* It wants both beginning and ending, chapter on nouns, from *Sambu* thence forward complete, with the three

genders, of words which end both in vowels and consonants—also indeclinable words meaning of the seven cases, *vibhactiart la nirupana*. On *Samasam*, or elision of the signs of inflexion of nouns in regimen, as *Rāma bhanam* for *Ramasya bhanam* all words so compounded, or when one noun is used adjectively with another noun

Tingantam—on verbs incomplete, leaf 12—138, at end 21 blank leaves, one leaf appended—horoscope of one *Singaraya*'s son, born in *Brahmoticha* cycle year.

The book is long, thick, old, but in good order.

4 No 1091 *Laghu siddhanta cāumudi*

An epitome of No 1088 *supra*, incomplete

On five *sandhis*, or coalition of letters In the chapter on nouns, from *Rama* down to *Sri*, not more prose, 21 leaves remain

The book is of medium length, thin, and slightly damaged

5 No 1119 *Vyukaranam*, Grammar

A fragment, on the declension of nouns, of words that end in vowels from short *a*, as *Rama*, and genders of words that end in vowels, all of them and also of the words ending in consonants Examples of the declension of some words, with mention of the gender of each one Incomplete on 38 leaves, not regularly numbered

The book is of medium size, and in good order

6 No 1131 On Grammar, elementary leaf 1—5

Samasa chacra, on the collocation of nouns, adjectively with other nouns without inflexion this is complete

6—45 On the declension of nouns, pronouns, and adjectives, that end in vowels and of the masculine gender only from *Rama*, to *Gramani*, a village head man 124 words in all

Also declension of nouns, ending in vowels of feminine gender from *Rama lacshmi* down to *jara* old age 6 words incomplete

One leaf *kriya mala*, on conjugation of verbs, fragment

The entire book is of medium size, old, but in tolerable order

7 No 1133 (or 35 doubtful) On Grammar, elementary

2 leaves on genders incomplete

6 „ *Samasa chacra*, nouns in regimen

1 leaf, *kriya mala*, on verbs, incomplete

1 leaf, on cases of nouns

The letter is Telugu, but where meanings are given this is in Canarese, yet referring to Sanscrit Grammar

The book is long, very thin, and in good order

8 No 1166 Contains some matter on the *sandhis* or coalition of letters, and prosodial, on the right intonation of the *Vedas* For the rest see XXVIII, 8

9 No 1237 *Prayoga tveca sangraha*

A compendium of practical knowledge On Grammar, *sutras* and prose

By *Vara ruchi*, incomplete

The 3d *padala*, or section—rules for *Samasa*, two or more nouns prefixed as epithets, or adjectives to another one, which carries the sign of inflexion 22 leaves

Another book

Lacshana dipica slokas, prosodial

By *Gaûra nariya* the measure of verses, and on the proper letters to be used in different feet or places of a line Thus *Sri* is good, at the beginning of a line and *ra* is bad, &c This tract has 12 leaves—in all 34 leaves

The entire book is long, and thin, some leaves are broken, and the ends have been gnawed by rats

10 No 1271 Contains a few lines on the declension of substantives, in *nagari* letter for the rest see XIII

11 No 1285 *Bhashya manjari*—garland of language, incomplete—a School book

It contains some Sanscrit phrases, and on the mode of forming cases by affixes to nouns termed *vibhacti*, in very large hand writing

The book is long, and thin, damaged by insects

XI HYMNOLGY

1 No 538 *Sra tiktarnan, slokas*

In 24 *padhatis*, or sections

The general subject is to praise and magnify the dust of *Sra s* feet, and this, it would seem, not meant of any image, but of an imaginary personification The theme is divided into many topics marking surprising invention, but also great prostration of intellect

Section 1 introductory 2 origin of the sacred dust 3 its form 4 its beauty 5 power of exciting love 6 slower like 7 worthy of homage 8 worthy of praise &c &c. Such common place topics furnish matter for poetical panegyric

The book is long, and thin, in the middle several leaves are broken off at the ends

(From the No. it is doubtful if it is in place here)

2 No 1061 *Narasimha nāma stotra*

Praise of *Vishnu* in the *Narasimha avatara*

—Also in brief the story of the *Ramāyanam*

—A fragment of the *Amrita cosha*, a lexicon.

—A fragment of the *Bala ra nayanam* and another fragment is to *tit'his*, *naachetras*, &c. pertaining to an almanac, usually taught in schools. A sort of school book, text book, or copy book.

It is small, and very much damaged by insects.

3 No 1072 *Haradhattachuriyam*, stanzas

By *Haradhatta*. It contains 21 *padhatis*, or sections, the general subject being praise to *Siva*.

4 No 1080 *Siva sarvottama*, ascribed to *Sancuracharya*, as to the original *slokas*, these have an explanatory comment, by whom not stated. The subject is the glory of *Siva*, as excellent, and supreme.

The book is of medium size, and damaged at the edges.

5 No 1159 *Gayatri hrudayam*, heart of the *Gayatri*, and *Rāma catucham*, a charm with praise. The first of the two is founded on the oldest *mantra*, after the *pranava* and is panegyric as to its power. It amounts to praise of the sun, and was delivered by *Brahma* to *Lagnyavalkya*, and other *rishis*. The second praises *Rama*, invoking his aid, and is used as a charm for protection. Both are defective. There is also one leaf *niti slokas*, moral distichs.

The book is long, thin, and in good order, but incomplete.

6. No 1188 *Sri Ramottara tapani upanishada*

The last part of the *tapani* supplement, and concerning *Rama*, in *slokas*, and also *vaeyas* in the style of the *vedas*.

Various praises of *Rama* --he is *Vishnu* the only God, that is *Para Brahm*. He is *Jagat Idrana*. The first cause of the Universe, and possessed of all attributes or excellent dispositions, and the like matters.

There is a *tapani upanishada*, which relates to *Vishnu*, but this probably is a spurious, and more modern addition, as the old *upanishadas* state nothing of *Rāma* or of *Krishna*, the two great modern idols.

The book is small, injured by worms, and breaking.

7 No 1190 *Stavas*, or *stottas*, panegyrics, *slokas*

Leaf 13 - 20 *Rama stava ra nam*, complete, royal praise of *Rama*, ascribed to *Suta*, and related by *Vyasa* to *Dharma putra*, subject, the excellence of *Rama*

Leaf 70 - 76 *Madhava stava rajyam, śloka*, praise of *Lacshmi's* lord, said to be the 25th *adhyaya* in the *Māgha mahatmya*, and *Vayu puranam*, the latter is Canarese

Leaf 60 - 64 *Narāyana termopadesa*

The 8th *adhyaya* 6th *Scandam* of the *Bhagavatam* praise of *Vishnu* as *Narāyana* a little defective at the beginning only. Canarese letter.

—2 leaves *Bhaskara stotra, śloka*, complete, praise of the sun

—3 leaves *Krishnashtōttravata nama vali*, praise of *Krishna* by 108 names, complete in short lines 24 leaves in all

The book is short, and thin, old, a little injured The leaves are of different lengths

8 No 1210 *Dacshana vārti sahasra nama*

One thousand names of a Deity, complete One *sloka* prefixed contains a prayer both to *Vishnu* and *Siva*, for deliverance from sin

[*Dacshana murti* among *Sāivas* is a male deity supposed to give intellectual power and skill Among *Vaishnavas* the like deity is named *Hayagriva* *Sarasvatī* consort of *Brahma*, is the corresponding female deity, presiding over the tongue, and eloquence]

The one thousand names are merely a string for recitation, not in poetical numbers

The book is long, thin, old, and a little damaged

9 No 1216 *Rama sahasra nama*

Panegyric of *Rama*, by 1008 names, put together as *sloka*s complete on 19 leaves, said to be from the 8th *adhyaya* of the *Lingapurānam*, ascribed to *Suta* *rishi*, but originally spoken by *Siva* to *Parvati* and by *Vinayaka* (or *Ganesa*) delivered to *Sanātsumara*

The book is short, old, and in good order

10 No 1218 *Sri guna retna cosham*

"*Lacshmi's* jewel disposition s casket,"

By *Parasara Bhatta* 5 leaves complete

Praise of the excellent dispositions of *Ranganayakī* at *Trichinopoly* Seven shorter leaves contain *Mukunda mālā* *Vishnu* garland

By *Kula Sec'hara alutar* Praise of *Krishna* incomplete — Two leaves contain *sloka*s in praise of *Vishnu*, as *Ranga nat'ha*, at *Trichinopoly*, as *Srinivasa* at *Tripeti*, as *Varada raja* at *Conjeveram*, on *Rama* &c

Two books are put together, one long, the other of medium length differing in age, both in good order.

11. No 1250. *Stottras*, or panegyrics, in the form of *slocas*, or distichs

—3 leaves, *lag'hu stottras*, brief praise to *Parvati* complete

—3 leaves, *Charcha stotra*, the same, 23 *slocas*, complete

—4 leaves, *Amba stotra*, the same, 35 *slocas*, complete

—6 leaves, *sacala janinin s ottra*, praise to all mothers, 38 *slocas*, complete

—9 leaves, *Madruga pushpa mala*, the same, 55 *slocas* complete. The stanzas have the vowels in regular order, as initials

—5 leaves, *Dev bhujangam*, complete, 32 *slocas*

By *Sancaracharya*

Praise of *Parvati* the distichs thrown into a serpentine form.

Two leaves contain matter on the subject of *mantras* to *Parvati*—incomplete

In all 34 leaves, but of different lengths

The book is on the whole of medium length, some leaves are broken

12. No 1251. Various panegyrics.

Leaf 1—5 *Garuda panchasata*, 50 *slocas*, in praise of *Garuda*, complete.

By *Vedantacharya* On the back of the 5th leaf some prose on *Krishna*, not complete

—3 leaves, *Varada raja panchasata*, 50 *slocas*, in praise of *Vishnu* at *Conjeram* By *Vedantacharya*.

—One leaf—praise of *Rangha nat'ha*, incomplete

—5 leaves, *Rangha nat'ha casturi tilaca stottram*, praise of the musk spot on the forehead of *Vishnu* at *Tuchuropoly*, incomplete

—6 leaves, *Rangha nat'ha stuti*, praise of *Rangha nat'ha* (*Grant'ha* letter)—not complete, in all 20 leaves

The book is long, not equal in length, the ends a little broken, otherwise in good order.

13. No 1256. *Sauntriya lahari*, "flood of beauty."

By *Sancaracharya*, 100 *slocas*, complete.

This is a popular piece in praise of *Parvati*, from the hair of her head down to her feet, all the members of body subjects of panegyric, with statement of her excellence

The book is of medium length, thin, and in good order.

11. No. 1257. Panegyrics of *Siva*.1.) *Siva bhūjanga stōttram, ślōcas.*

—3 leaves—irregular metre, put into the form of a serpent, termed *bhūjanga erṣṭa*, short lines.

Alcaics, with iambs, and spondees.

2.) *Viśvānātha stōttra, ślōcas.*

—5 leaves, praise of the form of *Siva* at Benares; another metre, complete.

The book is of medium length, thin, a little damaged.

15. No. 1258. *Parcati stuti.*

By *Ayya dīśhada*, 103 *ślōcas*, on 15 leaves, complete.

Praise of the goddess *Minācshi*, at *Madūra*.

Also 9 *ślōcas*, on the same, on 3 leaves.

By *Rāmapāiyen*.

Sāundriya kanaca ambikā stuti.

"Praise of the beautiful golden mother."

The book is short, thin, and in good order.

16. No. 1259. Various panegyrics, &c.

1.) *Antarjyoti*, praise of inward light; as homage to *Rangha nāṭha* at Trichinopoly; *ślōcas*, incomplete, 5 leaves.

By *Vedantācharya*.

2.) *Hanumat carucha mantra*, 4½ leaves, incomplete. Praise to *Hanumàn*, with a charm to invoke his aid.3.) *Rāma carucha stōttra mantram.*

By *Agastya*, and *Sudīśhana*, in *ślocas*, and prose complete.

Praise of *Rāma*, and charm invoking his aid.

4.) *Rāma carucham*, the same, as spoken by *Viśvamitra*; complete.5.) *Nṛsiṃha carucha stōttra mantra.*

Praise of the *Narasinha avatar*, with charm invoking aid, complete on 6 leaves.

6.) *Kṛishna carucha-stōttra, mantra.*

The same with reference to *Kṛishna*, complete on two leaves.

7.) *Garuda carucha stōttra mantra.*

The same, as regards the vehicle of *Vishnu*; 3 leaves, complete.

8.) *Hanumat-carucha-stōttra mantra.*

The same, as regards *Hanumàn*, 1 leaf, incomplete.

9) *Nṛsiṃha aṣṣtottra sata nama*

Praise of the *Narasimha atara*, by 108 names, *slocas* and prose, complete on 3 leaves

10) *Lacshmi stuti*, praise of *Lacshmi*

Said to be the 9th *adhyaya* of the *Iṣṇu purāṇam*, *slocas* *Indra* uttered this praise, half a leaf on praise to *Lacshmi* is pouring out wealth, 41 leaves in all

The book is short, of medium thickness, leaves much broken at the edges

17 No 1260 *Alaiantur stotra vyaḷ yanam*, a commentary on a panegyric by *Ianumacharya* known by the title of "he who came to rule in Tamil" The subject is praise of *Vishnu* as to the original *slocas*, the prose comment is by *Vidantacharya*, head of the *Iadagalas*, as *Manavala maha muni* is of the *Tengalas*

Both original, and comment are incomplete

The book is of medium size, on *talipat* leaves, in good order

18 No 1262 *Pandata gita stotram*

Praise of *Vishnu* as *Kṛṣṇa*, in *slocas*, defective at the end

This praise is conducted in the name of one of the *Pandavas*, or of their relatives or followers, as first the name *Arjuna*, then a *śloka* as if uttered by him, then another name, and following distich, and so on The following among other names appear *Dharma raja*, *Bhīma*, *Arjuna*, and their mother *Kṇṭhā* det: *Nacula*, *Sahadeva*, and their mother *Madri* *Blashma* their uncle, never married, hence styled *acharya*, *Karna*, son of *Durvasa-rishi* by the sun, *Vidura* a sage, *Sulhadra*, *Drāupadi*, *Sanjaya* *Kṛpa*, and many others

The book is of medium length, thin, recent, 15 leaves, one wanting at the end

19 No 1261 1) *Kṛṣṇaṣṣtottra sata*

Praise of *Kṛṣṇa* by 108 names, said to be from the *Brahmaṇḍa purāṇam*, a discourse between *Bhudevi* and *Adi sesha* the beginning wanting—2 leaves only.

2) A brief laudatory account of the actions of *Kṛṣṇa*

3) *Lacshmi Nṛsiṃha stuti*, 2 leaves only, praise of *Lacshmi*, as cooling the rage of the man lion *atara*

4) *Kṛṣṇa caruḥa stotra mantram*

3 leaves praise, and invoking and

5) *Sri Rana carucha, stotra*

3 leaves, the same with reference to *Rama*

6) Sundry stanzas, in praise of *Vishnu*, *Garuda*, *Visracsena* the general of *Vishnu*, the whole on nine leaves, not similar in size, and fragments, perhaps from various books strung together *slocas* throughout

The book is of medium length, thin, and in good order

20 No 1265 Various panegyrics

1) *Kanaka dlara stotram*, incomplete, large hand writing, on 5 leaves

Praise to *Lacshmi* as giving gold, or wealth

2) *Nama retina nava retina malica stotram*—12 *slocas*, 3 leaves, complete

Praise of *Parvati*, literally "praise of the nine jewel wreath of jewel names

3) *Girya dāsacam*, 10 *slocas* on 2 leaves, complete, a decade on the mountain born nymph, relative to *Parvati* is born on *Hirāut*, or the *Himalyas*, but here intended for *Camacshi* the *sacti* of *Ecumbesvara*, a form of *Siva* at Conjeveram4) *Anna purna stuti*—incomplete on one leaf Praise of the local *Ceres* or giving "plenty of food, a form of *Parvati*

The three last are on narrow leaves, and small hand writing. In the book the four are ascribed to *Sancaracharya*, as their author. It is small, in good order

21 No 1266 *Acshara malica stotra*

"The letter wreath panegyric, 20 *slocas*. It refers to *Parvati* an artful mode of instilling sectarian views into the minds of children. That is, the different letters of the alphabet are woven into *slocas*, each one so turned as to be to the praise of the *sud sacti*, e. g. on the short *a*, each words begins with *a*, on the long *a*, each word begins with *a*, and each several word applies to *Parvati*, as a name, or quality

" Another like book 12 *slocas*

Begins with *a*, and so on following the like plan, with the other one, but using different words, and with an affirmation of the name, or quality attached to each epithet

Another book 13 *slocas*, of the like kind. The three occupy 5 leaves

The book is short, and in tolerable order

22 No 1267. Two books

1) *Sauntarya lahari*, praise of *Parvati*

By *Sancaracharya*—102 *slocas*, leaf 1—8 complete.

2) *Lacshmi Nrusimha stotra*, 17 *slocas*, complete, on three leaves.

By the same—praise of the *sakti* of the man-lion *atara* of *Vishnu*. Two distinct books strung together. The whole of medium length, thin, and in good order.

XII. INCANTATIONS

1. No 1158 Various *zantis* ascribed to *Gautama*, and *Savunaca*.

The *Zanti* is precative to remove some real, or fanciful evil.

—By *Gautama*

1) A sort of *mantra* to avert evils if a young woman attain maturity in the *raudra* or

2) *vatipati* astrological *yogas*

3) To avert evil if a child be born in the *isha nadhi* (evil hour) called *tyajyam*, and *raju kalam*

4) (The leaves are broken and damaged.)

5) *Padma curma zanti* lotus-flower, tortoise

6) *Samudra suana* to avert evil on bathing in the Sea at the time of an eclipse

7) To avert evil if any one be born at the time of a solar, or lunar eclipse

(3 leaves of extraneous matter 1 broken occurs)

8) To avert evil if a young woman attain maturity on the first lunar day

9) *Graha zanti* if a house be on any account polluted

10) *Zanti* if a person be born on a Sunday

11) If on Tuesday, 12 if on Saturday

13) If any one have a tusk, or dog tooth, projecting

By *Savunaca*

14) *Amala jananam*, birth of twins

15) *isha nadhi* as before

16) If any one be born on the 14th *tithi* of the dark half, i.e. a little before new moon

17) If any one be born on the *Ganda* asterism

18) If a son be born in the same lunar asterism as the father; deemed evil

19) If a young woman become mature on a Saturday 20) if on a Sunday 21) if on a Tuesday

22) *Vidhapta garbhani dosha zanti*

The 1st ceremony is the real marriage

The *Sobhanam* or second one is merely a spectacle. If a woman become pregnant within the first year after the *vidha* it is deemed inauspicious, and a *zanti* is provided. Usually the first marriage is at an early age, but if it take place when the female is near maturity, the evil may occur

23) If abused by another person, called *panchama drishta zanti*

24) If any one be born in *Jyeshtha*, lunar mansion.

- 25) If any one be born at the time of the winter solstice, *macara saucránti*.
- 26) If any one see lightning fall
- 27) If a crow fly across, from the right to the left
- 28) *Nava graha zanti*, various gifts, with ceremonies, against evil aspects of the planets
- 29) *Graha yógam zanti*, if several planets are in one *yógam*
- 30) *Graha yóga vidhánam*, proper mode of ordering gifts, according to the aspect
- 31) Ceremony proper to each of the nine planets
- 32) On a solar eclipse
- 33) If a child be born having a cow like face, it is deemed very inauspicious, a *zanti* is provided
- 34) Against white ants in a house
- 35) *Yacsha zanti*, against base people, or gnomes
- 36) If a child be born having a tooth
- 37) If a gift be given in secret, for any evil purpose
- 38) If a young woman become mature, on the 1st, 4th, 6th, 8th, 9th, 11th, 12th, 14th lunar *tithis*, or on full and new moon days (there is only the 2d, 3d, 5th, 7th, 10th left as favorable times, 2 to 1 in favor of the Brahmans)
- 39) The *vrishabha vrata calpa*—a vow with fasting and ceremony Tale attached of its benefit On any wonder occurring and on the causality (*utbhavam*) of any wonder
- 40) *Zanti*, if a kite or dog, sit on the top of a house, deemed a death omen
- 41) If a tree grow crooked
- 42) If the planets are seen during the day time.
- 43) If a white crow be seen, or any two crows in *costu*
- 44) On mounting a horse of the gods to ride, or any other horse
- 45) Against the venereal disease, an offering to the sun provided
- 46) Against disease of the eyes—like offering

[It is said that there are nine lakhs of like evils afflicting poor mortality, to remove which the lighting nine lakhs of lamps is the prescribed mode of removal]

- 47) '*Aditya danam*, gift of the sun, and *sarva graha zanti*, propitiation of all the planets, *mantras* for the same
- 48) *Padma dana*, gift of a water lily, to remove diseases, a gift prescribed for different kinds of diseases
- 49) On *Vra bhadra*, incomplete.
- 50) '*Alingana danam*, form of the moon, in some valuable material a lover's gift.
- 51) A *homa*, or fire-offering to procure length of days

2. No 1171 Various *zantis*, similar to the foregoing ones ascribed to *Sarunāca rishi*, and *Varahachárya*.

[The *zanti* seems intended to expiate or avert, and the connected *mantra* to bind, or propitiate, the *mantra* always carries the nature of a magic charm.]

This book has the appearance of a *Brahman's trade mecum*, for practical uses not loose leaves, as in many books

—Ascribed to *Saunara*

- 1) The *Simantam*—6 months after pregnancy to secure the growth, and health of the child
- 2) *Vivaha*, the father, together with the gift of his daughter, offers a gift to his son in law, during the marriage and offers it towards the East, 2 leaves defective
- 3) *Upanaina vidhi*, mode of investing with the scholastic thread, 1 leaf only
- 4) *Sama varddhana vidhi* just before marriage the man affects to set out on the beginning of a pilgrimage, the father of the bride goes after him, and recalls him when, to cover the breach of pilgrimage intent, the ceremony called *Sama varddhana* is performed
- 5) *Appam pratish ta vidhi*, mode of consecrating water, a tank, a well &c.
- 6) *Grama pratish ta vidhi*, mode of consecrating a town, including the *mantapa*, or shed for the god, on processions
- 7) *Adbhuta zanti vidhi*, mode of averting apprehended evil, on seeing any wonder
- 8) *Dustiapna zanti vidhi*, charm to avert evil threatened by a bad dream
- 9) To avert evil on seeing lightning fall
- 10) The same on mounting an elephant.
- 11) * The same on mounting a horse
- 12) If a child be born when the moon is in *Pushya* or in *purva shad'a*, a ceremony to remove the evil

—Ascribed to *Varahacharya*

- 13) To remove the evil if a young woman become maimed on the *purva phalguni*, lunar asterism
- 14) —An observance to avert evil on the winter solstice, or *macara sankranti*
- 15) A ceremony consecrating a garden, or tope made over for any sacred use
- 16) If an eclipse happen in the lunar asterism, under which any one was born, a ceremony to avert the evil
- 17) If the hair of any one's head happen to catch fire, a ceremony to avert the evil
- 18) If a person be born on the 14th lunar day of the dark half (a little before the new moon) a ceremony to avert the evil threatened.

The book is of medium length, and thickness, on narrow leaves, damaged—hand writing uniform

21 No 1206 *Zanti lalpa vidhi*,

First half of the book, 6 leaves, on the needful *zanti* or *prayaschala*, if a young woman comes to maturity, under evil constellations, by *sruti* from the *veda*, prose and *slokas*, *ut supra*

3. No 1218 *Mantras*—charms, or spells

A variety of these occupying 84 leaves

—*Bhandi stotra*—praise of a goddess, including *mantras* to secure aid, *slokas* complete—*Narāda* gave to *Indra*

—*Sūryashadacshari*, a six lettered charm to the sun to procure any thing desired

—*Agni stambhana*—charms to put out fire, or to impede its natural effects

—*Kartaviriyarjuna mantra*, for success in war, and against disease

—*Garuda mala mantra*, subordinate charms, formed on one original, against venomous bites, and to get learning

—*Narasinha mantra*, to obtain from *Vishnu* things desired

—*Garuda panchacshari*, five lettered charm, directed to *Vishnu's* vehicle

—*Garuda gayatri*, to the same in imitation of the invocation to the sun

—*Devi caluchami*, to procure the protection of *Parvati*, *Brahma* gave it to *Satanica*

—*Mrityu la igulam*, charm against sudden, or accidental death

The book is very short, of medium thickness, on *talipat* leaves, a little damaged by wear

3½ No 1221 *Zanti prayogam*, forms to remove evils

On the *gauda nacsutra*, one born in it cannot live, *kuhu*, one born within the sixty *Varuna* hours of *amavasya*, or immediately preceding the conjunction of sun, and moon, life very precarious, *zanti*, or precative form against evil, if any one be born on Sunday, or Saturday, or on the day of a solar, or lunar eclipse

Against evil if any one see a red crow, or one variously colored, or a white crow Against bad dreams, or danger of accidental death, *zanti* for certain diseases, in which the ordinary medical treatment, or by *chikitsa* (exorcism) has failed The *Vastu zanti* on entering a new house to dwell there, *zanti* if a bee hive be found in any part of a house, termed *madhu gadu* A form, *sarta utpada*, against all unusual, or extraordinary things *Putra kareshti*, for aiding the longing to have a

child. *Harka vivāha*, a ceremony with the *asclepius shrub*, whereby a *Brahmachari* becomes at liberty to marry.

Yeti samascāram, form observed on the burial of a *Sannyasi*, or strict ascetic.

Tilaguta-hōma, putting sesame seeds on a *hōma* or fire sacrifice, to remove sickness, or bodily ill.

A few leaves of *nāgari* writing, at the end. In all 166 leaves.

The book is of medium size, touched by insects.

4. No. 1239. *Maha Tripura suntari mantram*.

A charm addressed to the *sacti* of *Sita*, "the destroyer of three towns": the various motions of the fingers, used with this charm, are stated.

It probably appertains to the *feriale energy* system. The *pātuka mantra*, is added, relative to the slipper of *Puratt*, incomplete.

The book is short, and thin, a little damaged.

5. No. 1242. *Mantra sutram, ślōcas*, and prose, incomplete.

Maha bhūda sūti krama, mode of cleansing the five elements; a ceremony by which the components of the human body, considered to be fire, earth, air, water, ether, are thought to be purified; and, after that, homage to *Vishnu* is to be paid by *pūja*.

The book is long, thin, and in good order.

6. No. 1244. Various spells.

[Note the *mūla mantra* is a single, and original spell; the *mālā mantra* is a string of spells founded on the original, after which the whole is named; sometimes with, sometimes without the original.]

1.) *Hanumān mālā mantra, ślōcas*, also distinct prose, *mantras* founded on one; on six leaves. There is a book known as *Sarunā samhita*, as attributed to *Sarunaca rusht*; this is part of that book. It contains charms against certain diseases, and an *exorcism*, for expelling evil spirits; together with the *anga nyasa*, or fingers motions to protect the body, and *dicbandhanam*, that no evil may come from the eight points of the heavens.

2.) Three leaves complete, *Dattātreya ashstōttra sata dirya nāma stōttra mantram, ślōcas* with prose; a charm consisting in repeating the 108 sacred names of *Dattātreya*, a minor form of *Vishnu*, accompanied with meditation.

3.) Six leaves *Nṛ sinha mālā mantram*, said to be from the *Mārcandeya purānam*. It is addressed to the man-lion *arātara* of *Vishnu*, for special purposes, complete.

- 4.) One leaf contains the eight lettered charm to *Dattātreyā*, and the other leaves the *Dattātreyā cavacham*, or invocation for protection.
- 5.) Two leaves *Dattātreyā mālā mantra*, a string founded on the 8 letter *mantra*; two *ślocas*, in praise of *Nṛsiṃha* and *Lacshmi*, are ascribed to *Sancarācharya*.

The entire book is homogeneous, thin, medium length, slightly damaged.

7. No. 1245. *Tricha kalpa vidhi*.

It contains the *Sūrya-mantra*, and mode of doing homage to the sun. Also the *arghya prat'hāna vidhi*, special mode of three times pouring out water from the double palms; forming a basin: as daily morning homage to the sun, by every *Brahman*. *Kṛishna* is said to have told this to *Arjuna*. The composition is in *ślocas*, prose, and extracts from *vēdas*. The object *ishṭa prāpti*, obtaining desirables, and *avisṭa nivṛtti*, removing undesirables. The form of a circle is used, and the charm letters inscribed therein: 10 leaves.

The book is of medium length, thin, and in good order.

8. No. 1247. Section 2, seven leaves containing *Rēnuca mantra-cavacha mālā mantra*, *ślocas* and prose; some *ślocas* have a *tīca*, or meaning in Canarese attached.

The original spell of *Rēnuca*, and the string of spells attached as a protection.

Rēnuca, the wife of *Jamadagni*, (whom he ordered his son *Parasu Rāma* to kill, on suspicion as to her chastity) is treated as a goddess; with praise, and invocation.

9. No. 1253. *Mantra sāstram*.

- 1.) *Ch'handica vyāsa vidhi*, by *Argula*; mode of finger motions, in invocations to *Pārvatī*.
- 2.) *Kīlaca stuti*, praise of *Parvati* by *Kīlaca*.
- 3.) *Dēvi hrudayam*, *Dēvi cavacha*, *Dēvi dhyānam*, three portions of a spell to *Parvati*, the charm termed her "heart," the invocation, and the intensity added by long meditation.
- 4.) *Kartavīriyārjuna cavacha*, *stōttram* complete, for protection from enemies.
- 5.) *Tripura Suntari mahā śhōdasi mantra*, incomplete; a charm of 16 letters to the *Sacti* of the destroyer of three towns.

- 6.) *Naiṛacsharī manta*, incomplete, a nine-lettered spell to *Parvatī* in all 20 leaves.

The book is of medium length, and in good order.

10. No. 1261. *Karta viriyarjuna cavacha stōtra, ślōcas*, from *Siva* to *Parvatī*.

A general preservative from enemies, and danger: or more particularly—from bodily disease—for deliverance—when in trouble—from dangers arising from a king—from thieves, and others; from swords or other weapons, from fire, venom—fear of evil spirits—fear of disease—of animals, as lion or tiger, from fear of savages—of danger of violent death in general; and for preservation of the different members all around the body, as pointed to by signs accompanying such charms.

The book is complete on 14 leaves, of medium length, and in good order.

11. No. 1275. Two leaves are attached to the book (see XIII. 7) containing *sarva zanti calpam*, a ceremony of general use; but specially to avert evils threatened if a young woman arrive at puberty, at an unlucky time, or under a bad constellation; such as in the night, or evening twilight, on a Tuesday, Saturday, or Sunday, or while wearing a dark colored garment. The bad *til'his* are stated above [XII 1. 38.] The bad *nacshetras* are *māgha*, *ardhā*, *punarvasu*, *jyest'ha*, *critica*, *pūrva p'halguni*, *pūrvashadha*, *pūrva-bhādra*, *bharani*, and *aslesha*. The above *zanti* is used when the removed woman is received into the house.

- 11½. No. 1288. Magic spells with the diagrams.

- 1.) *Ananta yentra*—referring to *Viṣṇu*.
- 2.) *Sarva graha racsha*—protection against all possessions by evil spirits.
- 3.) *Sarabha yentra*—directed to *Siva* in the shape, he assumed during the *Narasinha avatara*.
- 4.) *Māta tangini*—directed to *Parvatī*, probably *sacti* in kind.
- 5.) *Vira Bhadra yentra*—destruction of enemies in object.
- 6.) *Stri vasya yentra*—to bewilder a woman.
- *7.) *Purusha vasya yentra*, to draw over a man to any purpose.
- 8.) *Vibhūti mantra*—a formule relating to cow-dung-ashes of the *Sāiras*.
- 9.) *Varahi mantra*—having reference to *Parratī*, securing her aid.

3. No 1271 LEXICONS

1) *Nama lingana sassanam*, incompleteBy *Amrita Sinha*The 1st *Cādam* from *Sabda verga* to *Naraca verga*, and 9 *slohas* of *vari verga*

Leaf 28—37 distinct handwriting from the following

2) *Ica acshara nigandu*, vocabulary of words of one vowel, consonant, or syllabic letterBy *Irugappa dandhata nat ha*, *ślohas*Leaf 70—73 complete on the reverse of leaf 73 are three various *slohas*, leaf 74—101 wanting, on leaves 102—104 various separate *tanzas*, one of them by *Vedantacharya*A few lines on declension of nouns, in *Nāgarī* letter

These seem to be fragments of two, or more books, in various handwriting

The entire book is long, and thin, touched by insects

4 No 1272 Lexicon, and other matter

1) *Nama lingana sassanam*, *slohas*By *Amrita Sinha*—With a Telugu comment, or interpretation by *Naga deva bhalla*Only the 1st and 2d *cādam*s The 1st has two leaves wanting1st. From *sterga verga* to *vari verga* wanting the title page and 16th leaf2d *Bh : verga* to *sudra verga* complete

2) Two smaller leaves

—Part of an epitome of the *Ramāyana*By *Calidasa*, ascribed to *Bhojaraja*—Two *slohas* on *Vema Bhupati*, a merchant, panegyrical

As a whole the book is long, thin, old, but in good order

6 No 1273 *Nama lingana sassanam*By *Amrita Sinha*The 1st *cādam* from *sterga verga* to *rdra verga*—leaves deficientThe 2d *cādam* from *bhu verga* to *rāsiya verga* and a title of the *sudra verga*—some leaves deficient—89 leaves remain.

The book is long, and of medium thickness, tolerable order

6. No. 1274. *Nāma lingāna śāssanam.*By *Amrita Sinha.*1st. *Cādam*—from *sverga verga* to *vāri verga*.2d. *Cādam*—*bhū* to *Indra verga*.3d. *Cādam*—has nouns of variable gender.

The book is consecutive as far as it goes; but the numbers of the leaves are not so; and the book has been made up from more than one copy; this however is unimportant, the order of the *ślōcas* being correct.

Two odd leaves are prefixed, *ślōcas* on *Krishna*—on the proper time for building a new house—*ślōcas* from the *Māgham*, heroic poem, on the acts of *Krishna*.

The book is long, the leaves differing in length, of medium thickness, old, but in good order.

7. No. 1275. *Nāma lingāna śāssanam.*By *Amrita Sinha.*

In three *cādam*s, each one incomplete. This copy has a *tīca*, or explanation in Telugu.

1st. From *dic verga* to *vāri verga*.2d. " *bhū* " to *cshētriya verga*.3d. " has the *visēsha nigrāha verga*, a little deficient—64 leaves in all.

See XII. 11. The book is long and thin, a little damaged by worms.

8. No. 1276. *Nāma lingāna śāssanam.*By *Amrita Sinha* leaf 1—18.

• The 1st *cādam*, from *sverga verga* to *dic verga*, incomplete. At the end one loose leaf—*ślōca* on *Rāma*.

The book is of medium length, has no boards, and is injured by worms.

9. No. 1277. *Nāma lingāna śāssanam.*By *Amrita Sinha.*

• The first *cādam* only, and this defective.

The 1st leaf wanting—at 37 three blank leaves are inserted. The subject is continuous, from *sverga verga*, to *vāri verga*.

The book is of medium length, thin, and in good order.

10. No. 1350. *Nūnart'ha retna-mālā*, jewel wreath of words of various meaning.By *Bhāscara cavi.*

1st *cāṇdam*—complete, words of one letter throughout the alphabet, having different meaning, as *ka* water, head, *Brahma*, *va* nectar &c., *va* fire &c.

2d *cāṇdam*, words of two letters, but all ending with *a*, such as *Indra* : so far only incomplete.

The various meanings of each word stated in *ślokas*, leaf 1—26.

The book is rather long, some leaves much damaged.

XIV. LOGICAL.

1. No. 1092. *Tarkha-sāstra*, on logic.

From the *mangala vāta* onward, with some following *vātas* or disputations : 31 leaves remain.

The book is of medium length, old, touched by insects : and ends of leaves broken, near the beginning.

2. No. 1094. *Tarkha bhāsha pracāsica*.

By *Chenna Bhatta*, hence the book is sometimes called *Chenna Bhattiyam*, from its author. A comment on another book in logic, incomplete, leaf 1—55. The *pratyacsha khanda*, on evident proof, and *anumāna khanda*, on doubtful, or inferential proof.

There are 10 leaves, prefixed, not belonging to the book, in the *nāgari* letter, on the *Ananta vrata*, a fast &c., to *Vishnu*, in the month *Bhadrapada*, by attending to which the *Pāṇḍavas* had prosperity, &c.

3. No. 1095. *Tarkha sangraha*, epitome of logic. By *Annam Bhāṭṭa* prose, leaves 11—13, fragment only. On the seven *padart'has*, or common places, from *dravya* to *abhava*, divided into four *cāṇḍas*, i. e. *pratyacsha*, evident ; *anumāna* doubtful ; *upamāna* comparison, *śabda* testimony. Also,

Tarkha sangraha dipica, a comment on the foregoing, by the same ; hence known as the *Annam bhattiyam*, leaves 1—10 incomplete. An amplification of the epitome. In this book the comment is placed before the original. Said to be an introductory book for young persons.

It is rather long, and thin, touched by insects.

4. No. 1096. *Tarkha bhāsha pracāsica*—prose.

By *Chenna-Bhatta*.

A commentary on the *Tarkha Bhāsha*, either the earliest known book on the subject : or at all events, teaching the old system of sixteen *padart'has* or generals ; under which all species, and individuals may be classed. This book is incomplete.

On the *pramāna padart'ha*, the *pramēya*, &c. leaf 76—143, beginning and ending both deficient.

The book is rather long, of medium thickness, with only one board, and touched by worms.

5. No. 1097. *Kannāta Sūtra ar'ha dīpicā*. A commentary on *sūtras*, or dark sentences, by *Kannāta*.

Nyāya sastra or logic; containing disputations.

Mangala vāta, whether a book needs a laudatory preface, or not.

Tamò-vāta, whether *darkness* is included under *light*, as its negative, or is distinct? and various others of these usual *vātas*; for which see other notices: 29 leaves, incomplete.

The book is long, touched by insects. One leaf gnawed at the side edges.

6. No. 1100. *Chintāmani*, on Logic.

By *Gangēsa Mahābattya*, original only, not finished.

The *pratyacsha cādam* is complete.

The *anumāna* „ incomplete.

On the *mangala vātam*, the need of a laudatory preface, by others than the author, affirmed.

On the *kārana vātam*, three *surupa*, or forms; instrumental cause, cloth woven with thread; adventitious cause, color of the cloth, occasioned by the color of the thread used; active cause, the weaver.

Tējas svarna vātam, whether gold comes under the category of splendor, or of earth; under splendor affirmed.

Vyapti vātam, on inference; as that smoke implies fire, leaves 1—10, thence to 38 wanting; 39—175, does not end.

The book is of medium length, good order.

7. No. 1101. *Chintāmani*, on Logic.

(Suggested that it is a comment on the *Sirāmani*; but the meaning of both words is the same, and may be only two variations of title.)

Part of the *anumāna cādam*, on doubt, or inferential argument.

Mukti vicāranam, a discussion on the nature of beatitude, or liberation; its cause how obtained, and the like. Many old doubts on points of philosophy quoted, in the shape of objections, and confuted, or resolved; leaves 1—45 in confused order.

⁽¹⁾ The book is long, leaves broken, and very much worm eaten.

8. No. 1102. Fragment on Logic, prose.

A little of the *pratyacsha cādam*; and a very little of the *anumāna cādam*.

—no beginning—does not end, leaf 11—36—but 12, 16, 17 wanting.

The book is long, and in good order.

9. No. 1103. *Mani sáram*, Logic.

It contains, the *mangala vátam*, the *káranata vátam*, the *sacti vátam*, the *vayu pratyacsha vátam*, and *sabda anityatva vátam*, with other like matter.

Ancient opinions are stated in the form of *púrva pacsha* or objection and confuted, or rectified by *siddhantam*—or answer: leaves 49—69 not ending.

The book is long, and old, very much worm eaten.

10. No. 1104. *Tarkha bhásha*, prose.

By *Kesava Misra*.

This is the original, perhaps oldest work on the subject. It asserts sixteen *padart has*, or general classes of ideas, and has given rise to much discussion; modern works reduce the number to seven.

On the *pratyacsha-anumána-upamána*, and *sabda candams*.

On the *pramána*, *praméya*, and other sixteen *padart'has*; stated and proved. The work is brief.

The book is rather long, thin, has leaves broken at the beginning, and end.

11. No. 1105. *Mani sáram*—On Logic.

Part of the *pramana vátam*, or discussion, whether *Védas*, and *Smṛtis* form a standard, or rule of human conduct. After a description of *Vedas* and laws, lost in the great flood, it is stated that the *Védam*, or collective authority, was formed by the *Sarcagnani*, i. e. the Omniscient, or All-wise. *Isvara* became identified with the *Védas*, and *Smṛtis*; hence the written *statutes* which resulted thence form a *rule*; imperatively binding, as a standard of action. (This view is against ancient disputants.)

Various other matter managed in the way of objection, and reply, as usual in these treatises; which differ from ours on Logic: 31 leaves incomplete in irregular order. Other 3 leaves contain the *Indrácshi dyana mantra*, and the *Aditya hrudayam* delivered by *Agastya* to *Rama*; both incomplete. See XII.

The book is of medium length, one end eaten off by worms.

12. No. 1106. *Chenna Bháttiyam*, a commentary on the *Tarkha bhasha*, prose.

Distributed into 4 *cāṇḍams*, the *pratyacsha*, *anumāna*, *upamāna*, and *śabda*; and it maintains sixteen *padart'has*, or generalities. Three defects in a definition are to be avoided in order to a correct definition. e. g. what is classed as from the earth must not have a relation to water; if the thing relate to both it must come under another heading, and so forth. On the soul and its qualities—on the faculty of the mind, to be where the body is not; called *praga bhāra*; and various subtle, and technical definitions; in the native mode of considering knowledge to consist in names applied to trifling distinctions, leaf 2—54 not the end.

The book is long, old, on talipat leaves, in tolerable order.

13. No. 1107. *Anambhattiyam*, or *Tarkha sangraha dipica*, a comment on an epitome of logic; both by *Anambhatta*. The four *Cāṇḍams*, on evident proof, inference, comparison, and testimony: and seven *padart'has*, from *dravya* to *abhāra*; leaves 1—18 complete. For other matter see XVI.

The entire book is long, and thin, no boards, recent.

14. No. 1338. *Sassa dharīyam*, on Logic. By *Sassa dhara*.

In the book the matter of two *cāṇḍams* is transposed, but here rectified. Leaf 1—22 *Pratyacsha cāṇḍam*. 18—42 *Anumāna cāṇḍam*. Various *vāṭas*, some here noted. *Mangala vāṭam*, on preface to any book. *Tamā vāṭam*, what is darkness? only the absence of light, therefore classed under it. *Manassu anuetra vāṭam*, if mind is made up of infinitesimal atoms, or is immaterial. A dispute concerning testimony, and quoting authorities in proof of any proposition. *Mōcsha vāṭam*, on liberation, what it is &c. *Srarna tājās vāṭam*, gold is not to be ranked as from earth, but from splendor; with others similar.

The book is long, thin, one board only, talipat leaves, good order.

15. No. 1310. *Tarkha-bhāsha vyakhyānam*, (or *Chenna Bhāṭiyam*) a comment on the *Tarkha bhāsha* by *Chenna Bhāṭa*, very incomplete. The *pratyacsha cāṇḍam* is defective at the beginning, the *anumāna cāṇḍam* at the end, no others.

The work sustains the principle of the original; that there are sixteen *padart'has*, or generalities: 4 leaves, the numbers eaten off—then 11—52, left incomplete.

The book is rather long, and very much eaten into from the

causation, instrumental cause. So—a potter is (*karanam*) the cause of an earthen vessel, his wheel is (*numitta karanam*) the instrumental cause, leaf 3—15.

2) *Tarkha saram*, *nāgarī* letter, prose incomplete, leaf 74—92.

This fragment treats of the fourth division of native logic, that is *sabdar* testimony, which is stated to be a rule, or standard of judgment.

3) *Tarkha bhāṣha vyākhyā*; *tīkā*, to an original work, on the old system, this comment is by *Kisara misra*

It treats of the 1st division, or *pratyakṣha*, and on three *padārthas* contained in it, or *generals* of earth, light, water. On *sama vdyi karanam*, or remote secondary causes, as, for example, in the growth of rice-corn, water is a cause, remoter cause a cloud, still remoter is *evaporation*, more remote the sea

From the sea by evaporation, a cloud is formed, which showers down water, which causes rice-corn to grow, 7 leaves only

4) *Arayarra tarkha*—prose incomplete

A definition of *tarkham*, or properties of logic, *siddhanta laṣhana* property of a reply which refutes an objection.

Prayājana laṣhanam, property of the effect or benefit of any reply; such as the *elenc'ha* or reducing an opponent to silence, as unable to reply. *Samashrēpa laṣhanam*, mode of solving any doubt, or dubious appearance *Āgama śīrṣhanam*, garbling, selecting some *reda* passages, and concealing or passing by others, as a device in argument, with other like subjects, but legibility has been injured by wear, or breakage

The book is of medium size, no boards injured as above. It was found among Class *γ* and was doubtless taken from some book in Class *β* to its damage.

XV. MEDICAL.

1. No. 1192. *Vāidyam*, on Medicine. Sanscrit *ślōcas*, with a Telugu *tīkā*, or commentary.

On red calx of mercury in powder—the *rasa bhupati* a mercurial pill; on the properties of the various pulses. Ointment for the eyes, simply medical, on fits and convulsions, medical treatment of them; treatment for piles, and of protrusions of the rectum, occasioned by them; a seed called *nēṛāḍalam* (and familiarly *nēṛāḍalam*) is an antidote. On the purification of sulphur; on making various decoctions. A remedy for ophthalmia, from cocoanuts, a kind of root termed *ara gandi* supposed to give strength—on distillation from shells, and from metals (vitriol &c. supposed,) on the treatment of bowel complaints, in a pregnant woman. The *matana kāmēśvara*, a stimulant pill. On the treatment of horses—on philtres—and other matter: some of it alchemical, as to the presumed making of gold and silver. Leaves 13 to 121 thence deficient to 133—195, so far numbered: there are 206 leaves in all.

The book is of medium length, thick, and in good order.

2. No. 1194. *Vaidyam*, Medicine.

Some Sanscrit *ślōcas* with *tīca* and for the rest a mixture of Canarese and Telugu sometimes the *tīca* only, without the *ślōcas* to which it belongs.

Agni stambhanam, on impeding the natural effects of fire, so that the hands may not be injured by it. *Jala stambhanam*, said to impede the natural effects of water; and this by eating certain drugs. *Sutaca rōga*, the catamenia. *Vāta rōga*, on flatulency. Also a remedy for the bite of a rat. On eye salves, balsams, oils: and other medical preparations, without a specific statement of the use of each one: 120 leaves, the numbering not regular.

The book is of medium size, and much injured by *termites*, and by breaking of leaves.

3. No. 1195. *Vaidgam*, Medicine; *ślōcas*, incomplete.

Mode of purifying copper, and other metals; it would appear as though calx of copper is used in native medicine. Mode of grinding various calces to powder. Mode of purifying *apracam* (or tale) and mercury, and arsenic. On the nature of gold, and other metals. Their calces.

133 Gold is herein stated to be reducible first to a calx, and then to a powder. On: *mandūram*, a medicine, made by taking extinct sparks from a blacksmith's forge, or thin iron particles, and reducing them to powder; prescribed in white leprosy. On calcined powders of corals, and pearls; and mode of preparing them as medicines; with other remedies. Description of fevers, and other diseases, as regards the diagnosis. On the *Chicutsa*, or treatment for removal. Also on the preparation of various oils, balsams, electuaries, mercurial remedies &c. leaves 1—133, the 6th wanting.

The book is rather long, old, injured.

4. No. 1197. - *Rasa sara samuc'haya*, on medicine: *ślōcas*; some of them having a Telugu *tīca*; book incomplete.

On medicament for the eye—to cure the film in *gutta serena*, and cataract. To cure head-ache by causing a flow of water from the head, called *calca*. Oil extracted from the *nelle cayi* (a myrobolan) said to be antibilious. On the *ballatike*-oil. Electuary from the *vilva*, and other fruits. On removal of disease from the nose. On a spirit distilled from arsenic. The *chandrica rasa churnica*, a mercurial powder. The *Matana kāmēśvara* a stimulant, for increasing the quantity of blood &c.

Various other recipes, and diagnosis of different diseases: 53 leaves.

The book is long, old, injured by breaking at the ends, sides artificially blackened.

5. No. 1196. *Vaidya sara sangraha*, epitome on medicine: *ślōcas* only.

On flatulency—bile—phlegm : as causes of various disorders Much matter on fevers. On *tippili*, or long pepper, and its use, in Medical preparations Also on the decoction from the root termed *asva gandha*, (or in Tamil *amukirākhangu*), said to give strength to the body ; and on a preparation of ginger. On balsams Indications, as to pulses. The nut *kadu kayi* (a myrobalan) highly praised. Mode of preparing some special medicines : among them the *purna chandrodayam* (rising of the full moon) said to be an antidote to fever. (It would rather seem to be a very heating stimulant.)

Leaves 1—61, and 93—102 incomplete.

6. No. 1198. *Dravya-guna-patta*, the properties of existing things : a medical lexicon, or sort of *materia medica*, for practical use. Beginning from *toyya*, or water, it contains 21 *vargas*, or classes of things. This book also contains a mode of reducing gold to a calcined powder.

Leaves 1—75, and 11 others not numbered, in all 86 leaves.

The book is of medium size, and in good order. *Ślōcas* with Telugu *trā*.

7. No. 1198. On medicine, *ślōcas*, and prose.

By *Sūrya Pandita*.

$\frac{1}{2}$ a leaf Telugu language, on some remedies, 1—6 *dravya vāzeshica*—a list of some special things in the *materia medica* : this has only *ślōcas*. Another book leaf 1—28. *Bheshaja kalpani vyākhyānam*, a comment on the book, entitled *Bheshaja kalpani*.

By *Vencatesa* son of *Avatāna Sarasvati*.

Medicines are classed as dry—moist—watery—oily.

Five kinds of distilled products are used in medicine. On decoctions, on cooking flesh-meat ; and the effects of different kinds of meat on the human system. On balsams, electuaries, liquid medicines, and other details. Praise of *Dhanvantari*, the inventor of medicine.

The book is long, and thin, some leaves are gnawed at the ends.

8. No. 1200. *Vāidyam*, on medicine.

On diagnosis of diseases. On the symptoms of diseases in the face or cheeks—head—leprosy—in the organs of generation of both sexes—in the ears—mouth—nose—teeth, &c. on the body turning black called *Kṛishṇa mandalām*, said to be caused by venereal disease : consumption. *Pandu rōga* or spotted skin—asthma—*unmata* or insanity—diarrhoea ; on excessive thirst.

—*ślōcas* only 1—33 leaf.

The book is of medium length, damaged by breaking at the beginning.

9 No 1201 *Sata sloki*, 100 distichs on medicine

On cold with fever—asthma—consumption—nausea—and vomiting—piles—dysury, or suppression of urine—flux of blood—arthritis—(*sula vyati*) *Pandu roga*, leprosy—insanity—diseases of eyes, and ears On the bites of rats snakes and other reptiles Distinction of *gana rōga*, a peculiar class, that is very severe disease On windy swelling of the testes On fainting or epilepsy and various other diseases together with the remedies appropriate to each From the *gana rōga* to the end, the *slokas* have a *tica* or explanation in the Telugu language, leaves 1—21 and 10 others not numbered

The book is short, old, much damaged the end leaves very small

10 No 1202 Three books, or sections

1) *Vaidhya gana nigandu*, a lexicon of the *materia medica*, in *ganas*, or classes

As *nikumba*—*vella*—*bhadra*—*dhari*—*vallari yati* *jivanta*—*padumaci anyana galuchi*, unknown *asana* pine apple, *haridra* turmeric, *linga* assafoetida, *muspa* grass root, *yela*, spice, *sama* a kind of rice, 16 leaves

2) Treatment of some diseases, *slokas*, with Canarese *tica*

Chiefly on *mega roga* or venereal diseases, discrimination of diseases by inspection of urine

3) Various medical recipes, *slokas*, with Telugu *tica* to some part only Prescriptions, not needing detail The two, 21 leaves—in all 37 leaves

The book is of medium length, good order, leaves not all of equal length

11 No 1203 *Dhanvantari nigandu*

Lexicon on *materia medica*, *slokas*

It would seem to be another part of the above 10 No 1202—1)

In classes, as *apa marga* and others *nayuri umblataki* &c —*galuchi o nani nalla vamba*—*haritaki*, the myrobolan *kadu kayi musta* root of the andropogon grass—juice of the pomegranate—*cliracam*, cummin—*nula chtrucam*—black do, and others

Also, a list of the names of diseases, in classified order, and some remedies

Leaf 1—61 The book is of medium size, in tolerable order

12 No 1201 *Dhanvantari nigandu*

A lexicon on the *Materia medica* Ascribed to *Dhanvantari*, *slokas*, with a *tica* in Telugu, complete on 61 leaves, arranged in *vargas* or classes

1. *Galūchu*, 2 *lavangam*, cloves or spices, *tamālam*, green leaved trees &c., *ttlasa-batra-savaya* &c.
3. *Chandranā*, *karpura jāpatī jātakai* &c.
4. *Tulasī*, black *tulasī*, *bhu tulasī* &c.
5. *Ambala*, sonr things, *nīla-vara*.
6. Gold, silver &c.
7. *Tripala*, the three myrobalans, chebulic &c., *sarvaśhatī* &c.

The book is long, of medium thickness, a little damaged.

13. No. 1221. *Ashtanga hrudaya tantram*. A comment on a book entitled *Vākatam*.

By *Aruna Panditya*, son of *Mṛiganga*. Chiefly in prose; but with some *slocas*.

On flatulency, bile, and phlegm; their site in the human body—their nature, or tendency as to effect; if not in a good state, or if in excess, they produce various diseases; and also influence the temper of any individual. The means of repressing excess in any one of them; with various other medical matters, are stated; leaves 1—79; but leaves 2, 3, and 66 to 71 are wanting.

The book is of medium size, and in some places injured.

14. No. 1243. *Rasarnavam*, or mercurial-sea; *ślocas*. A discourse between *Uma* and *Mahésvara*; leaf 1—4 mode of preparing the illustrious mercurial medicine; belonging to the 22d *padalam* or section of this, or some other book.

On the purifying mercury to fit it for medical use. On killing, or fixing quicksilver; experiments on it. For the rest, this book contains the worst part of native medical treatises, in the preparation of strong stimulants; and modes of bewildering women and men; so as to bring them over to some design, or purpose, by charms, and philtres, leaves 1—21 incomplete.

15. No. 1247. Sections 1 and 3.

1.) Seven leaves—on medicine, *slocas* with a *tīca*, or explanation, in Canarese.

3.) Other leaves, on medicine; *ślocas* with a Canarese *tīca*.

For 2) See XII. 8. There are also 89 blank leaves. Both of the above sections are incomplete.

The book is of medium size, and in tolerable order.

16. No. 1278. Tracts medical, mineralogical &c.

1.) *Rasa bhézasja kalpam*, on medical chemistry, *ślocas*.

By *Parahuta Śiva siddhanta saca rati Śūrya Pandita*, leaves 1—29 not here. This section is on leaves 29 to 44.

Some prefatory matter on furnaces, their size, marked as *gaja* elephant size, *mahisha* buffalo size, &c. and materials of which to be made—fuel to be dung of animals feeding in a forest, dried in the sun—kinds of earth or sand used.

The exact time (*patam*) of fixing any mercurial medicine in preparation—the destroying mineral appearance of metals by calcination. On fixing any other medical preparation. On red calx of mercury. The matters to be avoided when taking medicine; that is, on diet or regimen. The time required by any preparation, in order to shew its effects. Signs of a good medicine. Modes of purifying medicine. On perfumed oils, and their qualities. Nature of iron vessels; and various other matters, needless to detail.

2.) *Rasa vâisheshica*, on mercurial preparations, to cure the venereal disease—leaves 45—51.

3.) Mineralogical, on the nature and qualities of different precious stones, and the various metals in reference to their medical use.

4.) Matter on the kinds of diseases, in the present life; which result as consequences of crimes or sins in former birth, or state of existence. Such as killing a *Brahman*, killing a woman or a child, and other serious crimes; each one has its appropriate punishment in the existing birth, or life. The nature of the diseases, so caused is stated: leaves 52—54.

5.) On two or three other leaves, matter on flatulency, various bilious diseases specified; also phlegmatic complaints: not finished.

The entire book is long, and thin, damaged by insects, and breaking.

17. No. 1279. Various medical, or connected matters: *ślokas*.

Some veterinary matters, on diseases of horses, incomplete—leaf, 2—8 leaf 1 and 6 wanting.

On arthritic pains; urinary disorders; diseases of feet; *snēha vartta sūla* another kind of side-pain; *kurta sūla* colic pains; on eighteen kinds of leprosy; with internal remedies, and plaisters. On diabetes—diarrhœa, bloody-piles, or flux of blood. Remedies in the several cases stated.

Various matters on the foregoing diseases are also further stated in the Telugu language.

In the middle, further matter as to horses; description of marks and qualities, temper and the like. Also on results to owners from the color of a horse: white brings plenty, and health to its owner; black not fortunate, as to wealth: red horse favorable in amours; and so on. This prose Sanscrit is in the Canarese letter.

Further in the Telugu language.

On the treatment of children; *chicatsa*, or removal of disease, chiefly by charms.

The *bala gruha*, is a wasting decay in children; thought to be caused by possession of evil spirits: and treated by exorcism.

Besides a little in Canarese and the rest in Telugu.

Various remedies against different kinds of fever, dysentery, diarrhoea: also charms, as the *Vira Bhadra* charm; with its appropriate diagram. *Pralaya Kāla Vira Bhadra mantram* a magic spell: and a few similar matters.

The various nature of the book is intimated by the leaves, as 2—8 (wanting 1, 6.) 24—56 and 1—4—then 26 leaves without numbers, the *mantras* numbered 32: this portion of smaller size than the rest.

The whole book is of medium size, and old.

18 No. 1280. *Vaidhyam* on Medicine.

On *mūla vyāti* or piles, on *javaram* fever. On *pāndu rōga*, spotted leprosy: on *bahu mūtra* or diabetes; on the triple source of disease—astheny, bile, phlegm; on the *ekshema rōga*, skin insensible; and on many other diseases, with the remedies against them. On an ointment for diseased eyes—mode of preparing a medicine for the cure of serpent bites.

In the book there is a mixture of Sanscrit, with Telugu explanation and a little also of Canarese, near the end. The following leaves are wanting 1, 8, 32, 49, 70, 71, 72; at the end the leaves are not numbered.

The book is of medium size, old, and in tolerable order.

XVI. MERITORIOUS DEVOTION.

1. No. 541. *Sandhya vandana mantram*, mingled poetry and prose incomplete.

The customary, morning, noon, and evening homage, according to the mode of the *Sāivas* and *Smartas*, which somewhat differs from that used by *Vāishnavas*; 6 leaves Telugu letter. Other 3 leaves *dēva nāgari*, incomplete. *Siva pūja mantram*, used after the foregoing.

The book is of medium length, thin, in good order.

2. No. 1067. *Vrata calpas*, fruits of penance. The *vrata* is a sort of vow, accompanied by fasting, and some bodily performance; if it be only walking, on set days, around a tree. The *calpa* is its advantage, or fruit; usually illustrated by a tale. This fruit is generally some desired object, and very various.

1.) *Ananta vrata calpa*, homage to *Vishnu*.

2.) *Vara Lacshmi vrata calpas*, homage to the gift-bestowing *Lacshmi*.

3.) *Dasa p'hala vrata*, homage to obtain ten kinds of gifts, as land, a cow, &c.

4.) *Vinayaca vrata calpa*, homage to *Ganésa*.

5.) *Harka vivaha*, marriage to the sun, it precedes other ceremonies, elsewhere specified.

6.) *Sampróeshana*, rites in purification of images, or temples.

Nandi nágari is mingled with Telugu letter, in these tracts.

The book is of medium size, and in good order.

3. No. 1082. Various, on gifts, and vows.

—*Chatúr masa*, four lunar months from *Ashura* to *Asitna* (August to October) considered to be the proper time for beginning any ceremony, performed for the sake of some advantage.

[It may be noted that *prát'hana* is properly a *vow*: that is, 'if I get so and so—I will give so much or such a thing:' the *vrata* is performing what is defined by authority: as a *needful condition* of obtaining such and such a thing.]

The mode of performing any *vrata*—how food ought to be taken, during its continuance; that is sometimes only once a day, sometimes without salt, &c.

Govindu sayana vrata, homage to *Kṛṣṇa*, as *Vishnu* reposing.

On the properties of the *kapila*, or red cow; the mode of bestowing one as a gift.

Gó-púja, homage to a cow.

Go-múttra snána, on mixing cow's urine with water, and bathing therewith; deemed meritorious.

Pancha gavya—five products of a cow: that is milk, curds, ghee, urine, dung. These are mingled, and used in some cases.

On the gift of a golden lotus flower. (Origin of the golden rose?)

Gift of sesame oil-seeds. This is evil, and can only be with the consent of the receiver. It is given, with much money, by compact to a poor person; and it transfers sickness from the giver to the receiver; who hazards his life, as it is expected that he will die. So, the gift of a bell, or of a bed is deemed evil.

Sraddha mantra, funeral.

Avrata consisting in abstaining from spices, salt, all sweet things.

'*Ēca dasa vrata*, the fast, on the eleventh lunar day ; of great consequence, notices *passim*.

'*Uma Mahēsrara*, a ceremony directed to *Pārvatī*, and *Siva*.

Sūrya rārata, and *Sūrya vrata*, two observances to the Sun—on Sundays.

And various others : the manner how they are to be performed, with the accompanying, or following benefits. Said to be taken from the *Scānda*, and other *purānas* ; but a part of the general yoke of superstition, and *Brahmanical* rule, leaves 10—167 incomplete.

The book is rather long, thick, old, and considerably injured by worms.

4. No. 1107. Section 2, *Kṛṣṇa jayanti vrata calpa*, observance of *Kṛṣṇa*'s birth day ; a fast during the day, until 9 o'clock at night, when *Kṛṣṇa* is supposed to be born ; and a great festival begins [similar to the vigils and festivals introduced from heathenism to Christianity. The festival of *Kṛṣṇa*'s birth continues over the next day, and is quite a sort of Christmas, among *Vāishnavas* at Madras.] 4 leaves—for section 1. See XIV.

- 5. No. 1113. *Yeti dharma Samuc'hāya*, rules for a monk, or strict ascetic.

By *Yādava prachīna*.

1st leaf wanting, on the test of fitness or not ; for this order. On the general character, or definition of a true ascetic.

Yeti nēmam what he ought to avoid, as to self indulgences. Properties of the *tridanda*, triple staff of a *Vāishnava* ascetic. The *Smārta* ascetic uses *ēca danda*, a single staff (that is, the *Vāishnava* holds a triplicity, and the *Smārta* a unity in the deity.) On the duties or observances required from a *sannyasi*, or strict ascetic, *Brahma surūpa nirūpana*, description of the nature, or mode of being, of the Supreme. On the proper temper of a strict ascetic ; as mildness, patience, meekness, goodness.

Mode of *yogi* observances, or the being seated in silent meditation, on God, and the devotee's own soul, by interior light ; with suppression of breath, and other "bodily exercise."

Day and night duties of a *Sannyasi* (as in some Christian books there are "stations," or special hours and prayers, throughout the 24 hours.)

A pilgrim's mode of collecting alms, mode of eating. Expiations for any unintentional evil, or defect, that may have occurred, and other matter ; but still as pertaining to the *yeti*, or strict ascetic only. Finally—burial of

his body, when dead. This is remarkable as an exception from the general rule of burning a dead body ; and the form used at a *yeti's* funeral is peculiar leaves 2—70 divided into 12 *parvas*, or books

The book is of medium length, somewhat thick, on broad talipat leaf, and in good order. It contains some good matter here and there ; and, as a detail of the strictest native *religiosi*, it might be interesting to see it translated, to be compared with the rules of St. Benedict or of St. Francis.

6. No. 1225. *Vrata calpas*.

18 leaves, *Lacshmi Naráyana vrata calpa*, the fruit, or benefit of a ceremony addressed to *Vishnu* and *Lacshmi*.

5 leaves—*Vinayaca vrata calpa*, benefit of a ceremony directed to *Ganésa*. This is used on the day familiarly termed *Pillayar Saúthi* the 4th *tithi* of *Bhádrapada* lunar mansion, in the bright half—said to be from the *Scanda puranam*.

3 leaves *Vara-Lacshmi vrata calpa*.

Ceremony to the gift bestowing *Lacshmi*, used on a Friday, in the Tamil *'Acari* month (August—September) the one next before the full moon ; said to be from the *Bharishottara puranam*.

10 leaves *'Ananta vrata calpa*, combined with the *yamuna púja* both relating to *Krishna*, by one of the names of *Vishnu*, which means "without end;" said to be from the *Bharishottara puranam*, complete.

15 leaves—*Súrya Naráyana púja calpa*—a ceremony to *Naráyana*, as dwelling in the sun, time of performance from the 1st to the 7th of *Asvina* month ; this identifies *Naráyana* with the sun. "General belief identifies *Vishnu* with the sun." This is complete.

5 leaves *Nava rátra vrata*—incomplete.

Ceremony especially to *Parvati*, but also to *Lacshmi*, for nine nights of the *Durga* festival, the 10th being the *Daura*, or *Daura Vija-yam*, commemorating *Arjuna's* return to *Vírata* *pram*, and resuming his conquering arms : which he had buried under a *Ficus* (*Sauv Shami*) tree. An assemblage of tracts, on 56 leaves similar in general design. The entire book is rather long, of medium thickness, injured, and in the middle very much so by insects, and worn.

6½. No. 1228. Two subjects.

1.) *Púja vidhi*—mode of *hramph. ávaca* especially as related to *Súrya* the sun, and *Naráyana* the god, and to *Ganésa* the god, also to *Ganesa* on beginning any work.

- Aruna pūja*—homage to the dawn
 —*Surya pūja*—homage to the sun, this is by *pūja nāma* 108 names, to the sun human members are attributed, and a *pūja* for each member is given. *Surya* is understood to be *Narāyana*, and the homage therefore merges in the latter.

- 2) *Aprata calpam*, said to be from the *Scanda puranam*, *Mahesvara* in conversation with *Uma*, complete. This part is called the *Dhana vrata calpam*, leaf 1—13 numbered, afterwards not regular. In all 34 leaves.

The book is of medium length, thin, damaged by being gnawed

- 7 No 1232 On gifts, and *vratas*

2½ leaves, *Chandra dipa danam*, gift of lights, and mode of homage!

1½ leaf of fire offering with oil seed

1 leaf, *Sira rahasya*, ceremony when Monday happens to be the new-moon

1½ leaf *Dhanur masa puja vidhi*, a mode of ceremony in the lunar month *Dhanusha*

1½ leaf, a ceremony if the *ashtami*, or first quarter of the moon, occur on a Wednesday

2 leaves—*Dharana parana vratam*, modes as to fasting, and eating,

7 leaves—on the meritorious gift of a *lakh* (100,000) lights

5 leaves—the end of that ceremony from the *Vayu puranam*

5 leaves—*Vishnu panchaca vrata*—a five days ceremony to *Vishnu*

—*écadasi*, and *Sravana dradasi* special fasting days as also the new, and full moons with a variety of other matter, on similar subjects of fasting and ceremonies—the whole on 100 leaves—1 leaf *nagari* letter.

It seems to have been a collection made by some *Brahmans*, on peculiarities, not commonly met with in other books, and taken from different *puranas*

The book is of medium size, rather old, and in tolerable order.

- 8 No 1235 *Vrata calpas*

—4 leaves—*Yamuna pūja*, homage to the *Yamuna* river, before performing the *Ananta vrata*

—*anga budam*, or bodily homage to *Vishnu* (or *Krishna*) incomplete, and the finishing that ceremony, on the 14th lunar day, bright half in *Bhādrapada* month, 6 leaves complete. *Krishna* told this to *Yūdhishtira*

—4 leaves contain a legend as to the benefit obtained by using the *Ananta vrata* incomplete

—4 leaves—*hedura vrata calpa*—a field homage to *Siva* and *Parvati*, usually where a large symbol is placed in wilds, or thickets

Another book

—3 leaves—*Vara Lacshmi vrata*, a ceremony to the *Sacti* of *Vishnu*, incomplete

—5 leaves—*Narasinha jayanti vrata calpa* on the birth day of the man lion *arataka*, to be used on the 14th lunar day, bright half of lunation, in *Vaisac'ha* month (May, June) incomplete

—7 leaves *hedura vrata calpa*, forest ceremony to *Siva* and *Parvati* complete

The first book is long, and thin, edges blackened, as if by fire, the other of medium length, thin, and in good order

9 No 1343 *Vinayaca vrata calpa*, from the *Scanda purana*, *sloca*s and prose

The mode of a ceremony to *Ganesa*, with its benefit, and some legendary tales in exemplification *Krishna*, it is stated, remarked that *Dharma raja* performed this ceremony, and thereby attained the results he desired, leaves 1—7 The book is of medium length, very slightly touched by insects

XVII ¹ MINAMSA OR RITUAL

1 No 1071 ¹ *Sudarisana bhasya* or *Gurugiya vyakyanam*, a comment on a book termed *Sudarisana*, or *Gurugiya*

By ⁶ *Sudarisanacharya*, in 8 *padalas*, or sections A directory to *Brahmans*, as to rites, deportment, duties &c

The book is short, of medium thickness, in pretty good order

2 No 1098 *Mayukha malini*, said to be a *vyakya*, or comment on the *Sastra dipica* or Scripture lamp, on the *Mimamsa* The 3d *adhyajam*, or chapter, to the 7th *pata*, or foot complete, the 8th *pata* incomplete See the following book, No 1108 As to the first *pata*, or *sesha* and *seshi*

The *gyoti-stoma*, a kind of sacrifice

—*Darasana purna masa*, another kind

The names of many other kinds of sacrifices, and matters pertaining to them

The *Soma yagnya* or drinking⁷ the juice of the acid *asclepias*, here, termed *bhacsha*, eating It is drunk only by the *somayagin*, or sacrificer.

Other ritual matters, wholly on the *pūrva mimāṃsa*, ritual sacrifices.

Leaves 79 to 180—no ending, incomplete.

The book is rather long, and thick, in pretty good order.

3. No. 1108. *Saṣṭra dipica*, a prose work on the *Mimāṃsa*.

By *Pārtiḥa Sārati Mīra*.

3d *adhyāyam*, the 1st *patam* complete, the 2d *pātam* incomplete.

Definition as to *sasha* and *sēshi*. It appears that *sēshi* means *Isvara* God, as the First cause, also the larger part, and the producing cause of any effect. *Sēsha* is the remainder, or effect from a cause. Enquiries concerning these two: their properties &c., having a relation to the subject of sacrifices. So *yagam* or sacrifice is *Sēshi* a cause, and *Svergam* or Heaven, or Paradise is *Sēsham* the effect; that is, they who perform sacrifice will obtain happiness after death. (It seems to me that *Sēsha*, in one sense of the word, exactly corresponds with *plērōma* a filling up, or complement.)

Many matters relating to sacrifices: and also an explanation of passages in the *Vēdas*; such only as relate to ritual sacrifices, leaf 1—16 incomplete.

The book is long, thin, in the middle touched by insects.

4. No. 1136. *Purva Mimāṃsa*, prose.

By *Rudra deva suni*.

The meaning of certain *dhātus*, or roots of words proved; they occur in the *Vēdas*, and the meaning is shewn.

Sacrifice has an invisible (or mystic) virtue following its performance, which attaches to the person, on whose account it is made: and its fruition is in the obtaining of *Sverga* (not *mōcsha*.)

The meaning of certain expressions in the *Vēdas*, relating to sacrifices; and a refuting, or reconciling objections, concerning those expressions.

On the excellency of the *kārma*—rites, or ritual ceremonies, (as distinguished from *penance* or *knowledge*) and like ancient matters: much superseded by other notions in modern times.

The book is in difficult language and full of ritual references. Divided into *patams*, meaning feet, also *quarters*.

Leaf 1—209 wanting 85, 86, 172, 173.

The book is long, thick, and in good order.

- 5 No 1155 *Darasa purna masa yaga prakaranam* On the practical observances of sacrifices at the new and full moon, and first day after each of them, refers to *agni homa*, fire offering, by burning rice, ghee, &c and to various other modes of sacrifice complete

The book is long, of medium thickness, nearly new.

- 6 No 1160 *Gopala bhāshyam, slokas*, with *vyakhyānam*, or explanation In 6 *padalas* or sections *Slokas* ascribed to various *rishis*, or sages (as in the *Vedas*) *Gopala* is said to be the name of a *Brahman*, who gathered these distichs from various books and explained them to the less learned, as in the paraphrase The subjects relate to rites and ceremonies, to be performed by sacerdotal *Brahmans* The homage rendered by them consists in reciting all understood *slokas*, and *mantras*, many of which Ist have no meaning, but are mere sounds, or symbols together with *anga nyasa* and *kara nyasa* motions of the members, and fingers, of typical import, as may appear in these notes, *passim*

- 6½. No 1164 *Samusara nirnayam*

Verses said to be extracted from the *Vedas*, and used on a variety of domestic occasions, being among the *shudasa karma*, or sixteen ceremonies, commonly so termed

—*Pumta vanam*—at the quickening of the fœtus—putting a herb in a cloth and causing the woman to draw in the smell, and like *charlatanerie*

—*Simantem*, a following ceremony coming within the eighth month, to secure the life of the infant. Some *mantras* to make the husband, and pregnant wife live in concord

—*Jāta carmam*, on the day of birth, connected with constructing the horoscope, and its record *Shasti pujonam* a ceremony if the child be born on the 6th lunar day

—The ceremony of adoption

—The *Nāma carmam*, naming a child

—*Karna vedu*, on boring the ears

—*Anna prasādam*, first feeding—on the completing of twelve months—the making a composition, or pap, putting it on the child's lips, teaching it to eat.

—*Charulam*, on shaving the head of a young *Brahman*, going just before the following ceremony

—*Upanainam*, investing with the scholastic thread ; before beginning to read the *Vedas*.

—*Pālāsa carmam*—making a *hōma* or fire offering, with sticks of the *muruka*, or *pālāsa* shrub, a forest creeper.

—*Gāyama vratam*, the gift of a cow, after the first shaving the head.

Brahmachāri kāla vidhi, rules for the celibate *Brahman* student ; and *upa karmam*, an annual ceremony in July. or August, after receiving the thread until married.

—*Utsa janam*, on beginning to read the *Vēdas*.

—*Annaddhyāya nirnayahā*, observing certain prohibited *tithis*, on which the *Vēdas* must not be read : the 1st and 8th with new and full moon days.

—*Vēda truttāni*—observing the fasts prescribed by the *Vēdas*.

—*Vivāham*, the ceremony of marriage.

—*Gōtra pravarna nirnayaha*, an examination of genealogies to prove the husband and wife to be of different families ; as those of the same *gotra*, or tribe, are not allowed to intermarry.

—*Varjanya kanyayā*, rejecting any woman found not to be suitable as to tribe.

—*Kanya vivāha kāla Vrihaspati zānti* a ceremony to the planet Jupiter, to avert evil, when soliciting a virgin for a wife.

—*Cumhā vivāha*, filling a pot with water, and attendant ceremonies preparatory to the ceremony of marriage.

—*Hastika vivāha*, a ceremony with the asclepias shrub before marrying a third wife, two being dead ; used also at the breaking of a *Brahmachārī's* celibate vow.

—*Vāgdana vidhi*, mode of promise to give a daughter in marriage.

—*Vivāha pūrva dina cūtyam*, a ceremony the day before the wedding day.

The book is written in *ślokas* ; some leaves are wanting. It is of medium length, thin, and much injured.

6½. No. 1177. *Srāddha*, ceremonies used at the annual commemoration of the death of an ancestor : complete.

Observances of the like kind, on every new-moon day ; defective. The book is small, and new, suspicious.

7. No. 1229. *Vāidika karma prayōga*, detail of ceremonies appointed by the *Vēda* in the *karma cāndam*, or portion on rites. Marked on the label *Rig Vēda*.

Homage to *Ganésa*—on purifying water to be used for sprinkling—on marriage ceremonies—propitiation of the nine planets—sowing and watering seeds at the time of the marriage ceremony (*ancurápanam*)—fire-offering, spell of the nine planets—fire-offering connected therewith, another propitiation of the planets: *sankalpam*, or summary record of the time when any ceremony was performed, homage to the nine planets, summary of times, as above—on betrothing; other rites; birth ceremony; giving a name; first feeding; putting on the learned thread; feeding *Brahmacharis*—ceremonies on relinquishing the celibate of a *Brahmachari* for family life—before betrothal enquiry as to a virgin's tribe, family, &c. whether suitable or not—dowry to her parents before marriage, the marriage ceremony itself—the fire-offering when solemnized; first entry of the bride on the bridegroom's house—fire-offerings there—the fire must be carefully watched, for five days, if by reason of any inattention, it be suffered to go out, a *prayaschita*, or expiation, provided. On the foregoing the *sruti* or *véda*, prose directions as to formule, *shloca*, as to benedictions.

Also *Asláyana kárica*, special rules in brief *sútras* by *Asláyana muni*—ceremony on a married couple coming together—birth ceremony—at naming—giving first food—shaving—putting on the learned thread. The *viráha* or marriage ceremony—on first entering a house to live in it—on the daily fire-offering—the *vaisva déca*—on renewing the sacred thread annually on the *Sravana naxshétra*, at the full-moon. So far the *kárica* or a doctor's additions to the rules in the *Védas*, (something like a *targum* to the *láv*.)

The matter of the *Védas* recurred to—in prose. Sense of the fire-offering on the first lunar day in each half lunation—birth ceremony—giving a name—feeding for the first time—shaving the head—putting on the scholastic thread on relinquishing the celibate state—marriage, its fire-offering—nuptial ceremony on coming together—the *maha. sankalpam*, or most important record as to the time of marriage; this record must be made before the *homa* or fire offering.—Other ceremonies connected with the Brahmanical thread; *Sri sucta* a hymn from the *Védas* in praise of *Lacshmi*. If the proper time for relinquishing the celibate has passed by then a *prayaschita*, or expiation, on that account. The *sankalpam*, or record as to the time of assuming the scholastic thread. The preceding are chiefly prose directions.

On the *sayana vidhi* i. e. on the position of the head when sleeping in differing situations. If in any one's native town, then the head to the east; when merely sojourning head to the west—in a moth law's house, head to the south; in the house of any one hostile

beloved, head to the north. (The like is customary in common Tamil parlance.) On the *sobana* or nuptial ceremony—on first coming together—a *prayaschita* if any action contrary to the *Brahmanical* rules or customs has occurred, and carrying loss of caste with it: such as, cutting of the head-lock, or eating in the house of a *chandála* &c. On renewing the *Brahmanical* thread, after any such occurrence. The responses (*anugraha*) of assembled *Brahmans* to certain forms of benediction, pronounced by the officiating *Brahman* (like to Psalms with responses at our own marriage ceremony) on a *Brahmachári* feeding the sacred fire with *pilassa* sticks (a forest creeper) on renewing the scholastic thread annually at the full moon in *Sravana*. The above giving the mode (or form) of performing these several rituals; other books give the words, or symbols used: leaf 1—247 the end; but 3, 5, 37—39, 233 are left blank. If completed, a valuable, and interesting book on rituals; being matter of the *Védas*, with tradition superadded.

The entire book is somewhat long, and thick, old; only a few leaves slightly damaged.

8. No. 1230. Section 1. *Dámara kalpam*, or *chandrica púja nidhánam*, order of homage to a form of *Parvati*, *ślócas* and prose: leaf 1—47 complete. There are various parts, or steps. The *púja* or act of homage. The *hóma* or fire offering—the *aváhana*, or fixing the *sacti* in the representative image—the *bija mantra*, or the symbol containing the peculiar mystic letter, and four others—the *japa* muttered prayer, which is sometimes a magic imprecation; and the *dhyána*, or intense meditation on the whole ceremony, supposed to add intensitive power. The like, for most of such rituals; for section 2 see VI. same number.

Leaves rather long, gnawed at one end.

9. No. 1233. *Páncha rátram*, Tradition; *ślócas* without any *tíca*—incomplete.

The reasons for *sampróeshana*, or first ceremony in cleansing a temple, an image, or the like; its order and method. On the eight lettered *Vaishnava mantra*, its power, or fruit. On mental meditation on *Vishnu*. Description and properties of bells. Meditation on the man-lion *aratára* of *Vishnu*, also on *Ráma*, and on *Vitala* (a name of *Vishnu*)—the properties of the *sálagrama*, or petrified shell. The method of offering water at a shrine. Mode of conveying *prána* (life or divinity) into an image. Description of an image, as an object of worship. On the drum used in festivals; mode of beating it. Description, and properties of it. Mode of unbloody sacrifices. On the five products from a cow, milk, curds &c. how they should be used. Description of

the altar for oblations. Mode of transferring any small image's *life* into a pot of water (*Cambhābhishēgam*.)

—On the *arōhana*, or raising the flag at the beginning of any festival. On the consecration of an image—the same of a car—of a palanquin, as used on some occasions—on sowing various grains at the beginning of a festival, and matters down to the *avarōhana*, or lowering the flag, *Vāst'hu hōma* a particular ceremony in a *sane*—on bringing earth, in which to sow grains as above. On the fruit, or good effect of consecrating the flag with its staff.

The above are only a few matters, by way of specimen. In the middle of the book there are many other matters: the whole relates to comparatively modern regulations, in all the minutiae of detail of a now generally established system of idolatry, in *V'dishnava* temples.

The book is long, of medium thickness, old, and very much damaged; wanting at the end.

10. No. 1231. *Pancha rāttram*, *ślōcas*, and some prose.

Leaf 1—9 prose, containing details of the merit of the deity, and on preparing a pot to hold water—putting flowers on it: uttering *mantras*, and then using the water in the way of sprinkling, in order to purify various matters pertaining to the temple.

$\frac{1}{2}$ a leaf—properties of the said pot, or *calasam*, complete.

15 $\frac{1}{2}$ leaves *Bhēri tādana*, on beating the great drum at festivals.

Dēyata āhurāna dvaja arōhana. On calling together the deities, by beating the drum at the time of lifting up the flag at a festival.

1 $\frac{1}{2}$ leaf—*Guruparamparā anu santana*, *ślōcas*; ; containing a genealogical list of *gurus*, or spiritual heads.

7 leaves—*dēyata visarjana krama*, on sending away the deities, or demi gods, before taking down the flag; *ślōcas*, with the meaning in Telugu, complete.

18 leaves *avarōhana vidhi*, mode of dismissing the people to their homes, and taking down the flag; and *dipa stāmbha pratishta*, consecrating the lampad, or stand for camphor light near the flag staff; also *zānti hōma*, a fire offering and precatory service to remove the evil of any omission, or error that may have occurred during the ceremony.

Some heterogeneous sundries.

—A receipt for money in the Telugu language, Canarese letter. Two leaves *chattu ślōcas* various distichs, desultory.

8 leaves—*Bāla graha chikitsa*, in Telugu prose; spells to expel evil spirits from possessed children—incomplete

The book is of medium size, old, and exceedingly damaged: leaves, of different sizes..

11. No. 1236. *Pancha rattram, slokas*. The 1st *bhāga*, or part by *Kapinchala*.

On bringing in earth for sowing grains at a festival; mode of consecrating the image in a temple; on the hierophant's qualifications for such consecration; on the tying cotton bracelets round the arms at the time of a festival. The statuary's work in making an image; while he is at his work the image is bathed with the five products of a cow. On opening the eyes of the idol. Sending away the artist. *Zānti hōma*, fire-offering to expiate any impurity; on putting the image into water: these, and a few other ceremonies, concerning the idol—from the 21st to the 28th *adhyāya*, or chapter, leaf 43—92.

Intermediate—some *Veda* extracts.

Astrological slokas; other *Pāncha rātra slokas*; on the 10th day of any festival the flag is lowered; the preceding night is *Vishnu kalyāna*; the marriage of *Vishnu*; when the male and female images are brought near each other, certain ceremonies are performed, and this is considered to be a marriage.

The *jala cridha utsava*; or the images bathing together described; pertains to the *Krishna-avatāram*.

The *Gōpāla pratishṭha-nacshitra*, or the proper lunar day for consecrating an image of the cow-herd (*Krishna*.)

The 2d *bhāga* is considered to be the *Pāncha rattram* as delivered by *Vishnu*. On the sacred fire—on the unbloody sacrifice—the order of *Vishnu's* marriage, as above; its *hōma* or fire offering; these, and various other matters relating to festival processions; some leaves are wanting in this part 117—159.

Other matter.

Rāma stōtra—ascribed to *Vyāsa*; some injured leaves from the *Bhāratam*.

The *Vārūha mantra*, and some *slokas* on the *pāncha rātra*—16 leaves much injured. The whole book is incomplete.

It is long, thick, old—in the middle some leaves are $\frac{1}{2}$ broken off. The intermediate portion may be from another book.

12. No. 1238. *Pūja vidhānam*, mode of homage by *Vāishnavas*, at their houses; by *Ananta Tirṛṭha*, one distinguished among the followers of *Madhvacārya*; 29 leaves complete.

The book is of medium length, thin, and in good order. It contains *slokas*, and prose, with some *sūtras* from the *Vedas*.

13. No. 1252. *Pāncha rātram*.

There are two parts in this system the *gnāna vata bhāgam*, and the *kriya vata bhāgam*; the one on the reason, and the other on the prac-

tice of the system. In this book the two are not separate, but confused together: and what *Brahma* says is mingled with what *Kapila* says.

Leaf 1—34. The *Mahôpanishada* containing the *Páncha ratra* system, as said to have been delivered by *Vishnu* to *Brahma*, 20th to 22d chapter; with a little of the 23d containing rules as to the consecration of images, and ceremonies, in homage of the man-made god.

Padma sanhita by *Kapila*—in this there is confusion. The *gnana vátam* here occurs; various matters of temples, but not as to idols.

Padma tantra, a ritual pertaining to the *kriya ratam*, or practice.

On sacred fire—on officiating hierophants, on such a one first worshipping the idol, before he officiates for others. On the consecration of a *Mantapa*, or outside porch, where the idol is halted in processions. On the altar for oblations, or sacrifices. On lights in great number, at the *Cartikeya* festival in November.

On the flag staff; on hoisting the flag with ceremonies attendant. These are *ślôcas*, with the meaning in Telugu.

Various other matters: in the middle of the book a few lines, on *Krishna* and *Râma*.

The book is incomplete. It is long, thick, and old.

XVIII. MISCELLANEOUS.

1. No. 534. This book is a *melange* of subjects, without coherence—a few leaves of one subject, one leaf of another, two or three of another. It was examined for about $\frac{1}{3}$, and the subjects noted; but they cannot be classified, being so entirely miscellaneous. The only use of the book would be to supply leaves to other books deficient, by a general work of collation: which would probably greatly amend the entire collection.

The incoherent mass is huddled together in eight bundles; one of them being in the Tamil language, and referred to under that division.

2. No. 516. A mass of like chaotic description, though smaller in size than the foregoing. It is chiefly in the Tamil language; but Telugu, and Sanscrit in the Telugu letter, are mixed; also Sanscrit in the Canarese letter. An analysis may best explain.

1. *Camben's Râmâyanam*, leaves 18, 19, 25.

2. Sanscrit Telugu letter 1 leaf, on nouns in the masculine gender

3. Sanscrit prose, on the conduct of a householder, leaf 139, 14, 15.

- 4 Sanscrit *ślokas*, leaf 11, 15, stating with what flowers *Jacara* is pleased, as an offering
- 5 Camben's *Rāmāyanam*, leaf 42, 17, 14, 15, 16, 17, 18, 22, 4, 52, 51, 50, 19.
- 6 *Dēva nāgarī*, 1 leaf
- 7 Camben's *Rāmāyanam*, 1 leaf.
- 8 *Dēva nāgarī*, 3 leaves
- 9 3 stanzas from the Telugu *Bhagavatam*, on the sacrifice of *Janamejaya* against serpents
- 10 Camben's *Rāmāyanam*, on the marriage processions of *Rāma*, leaf 31, 42, 29, 11, 1^o, 21, 22
11. 1 leaf 138 Tamil of the 'Aṭṭavar.
- 12 Camben's *Rāmāyanam*, leaf 26, 6, 4, 23, 21, 2, 16, 15, 20, 26, 30, and other like matter with one leaf Sanscrit, Canarese letter

Such is the book, strung together without knowledge; and only adapted to supply omissions by collation.

3. No. 1021. Various matters.

- 1.) *Brahmana karmam*, rites performed by *Brahmans*; this is the *apara*, or latter portion on obsequies, in *extremis*—upon death—burning the body—to remedy any defect as to the sacred fire—daily observances for 10 days—during the 10th or 11th the form of a bull is made to bear the deceased's sins—giving food to one man only—on the 12th day the *sapinda* or ball of food offered to ancestors—giving food, to 16 persons—present of a cow at the end—completed in 12 days.
 - 2.) *Rishi panchamī vrata*, said to be from the *Brahmanda purānam* certain days, known as the *fifth of the sages*, occur once a year. In them a fast, and ceremonies are performed, (chiefly by women) to remove sins by offerings: sins in youth, in maturity, in old age, occasioned by the five senses. Other notices occur in various places.
 - 3.) *Vishnu sahasra nāma*, praise of *Vishnu*, by 1008 names, strung together, of daily usage.
 - 4.) *Yamuna pūja*, homage to the *jamna* river, by bathing in it.
 - 5.) Rules for *sanniyāsis*, or strict ascetics.
 - 6.) *Soma vāra vrata*—special fast, and ceremony to *Siva*, on some Mondays.
 - 7.) *Vēda mantras*, seven leaves of extracts from the *Vēdas*.
 - 8.) *Vara Lacshmi vrata*, homage to the gift-bestowing *Lacshmi*.
 - 9.) *Vēda mantra*, 1 *prasna* from the 3d *cāndam* of one of the *Vēdas*.
- The book is long, thin, old, but in good order.

4. No. 1065. Various matters, chiefly in Telugu letter, but with some matter in *nágari*: as follows.

—*Bhavish'otlara puránam*, a portion only.

—*Vámána jayanta puja*, homage used on the birth day of the dwarf *avatára*.

—*Ananta vrata calpam*, *Kṛṣṇa* to *Dherma rája*, a ceremony to *Vishnu*.

Vara Lacshmi vrata, *nágari* letter, *Sita* to *Parvati*, ceremony to the gift bestowing *Lacshmi*.

—*Vináyaca vrata calpa*, two copies: a ceremony to get benefit from *Ganésa*.

—*Padma puránam*, a discourse between *Kṛṣṇa* and *Kontidevi*, wife of *Pandu*, and mother of some of the *Pandaras*.

—On the benefit of worshipping *Kṛṣṇa*; two copies.

—*dasa p'hala vrata calpam*, a fast and ceremony to get ten kinds of wealth.

—*Vara Lacshmi vrata calpa*, in Telugu and *Nágari* letter, defective.

—*Véda lacshmanam*, nature of the *Véda*, 3 leaves, Telugu letter.

—*Yamuna púja vrata*, bathing in the river *Jumna*, as homage.

—*Harka viváha*, a ceremony with the *yerca*, or *asclepias* shrub; it pertains to *Brahmans*.

Before a *Brahmdhári* can marry, or any other for the second or third time, this ceremony is used; two copies, 1 complete, 1 incomplete.

—*Vishnu samprocshana*, purification of images, before being placed in temples to be worshipped.

5. No. 1081. Bundle of fragments, in various languages and character. Twelve fragments can be counted, by mere inspection as to the difference of leaves. More particularly: 12 leaves, *kamalá-chála mahatmyam*; legend of the lotus-hill, and of the *chakra* pool, also on the glory of *Kṛṣṇa*. At the said pool a king named *Babra* was cured of leprosy; leaves irregular, and not complete, Sanscrit.

8 leaves, *Náráyana caracham*, a charm invoking aid of *Vishnu*, Canarese language.

1 leaf, on *Vishnu* at *Tripeti*, Tamil language, from the writings of the *Aluvâr*.

6 leaves, *Siva gīta*, praise to *Siva*, Canarese language: *padya cāvyaṃ*.

6 leaves, *Svara sara sangraha*, on the different kinds of breathing or vital airs, within the human body, 45 stanzas.

12 leaves Tamil language, *Grant'ha* letter: on the eight lettered *mantra* of *Vishnu*.

The meaning explained in Tamil.

7 leaves *dandacani*, or long chant; praise to *Siva*, Telugu language.

3 leaves, concerning *Parvati*, in the Canarese language.

2 leaves 16th and 17th *sargas*, of the *Kishkinda* section of the *Rāmāyaṇam*, subject, the killing of *Vali*.

12 leaves, *Vibushana's* advice to *Ravana*, to relinquish *Sita* in favor of her husband *Rama*, incomplete, Canarese language, *Grant'ha* letter.

—11 leaves, *Sāva mata siddhantam* polemic, contending that *Siva* is supreme; and condemning all that differ from that view, Canarese language.

—18 leaves, *Mantras*, *Bhāirava* &c., some medical remedies; a remedy, and magic diagram against *cāmālī vyāti*, or jaundice. Tamil language.

The book is without boards, two fragments are of medium length, the others short, all of them old, but with difference.

6. No. 1163. Various matters.

For section 1—see VI.

4 leaves—on *Rāma's* constructing the bridge to *Lanka*, &c., from the *Rāmāyaṇam*.

2 leaves—a *mantra*, or charm, against the bite of a snake.

—*Pancha gavya krama*, on the five products from a cow—milk, curds, butter, oil, dung, urine: if these are compounded, and taken as a medicine it will cleanse all impurities. (Used also in some ceremonies in pagodas.)

—*Vidhava nēmam*, on widowhood; and the proper deportment of a widow, after the death of her husband.

—*Vishnu stōttram*, praise of *Vishnu*.

—*Natī-stōttra*, praise of rivers.

—*Sālagrāma stōttra*, praise of petrified shells, sacred to *Vishnu*.

—*Partiva-linga puja*, on making a *Sāiva* symbol of earth, with homage to it.

—*Guru gita stōtra mantra*, praise of *Vishnu*, by a spiritual teacher.

—*Gayatri hr̥dayam*, heart of the *mantra* to the sun (said to have been taught to *Rāma* by *Agastya*.)

—*Punyāha vāsanam*, purification of a house, also of men.

—*Pumsa vanam*, a certain ceremony consisting in putting the juice of a herb (*ālampuram*) into the nostrils of a woman, on visible symptoms of pregnancy.

—*Simantam*, a following ceremony from the 6th to the 8th month (any time between) to promote the life of the infant.

—*Jāta carmam*—ceremony after birth.

—*Anna prasnam*—first feeding a child.

—*Tripura Sūktari stōtra*, Praise of *Pārvati* a consort of “the destroyer of three towns.”

—*Gōkulāshtami nirṇayam*, appointment for the 8th lunar day of the cow-herd tribe: a ceremony on the birth-day of *Kṛṣṇa*; the 8th *tithi* in *Rōhini*.

—*Sancrānti nirṇayam*, ordinance for the passage of the sun from one sign to the next: of special consequence at the winter-solstice.

—*Terpana vidhi*, a mode of ceremony with *cusa* grass.

—*Lacshmi sahasranāma*, one thousand and eight names of the consort of *Vishnu*.

—*Garbhani samascāra vidhi*, mode, or ceremony on burning the body of a pregnant woman.

The book is long, of medium thickness, worn at the edges; in very various hand-writings.

7. No. 1167. *Itihāsa purānam*, old tradition.

1.) Forms of prayer, said to be from the *Vēdas*.

2.) *Sōma ulpati*, the birth, or origin of the moon, a legendary fable, found in the *purānas*. On the moon's *calis*, that is, phases.

3.) Some discrimination with regard to the *tithis*, or lunar days, and the various rituals occurring on them; who may, and who may not be present at those rites. A *Brahman* who has lost his wife, by death may not; and there are very many other disqualifications.

The book is very short, and thin, rather old, but in good order.

8: No. 1169. Varieties.

For Section 1, 5, 6, 7, See XXVIII. 10.

Section 2.) *Sarvanjanum*, medicinal, for the eye, 1 leaf Tamil language.

3.) *Bhāgaratam* 35th *adhyāya* of the 10th *Scādam*: *Gōpika gita*, song of the milk-maids; 13 leaves.

4.) *Anjana*, 1 leaf *Grant'ha* letter, on magic ointment for the eyes, enabling any one to see things lost, &c.

8.) *Atura Sanniyāsi vidhi*, from the *Smritis* or law books: a few days before death it is prescribed to assume the habit and observances of the *Sanniyāsi*, as a means of removing sin, and, in some instances, it is done. In the present day the *smartas* follow this rule; but the *Vāishnavas* do not accept it. This fragment contains the rule for this observance; but not the whole of it, 5 leaves *Grant'ha* letter.

9.) *Krama Sanniyāsi vidhi*, the general rules for *Sanniyāsis*, or strict ascetics (monachs) by all sects, 8 leaves, complete.

10.) *Rasa vata*, alchemical, to turn mercury to silver: 3 leaves, Tamil language, incomplete.

11.) *Nimba kalpam*, medical preparation, from the seeds of the Nimb, or *Margosa* tree (*Melia azird.*)

12.) *Sakti surūpam*, form, nature, or glory of *Pārvali*: 1 leaf *Nāgari*, 1 leaf Telugu letter.

13.) *Vishnu stōttram*, praise of *Vishnu*, 4 leaves Telugu letter, with a line or two of *Nāgari*.

14.) *Bhāgavatam*—(not the 18th *purāna*) 31st *adhyāya*, or chapter. It contains praise to the Deity; service of *Vishnu*. In this sense *Bhāgavatam* is the *Vāishnava* credence. A *Vishnu* devotee is commonly termed *Bhāgavatah*.

The book is of medium size, injured by insects, and broken.

9. No. 1178. Theological matters.

1.) *Purusha suktam*, a hymn from one of the *Vēdas*, praise to *Nārāyana*, as *Paṭa Brahm*, or the supreme.

2.) The 1st *prasna*, or paragraph from an *upaniṣada*, or supplement to the *yajur Vēda*.

3.) *Manishā panchacam*, five *ślōkas*, on the human intellect by *Sancarāchārya*.

4.) *Alma bōdha*, spiritual instruction, or "soul-teaching."

- 5.) *Bhāgarata dhyāna upadēsa vidhi*; Mode of instruction as to meditating on God.
- 6.) *Siva mahimana st'hapam*, praise on the glory of *Siva*.
- 7.) *Siva cavacham*, praise to *Siva*, with invocation for aid, and finger signs.
- 8.) *Dattātreyā bhujangam*, praise to an inferior manifestation of *Vishnu*: put into a serpentine form, ascribed to *Sancarācharya*.
- 9.) *Vācya vrata prakaranam*, a section concerning the soul.

The book is small, one leaf broken, otherwise good order; but leaves are wanting in various places.

10. No. 1181. Various matters.

—23 Leaves, stanzas in praise of forms of *Vishnu*; that is *Vencatesvara* at *Tripeti* and *Varada rāja* at *Conjeveram*: some stanzas, and some prose, in the Telugu language, on the same subject.

—2 leaves, Telugu Arithmetic, on multiplication.

—27 leaves, containing *hōmas*, or fire-offerings; called *nava graha*, or the nine planets; used before fixing any image on its shrine; by which process the sun, moon, and planets are supposed, in their effects, to be located there.

2 leaves, part of the *Rāmāyanam*: on *Rāma's* sorrow for the loss of *Sita*, Telugu language, Canarese letter.

1 leaf, *ślōcas* from the *Bhagavat gita*.

The book is of medium length, thin, and various as to size of leaves, and age.

11. No. 1183. Various:

leaf 1—14. *Vishnu Sahasranāma*. The 1008 names of *Vishnu*, strung together in *ślōcas*; said to be from the *anusāsntica parvam* of the *Bhāratam*; complete.

1 leaf, a *ślōca* on presenting the *arghya*, or sacrificial offering, to *Siva*.

14 leaves, *Siva sahasra nāma vali*, prose, enumeration of the 1000 names of *Siva*, incomplete at the end.

leaf 2—22 *Siva sahasra nama vali*, the same 1 leaf deficient, and about 50 names. In all 51 leaves, defective at the end.

The book is long, with some shorter leaves, medium thickness, some leaves old, some recent.

12. No. 1199. Various fragments.

1½ leaf, on *Vāishnava* modes of homage: 5 leaves *Tamil pallādu* and *pū chuttu*, a lullaby to images, and chant when putting on it flowers. The Telugu letter is used.

2 leaves, praise of *Rāma*, with some medical recipes.

3 leaves, *Gōvinda ashtacam*, an octave in praise of the cow-herd *Kṛishna*.

3 leaves, on medical matters, Telugu language; and some stanzas in Canarese, from the *Rāmāyanam*.

The book is somewhat long, thin, and a few leaves are injured.

13. No. 1215. Portions of various books.

2 leaves, examination of three jewels; or the *Vedānta*, according to the view of it by *Madhva*, *Sancara*, and *Ramānuja*.

2 leaves, worship of serpents, *hōma* offered to them, mode of putting ashes on the forehead; *agni hotra* a fire-offering.

leaves 75—101. *Vāidica* subjects, on the disputes between *Sāncarāchārya* and *Ramanuja*; whether the human soul is wholly, or partially one with the Deity, instruction on the *siddhanta*, or rectified system: and on funereal ceremonies.

15 leaves, on assuming the scholastic thread, and the *mantram* used at marriage ceremonies, with some *sūtras* by *Āpa stambha*, on marriage—on the aforesaid thread—on pregnancy—on first shaving the head, &c.

17 leaves, on the *svaras*, or mode of chanting the *Vēdas*—some *mantras*—the rule of *Gāutama*—on the thread—and marriage ceremonies; with *Bhāradwāja sūtra*, on funereal ceremonies—and preserving the sacred fire, and a few other matters; on 142 leaves: whether a selection, or carelessly strung together is not certain.

The book is long, thick, and in good order.

14. No. 1216. Small sundries.

leaves 13—40, a prose explanation of the octave of *Varadachraya*, by one of his scholars, complete four *ślokas* on the meaning of the eight lettered *mantra* of the *Vāishnavas*—two *slocas*, on the *drayam*, a *mantra* of two letters; and *charama slokas*; the last distich of the *Bhagavat gīta*; the said three are of daily use.

—Two leaves—on food proper to be eaten, and what is not so. Must eat nothing that is given by a Mahomedan, or fallen from the mouth, or put into the mouth, and taken out again, nothing blown on by a Cow &c.

By *Vedantacharya* head of the *Vadagulas*.

1 Leaf—a *sloca* on the soul, and its concerns, another on moral subjects, and also on *sacuna*, or omens.

Leaf 43—44. *Nyasa vimsati*, twenty *ślocas*, on devotedness of mind to *Varada raja* (or *Vishnu*) at *Conjeveram*; with qualities of teacher and disciple.

By the above *Vedantacharya*.

Leaf 45—54—a comment on the *nyasa vimsati*—only 10 *śloas*—leaves left blank.

Leaf 66—70—*śloas* on the soul, and its concerns—also, praise of *Lacshmi*, ascribed to *Indra*, from the *Vishnu purānam*.

Leaf 71—72. *Cshama shodasa*, 16 *śloas* complete, on the clemency of *Rangha nat'ha*, at *Sri angham*, near *Trichinopoly*.

By *Vedantacharya*—son of *Vēda Vyasa Bhatta* of that place.

1 Leaf *Salagrama - sila - lacshanam*, on the petrified shells found near the *Himalyus*; *Brahma* to *Vyasa*.

2 Leaves, *Vēcatēsa mahātmyam*, legend of *Tripety* complete; some *śloas* on ritual ceremonies in a house.

2 Leaves, *Ramāshotttra sata nama*: *Ramā* a name of *Lacshmi*; praise of her by 108 names, 1 leaf *Vishnu suctam*, a hymn, concerning *Vishnu*, from the *Yagur vēda*.

1 leaf—*śloas* 30th and 31st *adhyayas* from the last part of the *Padma purānam*. *Mahēsvara* to *Uma*

In all 61 leaves, irregular as to numbers.

The book is long, of medium thickness, touched by insects.

15. No. 1217. Five tracts.

- 1.) Ceremonial rites for fixing the influence of the nine planets upon any particular spot, designed for a temple, or shrine &c.

The fire offerings, gifts &c., leaf 1—15.

- 2.) On dreams, good and evil dreams distinguished; and their fruits, or indications explained. According to this tract dreams go before any result, and do not follow events by association of ideas: a form of expiation for bad dreams, leaf 16, 17.

- 3.) Gift of a cow before any one's death, and on a wife burning herself with the body of her deceased husband; also the nine days funereal observances. (The total with *Brahmans* is 12 days with *Sudras* 16 days.)

Hasti sanjayanam, the bathing the bones with milk, and casting them into the sea, or into the Ganges. Other *apara*, or funereal rites, in *ślokas*, prose, and extracts from *vēdas* leaf 18—43.

The following differ in appearance.

4.) Description of the fire-pit, used for *hōmas*.

—*Abichāram*, or *sunya-mantras*, injurious, or magic spells, of evil design, to kill enemies &c.

—*Atma samracshana mantra*, a precativ spell for soul-preservation: incomplete fragment, leaf 75—82.

5) *Sahanas*, rules as to expiation of the evil results of sin, in a former state, such as a disease, which is the punishment of an antecedent sin, in a foregoing life. The expiation is intended to remove it.

Description of diseases as the consequences of such, and such sins in a former state, or in the present one e. g. killing a woman, result, consumption; *slocas* this portion is complete, leaf 228—258.

1 Leaf at end—a *sancalpam*, or collocation of time e. g. in such a lunar day, on such a day of the week, in such a *yōgam* month—year, I am about to perform, or, I did perform—such and such a ceremony. This record is termed *sancalpam*.

The book is long, old, of medium thickness, somewhat damaged.
15½. No. 1219. Miscellaneous.

Mantra retna valī.

A discourse of *Mahesvara* to *Umā*.

Leaf 1—8½ *Hanumàn mālā mantra* with *yentra*—a string of charms, with diagrams, formed on one original, or *mūla mantra* in nine *padalams*; containing the excellence of the charm, and spells to subdue, or draw over, to stop any person or thing in progress, to drive away, with the mode of *pūja* or homage to *Hanuman*, and other matter of a magical nature.

Leaf 8½—26 *Brahma siddhānta rahasyam*, this is also in *mantra* form—concerning *Hanumàn*, and his eight lettered charm, with *hōmas* or fire-offerings, and *Vibīshana's* praise of *Hanumàn*: 1st to 9th *adhyāya* the 9th incomplete.

Leaf 22—37 *Dēva pūja vidhānam*, the order or mode of homage to any god *pacsha raya prabhava*, glory of the king of birds, that is *Garuda* the kite, or eagle—*agni stambhanam* rendering fire harmless, *śhadastra stambhanam* rendering weapons blunt, or harmless.

—To enable any one to plunge his hand in boiling ghee, without harm.

—Other four leaves. *Gôla sâssanam* Telugu language—record of a gift: Gola is a shepherd tribe.

—3 leaves—*kâpula sâssanam*, Telugu record of a gift by the people of *kâpula*, a town.

—2 leaves, *Devangula sâssanam*, record of a gift, by one so named.

—2 leaves—medical, a composition of pepper, and other materials—also *anjanam*, ointment for diseased eyes, Telugu language. In all 48 leaves.

The book is of medium size, touched by insects.

16. No. 1220. Various matter *slôcas* and prose leaf 33—43—*Vêda svara lacshanam*, on the accents used, when intoning the *vedas*; incomplete.

Leaf 44—110-47th wanting. *Subhagôddâiya derpanam*, reflected image of the beautiful woman.

By *Srînivâsa râja yôgêstara*.

On the *sacti*-worship.

The modes of their reading, morning, noon, and evening homage to the female energy; differs as to form, and object; differs as to times, and in other matters—their mode of pouring out water from both palms of the hands (*Terpanam*) the modes of their reading prayer or *mantras*, to the *mâta*, or mother; the mode of *sacti pûja* or ritual of homage to some emblem of the female energy many *yentras* or magic diagrams, with the *mantras* or charms to be used with them—the places wherein the spell letters are to be written are *graha nyâsa*, mark of the planet, *nacshetra-nyâsa*—mark of the lunar mansion, *râsa nyâsa* mark of zodiacal sign: *pit'ha nyâsa* mark of a seat, or shrine; *prapanya nyâsa*, the mark of space, or of worldly things. A spell to propitiate the goddess (or universal mother, *physis* or *natura*) another spell to destroy enemies, and *Siva cavacham* (incongruous here.)

Leaf 111—134. *Siva gnâna vidhyâ*, science of *Sâiva* knowledge.

By *Ŝuta* to other *ishus*.

From the 1st to the 13th *adhyâya*—515 *slôcas* complete

1.) On the five lettered *Sâiva* spell—its use, and its excellency.

2.) Its god. 3) and following chapters, to 12, on the motions of the hands and fingers, in the use of this spell.

13) The mode of using it in ritual worship of *Siva*.

—Leaf 135—160 (wanting 137, 138) *Tripura suntari-stóotra* mantra Praise, and spell to the *Sacti* of *Siva*.

—*Vasiharana varáhi stóotra* mantra Praise and spell to *Parvati*, as influencing, or bewildering the senses of others.

—*Prána pratishtha* mantra—spell to restore the soul to the body after homage rendered, it being supposed to go out of the body in the act of worship

These three matters probably relate to the *sacti* system.

Leaf 161—181. *Nava-rátri-vrata calpam*. Ceremony with its benefit, on the nine days festival to *Dúrga* (or the *Dasra*): it begins with the new moon in September; and closes on the 9th or 10th lunar day.)

This tract is said to be from the last Chapter of the *Marcandeya puránam*; it is complete.

3 leaves—grammatical, on the declension of nouns, some words given as specimens, 36 other leaves, marked by letters of the Sanscrit alphabet, but not regular.

—*Nava chaera*, nine diagrams for mantras with *hóma* or fire offering, used with them
Nanti sraddha, ceremonies proper to marriage.

—again some words, in grammatical declension.

—*Nandini dhenu mahá mantram*

—*Dhanuvantari mantram*.

—various *mudras*, seals, or motions of the hands and fingers, used with mantras

—*Yójanu púja*, homage to a female sprite, or gnome: 64 are reckoned. This kind of being is supposed to be in the way as an evil hindrance in different directions, according to the moon's age. On the 1st day E. 2d N. 3d S E. 4th S. W. 5th S 6th W. 7th N. W. 8th N. E 9th Zenith 10th earth, then the same twice over again till the next *amavasi*; to go on again at its close. So that between the *súta* on solar days and the *yóginí* on lunar days, a votary of superstition may be puzzled which way to go.

—medical matters, and preparations, in Telugu prose, 185 leaves, and some others blank.

The book is somewhat long, and thick, rather old, and a little damaged; leaves in some places broken.

Though so various in matter, it has the appearance of a homogeneous collection of *excerpta*.

17. No. 1222. Various matter.

—at the beginning, 22 blank leaves.

—18 leaves, referring to marriage.

—*Garbhádhána hóma* and *mantra* a fire-offering, and spell to produce conception; used at the solemnizing of marriage.

—on the excellence of the sacred grass, then used; homage to the nine planets; *nánti sraddhá* the marriage rite Also,

—*Srāvana hōma*—a ceremony for the annual renewing the scholastic thread in August, the full moon, when that occurs in *Srāvana nacsētra*—a few other matters on the same subject.

—2 leaves—*Grant'ha* letter—one contains some *ślōcas* from the 15th section of the *Bhagavat-gīta*, and 4 *Sāna ślōcas*, the other *ślōcas* from the said 15th section, and some *ślōcas* relating to *Rāma*.

—12 leaves—*punah santānam*, a domestic offering to fire, by the head of a family.

—*Prasna bhāgam*—horary questions in astrology answered ; as to the fitness of going to any place, &c.

—*Gayatrī hrūdayam*—heart of the *Gayatrī* ; *Brahma* gave it to *Yagyn-yaraleya*. An eulogy of the *mantra* to the Sun (*hrūdayam* sometimes used for praise) its substance is that one who recites the *gayatrī* does, in effect, everything.

—28 leaves blank.

leaf 2—7, formularies from the *Vēdas*.

—20 leaves blank, save one *Sāna ślōcas*.

In all 42 written leaves, and 70 blank ones.

The book is homogeneous, short, of medium thickness, talipat leaves, and in good order.

18. No. 1223. Various matters.

Leaf 1—73. *Vyāsa śicsha viāranam* an explanation of *Vyāsa's* instructions, entitled *Veda tājasam* ; splendor of the *Veda*.

By *Sūrya Nārāyana*.

On the mode of intoning the *Vedas* from the chapter on terms, to the chapter on the benefit of articulation, prose, and *ślōcas* mixed together.

Leaf 74—82. *Vyāsaśādanūṭam, śūcas* ; this is the original, following its commentary.

Leaf 41—56. *Bhappam-Bhatta*.

On the sacrificial fire at marriages, and at putting on the scholastic thread.

On the *ancurāpanam*, or sowing various seeds at the time of marriage, &c. watering them ; from their growth, an augury.

Veda verses, distichs, and prose, the foregoing are the *pūrva* or *suba* ; the following the *uttara*, or *apara kriya* ; that is auspicious rites, and funereal ceremonies.

Leaf 1—19. *Srauddha-vudhi* on the *pinda* or sacrificial ball of food, offered to ancestors; and other matters pertaining to the 12 days, relating to obsequies.

Leaf 20—39. *Adrāita macarantam*, honey comb of the *Adrāita* system.

On the oneness of the Divine, and human soul.

—*Gayatri vyākhyānam*—explanation of the *mantra* to the sun—complete.

—*Vishnu sahasranamam*—list of the 1008 names of *Vishnu*—complete.

The following is an assemblage of at least six books, the leaves of differing lengths.

—leaf 1—30. *Darisa purna masa, hōmas* or fire-offerings at the new and full moons

—*Pinda putru yagnya*, offering of a ball of food to ancestors; with the verses from the *Vēdas*, used on the occasion, complete.

46—79. *'Apa stambha-paribhasha*, a commentary, or explanation of *sūtras* by *Apa stambha*, on rituals; complete.

By *Harī dhatta*.

—*Sinha anuvaca vyākhyānam*—a comment on a passage of the *Vēdas*, or connected therewith; complete.

—*Sri-sucta*, a hymn from the *Vēdas*, referring to *Lacshmi*, explained.

—*Agni karyam*, on a fire-offering; incomplete.

—*Chandra-lōca*, a rhetorical work, especially on the art of poetry, of high repute.

By *Cāli dāsa*, the original in *ślōcas*.

This is said to be the primary work on this subject; whence commentaries, and other treatises, took their origin; it is incomplete.

Leaf 73—82. *Parāsanyam, ślōcas* from the code of *Parāsara*, on ritual observances proper to the four *yugas*, and this one was specially adapted to the present age.

—*Gana-hōma*, a fire-offering directed to numerous celestials. *Sita's* attendants, prose form; said to be from the *vēda*.

Leaf 73—78. *Hanumanta mūla mantra*.

There is one *mūla-mantra*, or original spell, named after *Hanumān*; this is a string of spells subordinate, founded on the original.

—*Triyambaca mantra*, a spell directed to *Sita*.

—*Yogēsvara mantra*—a spell named after a chief ascetic.

Leaf 122—153 *Gópála kalpam*, *sammóhana gópála kalpam*, *gopala gayatri*, *gopala sandhya-vandana*, these all relate to the Cowherd god *Krishna* the second one being in conformity with his libidinous character *Sanatcumara* told to *Nareda*, the *Sanatcumara sankhita* as above, complete.

Leaf 154—195 *Panchacshari mantra*, the five lettered *Saira* charm, with its *p'halam* or benefit, and *Vama deva chakra*, a magic wheel, or diagram.

Nana vidha panchacshara p'halam, various results from changing the order of the syllables in the 5 lettered spell—*na ma si a yi* as 1, 4, 3, 2, 5, &c.

Modes of drawing *yentras*, or diagrams for spells from the the *Rudra-yámala*

—*Panchacshara shadprayoga*, on six modes of practising or using the five lettered spell From the *chutambara kalpa*, complete

—*Pranava panchacshari*—*mantra yentra*, diagrams and spells for using the primary symbol *Om* (of high and unexceptionable import) with the aforesaid five lettered *Sána* spell (a gross abuse of a pure symbol)

—*Art hanesvara stótra*, 10 *slocas*, praise of that form, which on the right side of the one body is *Sina*, and on the left side *Parvati*

—*Abishegam vidhi* mode of pouring over idols either water, or butter-oil, from the *Scándá yamala*

—*Zánti mantra*, spell used at the close of other ceremonies, to avert evil from any omission

—*Aprajita stótra mantra*, praise with spell, directed to *Parvati*, as the invincible or victrix

—*Indrácsu mantra*, spell to a goddess with motions of hands, and fingers in using it the name most usually occurs in connexion with the *sacti* worship

This book might be headed “sorcery,” though containing other matter, but all of it tending to what is termed “the black art” A careful, and competent translation would make darkness visible

The book is rather long, thick, now and then a leaf damaged, but in general good order

20 No 1231 Parts of different books

2 Leaves—Telugu, some stanzas on *Rama* and cradle hymns for the images

5 Leaves—*yamuna puja*, homage to the *Jumna* river, before the *Ananta vrata*; this homage is generally by women

Leaf 1—12 (other book) On the *panchami* or 5th lunar day of some months, in the *vrata* or fast &c. directed to the seven *rishis*, here their names are *Canakya*, *Atri*, *Bharadvaja*, *Vishamitra*, *Gautama*, *Jamadagni*, *Vasulata*

- On the *udyāpanam*, or close of that ceremony. The ceremony itself its mode, its value ; story, or legend concerning it, &c.

Its use is said to be to cleanse from all kinds of impurities by touch, or contact with vessels &c. in household, or other concerns of women. Taken from the *Brāhmānda purānam*, a discourse between *Brahma*, and *Narēda* ; complete, as far as regards the *rishi pānchami*.

- 5 Leaves—*Lacsha variti varta calpam* on the ceremony of 100,000 lights, and its attendant benefit ; from the *Scānda purānam*, ascribed to *Capila*.

- 4 Leaves. The *udyāpanam*, or close of the said ceremony, by feeding *Brahmans* &c. from the *Vayu purānam*—this is complete.

- 24 Leaves, a treatise concerning elephants.

- In what countries found—classification as to kinds—and many other matters on this species of animals : *ślōcas*, with a *tica*, or running verbal comment, in Telugu.

- 1 Leaf—Telugu stanzas from the *Rāmāyanam*—54 leaves in all.

The entire book is an assemblage of three or more others. It is of medium size, and rather old.

21. • No. 1251. Sundries.

- 3 Leaves—*nāgari*, with *Siva stōtram*, or praise to *Siva* ; in the measure common in the Canarese language.

- 5 Leaves, contain letters of the Canarese alphabet, written in a square subdivided ; and with different meanings to each square ; the *mantra* is compared with it, and a result augured according to the square punctured by any one at a hazard, a kind of divination.

- 4 Leaves—*Amba stava*—praise of *Pārvati*.

- 10 Leaves—*Sivā-sahasra nāma*—*ślōcas*. The 1008 names of *Siva* in a string.

- 10 Leaves, *Dēvi sahasra nāma*, *ślōcas* 1008 names of *Dēvi* or *Parvati*.

- 7 Leaves *Tripura suntari sahasranāma stōtra*, *ślōcas*. The 1000 names of a *śacti* of *Siva*, with praise : it pertains to the female energy system.

- 7 Leaves *Siva sahasra nama stōtra*, *ślōcas* as above ; with the addition of praise.

- 2 Leaves *Trivita linga mani* praise by a *guru*, of the triple symbol ; Canarese language.

- 3 Leaves—On the five products of a cow, used in bathing a statue when being carved for an idol ; mode of so doing.

- 3 Leaves *Siva caracham*, a spell with praise to *Siva*, for protection.

—1 Leaf Canarese letter, 3 leaves *nāgarī*

Quite another book.

—From the *Maṇḍandeya purāṇam*.

Parvati caracham, spell with praise for protection; her *mantra* called *mahatmya*.

—*Saptasītica-mantra*, a spell containing 87 letters, or syllables.

On the killing *Madhukūṭapa* an *asura*.

The war of *Dīrī* with *Mahishasura*, and destruction of himself, with his army.

—Other combats, 1st *adhyāya* to 16th on leaf 1—69.

—1 leaf—a spell to operate on fire; and some *sāṇa śloka*s.

—10 Leaves—*mantras*, named after *Gaṇapati*.

—*Indrācshī Trīyambaka* (or *Rudra*)

—*nama trīya mantra*—spell of three names i. e. *Vishnu*—*Varaha*—*Narasimha*.

—7 Leaves in *Grant'ha* letter, on *Buda suddhi*, purifying the 5 elements; and *prāṇa pratishṭa* conveying life to an idol; 151 leaves in all.

22. No. 1255. Twenty seven subjects.

—The first two leaves, old, and blackened, illegible; they seem to contain homage to *Vishnu*.

1.) *Nyāsa tilacam*, 32 *śloka*s complete.

By *Vēdantāchārya*, praise of *Raṅgha nāt'ha* at Trichinopoly; entitled from the forehead spot.

2.) *Nyāsa vimsati*, 3 leaves *śloka*s complete; praise of *Vishnu*.

3.) *Gōta stuti*, 2 leaves, 29 *śloka*s, complete, praise concerning the wife of *Pey-aṭuvār*; given up by him to the service of the god.

4.) *Abhīti stāvam*, 3 leaves 29 *śloka*s complete: praise of *Raṅgha-nāt'ha* at Trichinopoly. The foregoing are by *Vēdantāchārya*.

5.) *Sri Raṅgha rāja Mahisi-stōtram*.

Praise of the *Sacti* at Trichinopoly.

By *Parāsara Bhatta* 62 *śloka*s on 7 leaves, complete.

6.) *Vishnu stōtram* 2 leaves, *śloka*s.

Praise of *Vishnu*.

7.) *Jitante stōtram*, *śloka*s five sections; two of them here; afterwards more.

Praise of *Vishnu*, ascribed to *Brahma*.

- 8.) *Suntara bāhu stōttra*, 1 leaf incomplete; *ślocas*—on *Vishnu*.
 9.) *Sarāna gati dīpica* 60 *ślocas* complete *Vāishnava panegyric*.

By *Vēdantāchārya*.

An illustration of the mode of taking the soul, and laying it at the feet of the god.

- 10.) *Atti mānusha stava*, *ślocas*.

Praise relating to *Rangha nat'ha* leaves 10; on the 10th some explanatory comment.

- 11.) *Kriya dīpica*, *ślocas*, 1 leaves "ritual lamp," on *Vishnu* homage.

On the 4th leaf *urdhva krama* mode of putting the trident mark on the forehead; incomplete.

- 12.) *Varada raja satatam*, 70 *ślocas*, incomplete. On *Vishnu* at Conjeveram.

- 13.) *Jitante stōttram*, *ślocas* 3d and 4th section so far complete. (See 7) *supra*.

- 14.) *Dēva rāja Mahishi stōttra*, and *dēva rāja stuti*, complete.

Praise of *Vishnu*, and *Lacshmi* at Conjeveram, two leaves.

- 15.) Some panegyric matter concerning *Rāmanūja*, *ślocas* incomplete, one leaf only.

- 16.) *Vishnu stuti*, *ślocas*, 1 leaf, incomplete.

Praise of *Vishnu*.

- 17.) *Cshama shōdasi*, 16 *ślocas*, complete, on 4 leaves. On the clemency of *Rangha nat'ha* at Trichinopoly.

By *Vēdantachārya*, son of *Vēda Vyāsa Bhatta*.

- 18.) Two leaves, one on bodily ablutions, and one on *Bhagavata-rādhana*, on the worship of God.

19. *Dasa avatāra stuti*, 10 *ślocas* complete.

Praise of the ten incarnations, 1 *śloca* to each.

By *Vēdantāchārya*, head of the *Vadagalas*, 3 leaves.

- 20.) *Rahasya triyart'ha*, *ślocas*, 2 leaves, meaning of the triple mystery, it has a reference to the nature of deity, and of the human soul.

- 21.) *Būda suddhi*, *ślocas*, and *prose*, incomplete. On the purification of the 5 elements, and 5 senses, 4 leaves.

- 22.) *Rangha nāl'ha mangalam*, *ślocas*, 1 leaf, praise of *Rangha nat'ha*.

23) *Prana agni hôtra vidhi*, 2 leaves complete; on offering up the soul to God, and consecrating every action, or passion to him

24) *Guruparamparâ-anu-santanam*, 1 leaf—containing a list of distinguished *gurus*, including the '*Alurar*', down to the time of *Vedantacharya*, after which a schism divided them into *Vadagala*, and *Tengala*, northern and southern

25) Medicinal. Telugu language

3 Leaves—benefit of medicines attended with *yentras* and *mantras*, or spells, 3 leaves

26) *Ishnu puja mantram*, 6 leaves, on homage to *Ishnu*, with praise

27) *Ieti raja saptati*—70 *slokas*, but not complete, on *Ramanuja* By *Vedantacharya*

This manifold book has a homogeneous appearance, but the hand writing differs, in various places, and a few leaves are doubtful.

It is of medium size, and in good order, but old.

22) No 1281 MISCELLANEA

1) *Mayura salocani*

By *Mayura cavi*, with explanation by *Sri Rangha deia*, one hundred *slokas*, in praise of the sun, leaf 1—28

2) One *sloka* on *Saira* matters, with a comment, begun but not completed

3) *Saira* matters, *slokas* on 16 leaves, half a leaf of a book termed *Tarkha paribhâshya*, logical.

4) *Ishi mushti tayalam*, the recipe for an ointment to remove obstinate swellings (it is sold in the bazar) The recipe by *Sanghayanen* In all 41 leaves. 1) is quite different from the preceding in appearance

The book is long, thin, and in good order

23 No 1283 Various matters

1) A portion of the *Hari ramya* for which see XXI

2) On gifts The benefit of giving food, land, cows, water, to travellers

On the value of the *salagrama* or petrified shell,—on the fast observed on the eleventh lunar day benefit of bathing in the Ganges—on honoring a guest upon his entry—on devotedness to *Ishnu* the means of obtaining *svarga*, the sensual Heaven—the sins that lead to *naraka*, or hell, the legend of

Combhaconum—on the *chundra* pool at *Srirangham*—faine of *Rangha nat'na* the god there ; also legendary matters concerning *Sri sailam*, and *Venca tadri*, or *Tripety*.

Hasti skulam, or *Conjeveram*, and *simhadri* (lion-hill) known as *chola singha puram* ; a few other matters on *Saira* homage, and on the *Sira ratru*, an especial night in February.

- 3.) Fourteen loose leaves of different sizes, some of them broken ; *slócas* on various subjects, but requiring to be collated with other books—among other matters on walking round the Nimb tree, and doing homage to it, by which means disease is said to be removed (possibly by the exercise so taken.)

The entire book is of medium size, and in good order except 3) at the end.

24. No. 1286. Various matters, some Sanscrit some Telugu, in confusion.

- 1 leaf—*Rāmarghya dhana crama*, homage to *Rāma* at birth, Sanscrit
- 9½ Leaves *Narasinha stótra* and *mantra*
- 100 Telugu stanzas, praise to the man-lion incarnation, and spell
- 2 Leaves, *Chóttu slócas*, Sanscrit distichs, on distinct, and varied subjects.
- 6 Leaves, praise of *Vishnu*, and others in Telugu.
- 6 Leaves, *Venkatáchala pati stótra*, and *Janardhana stuti*—praise of the god at *Tripety*, and of *Rāma* Telugu
- 3 Leaves, praise of *Chengalcaraya*.
- 1 Leaf, *mangalam*, epithalamium
- Sumati satacam*, 110 stanzas, Telugu
- 5 Leaves, *ashta die gaja padyam*, ethical stanzas in Telugu, the eight elephants being merely a mode of marking the stanzas.
- 2 Leaves, *Mangala ashtacam*, an octave, ascribed to *Cóti dása*—for benefit, or prosperity, Sanscrit.
- 1 Leaf, two stanzas on the *Tripety* god Telugu
- 5 Leaves Nine stanzas on *Krishna*, named after the *nara nidhi*, nine jewels
- 2 Leaves—seven *Sáira* stanzas.
- 3 Leaves, 13 stanzas, ornate, erotic.
- 4 Leaves, 24 stanzas The poet takes notice of the different actions of women, in a household, such as grinding corn, washing clothes, making cakes, and turns all into licentious allusions
- 10 Leaves, various stanzas, on different subjects
- 4 Leaves, *samat kruti padyas*, dark sayings, as a trial of skill in the case of authors ; *sléhas*, or double meaning, and partly like the sphinx's riddles
- 1 Leaf, stanzas on colours, only three colours written, what beings &c are white, as *Gauri*, milk, the *ama* bird &c and so on, as to other colours.

- 3 Leaves, praise, on *Saiva* and *Vishnava* themes
- 6 Leaves fifty Sanscrit *ślokas*, on various ethical subjects.
- 1 Leaf, various stanzas
- 6 Leaves, 36 stanzas on *Rāma*
- 2 Leaves, 10 stanzas on the same
- 1 Leaf, on *Siva*
- 4 Leaves, on the lord of *Tripeta*.
- 1 Leaf, stanzas in Telugu
- 6 Leaves 9 stanzas on *Narasimha*
- 2 Leaves, *chōṭṭa ślokas*, Sanscrit distichs, on varied subjects

At the end an agreement on business, for lending money, 119 leaves in all.

The book is of medium size, old and damaged; supposed to be a sort of common place book.

25. No. 1296 Sundries.

- ½ Leaf, a memorandum of the days for funeral anniversaries, in two or three families.
- 3½ Leaves, a few *ślokas* on the meaning of words extracted from three lexicons; that is the *Amaram*, the *Visra nigandu* and the *Vājayanti*
- 25 leaves, *Subhashita ślokas*, elegant extracts, or beautiful specimens from different works, moral, erotic &c., in all 29 leaves, extracted at different times, and on leaves of differing ages.

The book is of medium length, thin, some leaves very old, others more recent.

26 No. 1344 Various in matter, and letter.

- 1 Leaf *nāgarī*
- Leaves 150, 160, 161, *Rāma dhujangam*, 25 *ślokas* in the form of a serpent, containing praise of *Rāma*, complete
- Leaves 189—193 (1 broken) *Rāma stava rājam*, *Nārēda* gives high praise of *Rāma* Leaf 1—4 *Dattatraya stuti*, praise to an inferior form of *Vishnu*, 15 *ślokas* complete, including 9 *ślokas* incomplete *Jaganat'ha mangalam*, wishing success to *Jaganat'ha*
- 10 leaves, *Nāgarī* letter, from the *Vayu purānam*, containing *Madhava-stava rāja*, special praise to *Vishnu*, a devotee asks pardon for one hundred faults
- Leaves 1—3 *Pachama Rangha stōṭra*, praise of *Vishnu* at *Seringapatam*.
By *Gaūtama*, 15 *ślokas*, complete, Canārese letter
- 7 leaves, *Grant'ha* letter, containing four subjects
- Chandra Sec'hara ashtacam*, an octave of *ślokas* in praise of *Siva*
- Mahādevastōṭra*, 108 names of *Siva*, in prose, with praise.
- Krishnāstōṭra*, the like as to *Krishna*
- Krishnāstōṭra satśānmāhāt*, a string of 108 names of *Krishna*

Leaf 1—5 *Bhārata saritri*, an epitome of the *Bharatam*, on the embassy of *Kṛishna*, and the battles that followed, complete.

—3 leaves, *Nagari*, siva *Sahasranāma*, the 1008 names of *Sīta*.

—2 leaves, *Mangalashtacam*, 6 *ślōcas* incomplete. On special gods, *rishis*, mountains, rivers, &c. and by these success, and prosperity wished to the person addressed; in all 44 leaves, of various lengths, medium on the whole, some of them old, and damaged.

XIX. MUSIC AND DANCING.

No. 1291. *Bharata sāstram*.

By *Sarangha dēva*.

12 leaves—incomplete, chiefly on various gestures by members of the body, and on musical time, to correspond therewith. Quality of a prologue; offering of flowers; homage to the earth; opening part of a performance: *ślōcas*, with the meaning of them in Telugu.

Other 36 leaves—some *chūrṇica* rhymes from *Rāma sāstri*, other parts, by an unknown author: octave verses by *Jayadēva*, from the *aṣṭa padī*.

Also an explanation of various motions of the hands, fingers, &c. to express the changing variety of passions intended to be represented. The whole appears to be connected with native operas.

In the midst 8 blank leaves.

The book is long, of medium thickness, injured by insects.

XX. PAURANICAL.

1. No. 1055. *Bhāgaratam*.

The 8th *cāṇḍam* or book; another portion contains the *Gajendra mōcsham*, or legend of a crocodile and elephant, 1, 2, 3, *adhyāyas*. There is also another copy of this last piece, the 2d and 3d *adhyāyas* only. There is a mixture of *Grant'ha* letter in this book.

1½. No. 1067. *Scānda-upapurānam*, *ślōcas*.

The *Siva bhakti mahatmyam*, said to be taken from the said minor *purāna*.

By *Agastya* 1—90 *adhyāyam*, complete.

On the dignity, and excellence of some special places, of *Sāiva* worship: as *Cāsi* (Benares) *Cāla hasti*, and *Cānji* (Conjeveram) *Madura*, and others; but they are principal ones.

On the superior excellence of *Sāiva bhaktis* or devotees to *Siva*; and also on the great value of *vibhūti*, and *rudrācsha* beads; excellence of the five-lettered spell.

A statement as to special votaries to whom *nūkti* or beatification was given, as *Suntara pracasa*, a king in the *Dacshin*, not named; *Sāuntaraca*, *Chandra sec'hare*; *Dhana pala*; *Kala nat'ha*; *Mūrtināt'ha*; *Chandésa*; *Tilacà vatī* (a woman); *Vágpisa*; *Kula pacsha*; *Véda sūra* (to this one the highest degree, *Sauchya*, was given) *Chandra*, *Kānt'ha*; and various others specified. leaf 1—155.

The book is long, of medium thickness, on talipat leaves, in good order.

2 No. 1068. *Brahmāṇḍa purāṇam*.

From the 1st to the 10th *adhyāyam* of the *tīrt'ha cāṇḍam*. It contains a discussion between *Bhṛigu* and *Narāda*; and the *Vēṇṇatā gī-ri mahatmyam*, or legend of Tripety.

The book is long, thin, and in good order.

3. No. 1069. *Vishnu Purāṇam*.

The 1st *cāṇḍam* from the 1st to the 22d *adhyāyam*.

The 2d *cāṇḍam* from the 1st to the 16th *adhyāyam*.

The 3d *cāṇḍam* from the 1st to the 11th *adhyāyam*; or the *Vishnu purāṇam*, complete to the end of the 3d book; sometimes termed *Parāsara śloka*, as delivered by the father of *Vyasa* to *Mātṛeya*.

The book is of medium size, on talipat leaves, in good order.

4. No. 1070. *Vāyu purāṇam, ślokaś*.

From the 1st to the 30th *adhyāyam*.

This portion relates to observances which occur every 12th year; on the planet Jupiter entering the sign *Māgha*, or constellation Leo.

The book is of medium size, and damaged at the edges.

5. No. 1071. The *Brahmottara cāṇḍam*.

From the 1st to the 21st *adhyāyam*, incomplete, supposed to be from the *Scāṇḍa purāṇam*; related by *Suta*, a disciple of *Vyāsa*, to a king; on the power of the *Saṇṇa* spell *na-ma-si-vā-ye*, and other matters.

The book is of medium size, and in good order.

6. No. 1075. *Nāredīya purāṇam*, of the *Vaiṣṇava* kind; from the 1st to the 31st *adhyāyam*: a fragment, leaves wanting. Various legends, relative to *Vishnu*, and to *Kṛṣṇa*.

The book is long, and somewhat thick, old, and damaged.

7. No. 1077. Fragment of some *purāṇa*, containing the 71, 72, 73d *adhyāyam* only.

On the *Siva rattari*, a night commemorating that on which *Siva* swallowed the poison of the serpent *Vasuki*, in the *cūrma avatara*; hence observed as a watch night by his disciples.

8. No. 1180. *Nārēda purāṇam*, ascribed to *Savunaca-rishi*; who describes different kinds of sins, discriminating their degrees of demerit, and explaining the *prayaschita*, expiation, or punishment of them. There is also some matter on the *upanāṇam*, or scholastic thread; worn by *Brahmans*, and others; and in the 25th *adhyāya*, some details on *ciraha*, or marriage.

The book is of medium length, thin, touched by insects, otherwise in good order.

9. No. 1346. *Pāṇicāla* matters.

—3 first leaves numbered 66, 67, 68 *dēva nagari* letter, from the *Vayu purāṇam*, discourse of *Mahēsvāra* to *Uma*; the excellence of the *sudarśana*, or discus of *Vishnu*, and of wearing the trident mark on the forehead.

—6 Leaves in *Grant'ha* letter.

The *māgha mahatmyam* from the *Pādma purāṇa*, delivered by *Vasishtha* to *Dilīpa*, a King, the ancestor of *Rama*, the 5th *adhyāya* complete.

—20 Leaves. Telugu letter; the *magha mahatmya*, from the *Vayu purāṇam*; the 7th, 2d, 9th *adhyāyas*, each one incomplete.

On the great merit of bathing, and other observances in the *Magha* month. Also on the merit of offerings of the *tulsi* plant (*ocimum sanctum*) and of sandal wood: acceptable to *Vishnu*. Tales in illustration of the value of the *tulsi* &c., in all 29 leaves.

The book is of medium length, thin, old, and much damaged; the leaves differ, and are fragments of three books.

XXI. PURANAS local or *Mahatmyas*.

1. No. 1067. *Bhaktā mahatmyam*, a fragment said to be from the *Scandōpa purāṇam*, from the 27th to the 48th *adhyāyam*, leaf 62—105: but with some intermediate ones wanting. 1 leaf is in Canarese letter. See XX.

2. No. 1078. *Yādu giri mahatmyam*.

The *Sihala purāṇa* of *yādu giri*, in the Mysore country: or of the shrine of *Mēlu kotta turu Nārāyaṇa*, a form of *Vishnu*; 1st to 12th *adhyāyam*.

The book is long, and thus, the edges damaged, otherwise in good order.

3. No. 1079. *Purushóttama cshéttra mahátmya*, legend, or *st'hala purana* of *Jaganat'ha* temple, of ill-fame in Orissa. related by *Vyasa* to *Jaya muni*, from the 1st to the 24th *adhyayan*; the 25th not complete.

The book is long, thick, and in good order.

1. No. 1086. *Váisya charitra*, verse.

This is a *purana* of the *Cometas*, or merchant class in the north; *Siva* and *Parvati* sent an incarnation as the daughter of *Kusuma*: with whom *Vishnu Verddhana*, the lord of *Mahendra-puram* (one of the *Bellála* kings) fell in love; on seeing her at *Maha giri puram* of the *Váisyas*. Various details on this part of the subject. The young woman, to avoid further proposals being made to her, destroyed herself. The people fled from the place in a body. They afterwards worshipped the said young woman as a goddess; and the custom is said still to exist among the merchant class. The morning, noon, and evening forms of homage used by the *Váisyas*, are given. Also a list of *gótrus*, or tribes of the *Váisyas*; leaves 1—8 a fragment very incomplete. One leaf on Astrological horary questions: with one distich enumerating 18 castes among Hindus.

The book is of medium length, and in tolerable order.

XXII. RHETORICAL, including the art of Poetry.

1. No. 1109. *Kúvalāyánandam*, a commentary on the *Chandra loka* of *Cáli dasa*.

By *Appāya dicshada*, leaf 1—98 incomplete.

On *upamanam* or comparison, or simile with subdivisions: *āpanata* concealing, *atishaya yucti* hyperbole, *drishtanda* example, proof: *vyaya stuti* ironical praise: *viródhā abhāsa* equivocal words; e. g. *naiā cambalavāh*, he who has nine shawls, or a new shawl; the latter being the real meaning.

Various other rhetorical figures.

The original is quoted in the midst and the meaning given; but the original and comment are not distinct, as in some other works.

The commentator introduces illustrations from other authors. His comment has been severely criticised,—at the end are 10 leaves, on the same subject; but from another copy, or another book.

The book is long, of medium thickness, slightly touched by insects and two leaves are broken.

2. No. 1110. *Kūtalāiyānanda*, as above; chiefly *ślōcas*, with some prose: the original and commentary are interlined, leaf 1—99 incomplete. Other 23 leaves *chāttu ślōcas*, or distichs on a variety of unconnected subjects; and one leaf on the mode of dividing lands.

The book is of medium size, at the beginning one end is damaged, otherwise in tolerable order.

3. No. 1114. The same work, original and comment intermingled—by *Appaiya dīśhada*, sometimes the number of the original *ślōcas* only given: it seems an abridgment compared with the other copies, leaf 11—42, four leaves not numbered.

The book is of medium length, thin, a few leaves are broken.

XXIII. ROMANCE HISTORICAL.

1. No. 535. *Bāla Rāmāyanas*.

A collection in which nine different sized books are visible; and formed chiefly by eight copies of the *bāla-rāmāyanam*, an epitome—for children used in schools: one incomplete, others complete. Sanscrit, chiefly in Telugu letter, with some *tica* or running comment in Telugu, one copy in *Grant'ha* letter, one with a *tica* in Canarese. Two *tticas*, in the Telugu language, are in the Canarese letter. In the midst is a list (2 leaves) of cycle years and months, Canarese letter.

Also *Rāma Sahasranāma*, the 1008 names of *Rāma*, in *ślōcas*, incomplete. Its course was from *Rudra* through *Parvatī* and *Ganesa* and *Sanatcumāra*, and *Suta rishi* to the people.

A total of 156 leaves of various sizes, no boards, old, some leaves worm eaten.

2. No. 1051. *Bala bharatam*, an easy prose version of part of the *Bhāratam*, for schools: the 4th, 5th and 6th *sargas*; but left incomplete.

The book is of medium size, old, and damaged at the edges.

3. No. 1056. *Rāmāyanam*, *ślōcas*.

By *Falmica*, from the beginning, down to the 31st *sarga* in the *yuddha candam*, or section on the battle.

The book is very long, and thick, on broad talipat leaves, small hand writing, old, tolerably good order.

4. No. 1057. *Ramayānam ślokas*.

By *Valmiki*.

From the 41st *sarga* of the *Suntara cādam*, to the 68th *sarga* the end. Then the *yuddha cādam*, from the 1st to 134th *sarga*, the end; only a fragment of the entire work: but with one complete section.

The book is of medium size, and in good order.

5. No. 1058. *Rāmāyanam*.

It has the beginning, or *bāla cādam* also the *Ayōdhya cādam*; and down to the 15th *sarga* of the *kish-kinda cādam*: a prose version.

The book is of medium size, and in good order.

6. No. 1060. *Bāla Ramāyanam*, an epitome for children; this copy is complete, in a large rude hand, by a school boy, of no value

The book is long, thin, much damaged.

7. No. 1062. *Bala Rāmāyanam*, two copies of the same puerile epitome; with an explanation down to the *kish-kinda cādam* only.

The book is small, leaves not equal, a little damaged.

7½. No. 1063. *Uttara Rāmāyanam*, a fragment from the 73d to the 90th *sargam*.

The book is long, thin, and has some leaves broken, one half gone.

8. No. 1064. *Rāmāyanam saram*, a prose epitome of a portion, from the *Aranya cādam* the 3d in order, down to the *Suntara cādam* the 5th.

The book is small, old, and has several leaves damaged.

9. No. 1089. *Rāmāyanam*, the *uttara cādam* or Supplement: see other notices, from 6th to 24th *sarga*.

The book is long, of medium thickness, old, good hand writing.

10. No. 1121. *Nāishadam*, a poem on the episode of *Nala* in the *Bhāratam*.

By *Sri Harisha Cavi*. The original *ślokas* only; from the 1st *sargam* to the end of the 5th complete, with 16 *ślokas* of the 6th *sarga*.

Description of *Nala*, his capture of the *amsa* bird—description of *Damayanti*—on the bird's going to *kundini-nagara*, her residence—the *amsa* bird's description of *Nala* to *Damayanti*—her love for him—*Narēda*'s going to *Indra*'s world to impede the match; and a few other connected matters—farther details wanting—leaf 1—49.

The book is long, of medium thickness, some leaves damaged.

11. No 1122. *Nāishudam, ślocas only.*By *Sri Harisha Cavi.*

This book contains part of two copies, neither one complete

1st Copy 1, 2, 3 *sargas* complete, 4th 5th wanting, 6th has from the 8th *śloca* to the end, 7th, 8th 9th *sargas* complete—(*mulam*, no *tica*)2d Copy 2d *sarga* has 107 *ślocas*, the end wanting, 3d wanting 4th opening *sloca* wanting, then to the end right, 5th has 6 *ślocas* wanting, then from 119 to 137 the end, 6th 7th 8th 9th 10th complete, 11th 12th wanting, 13th complete 14th has only 65 *ślocas*, incomplete

1st Copy, leaves 1—28, 52—69, others confused

2d Copy, „ 8—11, 20—26 33—81 do.

The two copies have leaves of different lengths. The book is somewhat thick, and touched by insects.

11½ No 1123. *Raghu vamsa—mūlam.*By *Cali dasa*, 3rd 4th 5th *sargas* only.—*Sanjivini*, a *tica* on the *Raghu vamsa*.By *Cola Chéla malli nat ha*1st to 3rd *sarga*, not fully corresponding with the above, but together making up 5 *sargas*Marriage of *Dilipa* with *Sūdācshini*, and, after a considerable interval, birth of *Raghu*, who, when he became king, took some countries such as *Yāvana désam*, *Parasica désam*, *Camboja désam*, and others. *Raghu* afterwards made a great sacrifice in which *Karutsa*, a great sage, officiated. *Raghu* gave him fourteen crores of *carahans* (a thousand millions sterling, excessive hyperbole) leaf 1—32.Subject of the *tica* genealogical as to *Menu* and other kings, coming down to *Dilipa maharaja*, afterwards the 3rd *sarga* as above leaf 1—96.The *mulam* is of medium length, the *tica* shorter, book of medium thickness, leaves narrow, the boards long.12. No 1124 *Raghu vamsam, slokas*By *Cali dasa.*This is deemed a classic poem. It dwells somewhat on the ancestors of *Rama*, as *Dilipa*, *Raghu*, *Aja*, *Dasarat ha*, but dilates on the subject of the *Ramayānam*, in highly ornamented poetry

This book has only fragments, not forming a complete copy.

Sargam 2 two copies complete
 3 one copy wanting a few *ślokas*
 4th 5th complete
 6th complete 7th complete
 8th wanting 9th complete

In all 88 leaves, looking like portions of three different books, the centre piece being the oldest. The entire book is of medium size, touched by insects

13 No 1125 *Raghu vamsam, ślokas*

By *Calidasa*

3d *Sargam* only 16 *ślokas* 3d and 4th *sargas* complete 5th has only 50 *ślokas* these are the *mūlam* or original

4th *Sarga* has *ślokas* with a Telugu *ṭīkā* or glossary to each word 5th similar but no more than 20 *ślokas*

Also a fragment on Grammar, on the declension of nouns from *Rama*, and pronouns to *him* (what?) incomplete

14 No 1126 *Magha Caritam*, a heroic poem on the expedition of *Kṛṣṇa* against *Sisupala*. By *Magha* sometimes styled *Tan* in *Magha*. Portions of the original are followed by an imperfect commentary

Sargas 1 2 3 complete 4 has only 47 *ślokas* 5 has 53 *ślokas* 6 is wanting 7 has from *śloka* 19 to the end 8 9 10 complete

The commentary

By *Kola chela malli nat ha Suri*, a high sounding title given to the Telugu poet, *Pedda Bhatta*

Sarga 1 Complete 3 wants the comment on 11th to 15th *śloka* the rest is found

4 Wants the comment on the 7 first *ślokas*, and on those following the 2d *śloka*

5 Wants the comment on the 2 first *ślokas* the remainder is right leave 1—100 but some in the midst are wanting 99 leaves remain containing the march of the army and the killing of *Sisupala*. This poem is a classic

The book is long, and rather thick, in the middle several leaves are broken off, at one end

15 No 1127 The *Magham*, with a commentary

—leaf 1—46 *Magha Caritaṇ* by *Māgha Caritaṇ* from the 1st to the 8th *sarga*—original

—leaf 5—57 *Sarvaṅghaśāṇḍa*—a comment on the *Maghaṇ* by *Kola chela malli nat ha suri* (*suri* is a title of respect among *Saivas*) 1st and 2d *sargas* complete 3d *sarga* incomplete—4 leaves contain 52 *ślokas* from 1st *sargam* of the original.

The general subjects are—the march of *Kṛṣṇa*'s army—encampments, killing of *Sisupala* with much florid poetical ornament interspersed

16. No. 1128. *Bhāravi Cāryam, ślōcas.*By *Bharavi*.—from the 11th to the 17th *sarga* complete, a few *ślōcas* only of the 18th *sarga*.

This is another classic poem, and very commonly known as the *Kiratarjūnyam*. The subject is the penance of *Arjuna* in the *Himālayas*, in order to obtain the *pasupatāstra* weapon; his encounter with *Sira*, disguised as a hunter; and subsequently obtaining the desired boon.

The book is of medium size, old, and both ends gnawed off by rats.

17. No. 1129. *Cumāra Sambhava, ślōcas.*By *Calidasa*.

8 *Sargas* complete of the original only, leaf 1—38 with two *sargas*, leaf 1—40 of a *vyākhyānam*, or comment, entitled *Sanjivini*, by *Kola Chēla malli nat'ha sūri*.

The general subjects are—the birth of *Parvati* on *Himānt*-hill—her nurture—description of her person. *Sira* (in a state of penance) being assaulted by *Manmata*, destroyed him by opening his frontlet-eye—grief of *Rati* his consort—marriage of *Sira* with *Parvati*, birth of *Subrahmanya*, otherwise termed *Cumara*.

The book is old: injured at the end; of medium size.

18. No. 1282. *Bāla Rāmāyanam*, ascribed to *Vālmiki*.

An epitome of the *Rāmāyanam*, one *sarga* for the whole, on eight leaves, for the use of schools, and still generally so used; from the birth of *Rāma* to his being crowned at *Ayodhya*: omitting the *uttara* supplement.

The book is short, and thin, old; but in good order.

19. No. 1283. *Hari vamsa*, or *ascharya partam*, a supplement to the *Bhāratam*. The *apara bhāgam*, a second part; original *ślōcas*.

From the 1st to the 56th *adhyāyam*—leaves 1—188, but wanting the following leaves 105—107, and 120, 121 and 124 to 127, and 142, otherwise complete.

So large a work cannot be abstracted. See French translation by M. Langlois.

The book is of medium size, and in good order. For the other portion of the book see XVIII.

20. No. 1337. *Nātishada Cāryam*.By *Sri Harisha cavi*.

The first four *sargas* of the *mūlam*, or original only, these are complete.

1st description of *Nala* and is taking an *ansa* bird, &c.

* 21 matters related to him by the bird concerning the town of *Kundin*, and *Damayanti* there resident.

3d The bird went to *Damayanti* and gave a description of the person and prosperity of *Nal*

4th. The passion of *Damayanti* on account of *Nala*

Leaves 1—57

The book is of medium size, and touched by insects

XXIV SAIVA SECTARIAL

- 1 No 1084 *Scandopapurana*, *slocas*, a fragment of 25 leaves, containing a little of the 50th *adhyaya*, thence from the 51st to the 78th *adhyaya*, but with leaves deficient, and a little of the 70th section

One of the minor (*) *puranas*, on the excellence of the *Saiva* credence, and in particular insisting that *Siva* is the sole *Paran*, or heavenly one, that is the alone Supreme, which is a dogma of the extreme *Saiva* class. There are various other matters on this mode of credence, together with many tales in exemplification of positions assumed

The book is of medium length, thin, a little damaged.

XXV. TALES

- 1 No 1076 *Vicramaditya charitra*, from the 1st to the 231 section

A series of tales, said to have been delivered to *Bhoja raja*, by thirty-two statues, being imprisoned nymphs, on the steps of *Vicramaditya's* throne

The book is of medium size, and in good order, but not complete

2. No 1085 *Nachi ketopakyanam*

In 16 *adhyayas*, complete, *slocas*

This is a tale of a kind not permitting minute abstract. A *rishi*, or sage, named *Uddalaca* performing penance, was visited by *Brahma*, who promised that he should have a child. In a way either absurd, or highly metaphorical, the daughter of *Raghu* brought forth a daughter, and abandoned it in the wilderness. The *rishi* heard the child's cries, took and reared it, and afterwards learnt that the child was his own. In the end he married *Nachi Ketu* the daughter of *Raghu* (or *Rahu*),

(*) The name does not appear in the usual list

there being some enigma as to *Rahu*, and *Kétu*, astronomical terms. In the end *Nāchi Kétu* is described as going to *Yama's* world: the punishment of the wicked in that world described. She came back again: which is the close of the book: leaves 1—42. Two additional leaves contain 23 *ślocas* in praise of *Kalahasta-Ivara*, or *Siva* at *Calastri*; and a few ethical *ślocas*.

The book is of medium size, touched by insects; and one leaf, at the end, broken.

3. No. 1115. *Cātambari*—prose incomplete.

By *Bhāna Cavi*.

This is only a fragment of a large romance divided into the *pūra* and *uttara cātambari*. A fictitious series of tales, running one into the other, in an ornate style. The author was contemporary with *Calidāsa* at the court of *Bhōja rāja*. *Sudraca* a king described—visited by a *chandāla* woman, bringing a very learned parrot, a bird understanding all languages, and all devices: describing its own birth, in a *Bombax* tree, and various *īshis*: by one of whom it was taught. The city of *Ougein* described. Story of *Dhārapida* a king, and of his queen—no more here—but all introductory to the birth of their son *Chandrapit'ha* and of *Cātambari*, a woman born of a *Gandharba*—the book, when complete, being a love-tale, concerning these two.

This fragment is of medium size, leaves 1—75 some blank, worm eaten, and broken in some places.

4. No. 1132. *Mēgha Sandēsam*—The cloud messenger. By *Calidāsa*.

Leaf 1—12—containing 120 *ślocas*—of the well known poem translated by Wilson.

The subject the message sent by a banished *Yacsha* to his wife at *Alacāpurī* with descriptions, geographical, and otherwise.

The book is rather long, and thin, damaged at one end.

XXVI. VAISHNAVA SECTARIAL.

1. No. 1083. *Satvica Brimha vidya vilāsa*, *ślocas*, incomplete.

The respective punishments in *Naraca* (or hell) to different kinds of crimes, described. On *viracti* or self-control. The absence of all worldly desires described. The excellence of the *vādhva* or tridented forehead mark. The mode of putting it on. The excellence of the *Vishnu bhakti*, or devotedness to *Vishnu*. He is the giver of beatification, and the alone First cause of created beings, and things.

The leaves bear no number one has some Sanscrit roots, with their sense

The entire book is long, thin, injured by insects

2 No 1099 *Sanmarga-manidherpana*, or the jewel looking glass of morality

By *Vencatēsa Pandita, ślōcas*

On putting the marks of the chank, and *chaera* on the arms, or shoulders. On giving to children names of the *Vaishnava* kind, such as *Hama Gōvinda* &c On putting twelve *namas*, or trident marks on the body, as forehead 1, neck 3, breast 1, shoulders 2, navel 1, back 1, nape of neck 1, &c

Sri churna-dharana, putting on the central line of the trident in yellow, or red—yellow is correct—(outside lines always white) On the advantage of lighting lamps, and sweeping the floors in *Vaishnava* fanes

On the benefit of strict veracity Mode of bathing, *anushtanam*, or regular rule in all observances On the *atma guna*, and *Para tatva*, or nature of the human soul, and the divine truth or nature (a fruitful theme of *Hindu* controversy) Various other *Vaishnava* matters, with numerous quotations and praise of *rishis*, ancient *seers* or *sages*

The book is rather long, of medium thickness, old, some leaves broken, about the middle eaten into by *termites* so as to destroy the coherency of meaning

3 No 1137 *Itihasa samuch'haya* traditional compendium, *ślōcas*

A discourse between *Bhrigu* and *Sarānaca rishi*, in the manner of the *puranas* At the opening of the 1st section, one asks for information and the other gives it, the bearing of the whole is on the glory of *Vishnu*

Some of the contents are—duties of *guru* and disciple, excellence of homage rendered to the *guru*—a child must obey its parent—if otherwise there is sin—excellence of *Vishnu bhakti* (see 1) nature of *tapas*, or penance On the gift of water—of food—merit of pilgrimage—benefit of chastity in women, highly praised, causes of sorrow referred to *puri janma*, a preceding state of existence—the means of removal, penance, ritual homage, or merit in the present life—on the merit of receiving guests, sin of rejecting such—mode of casting off household or family cares, by choosing an ascetic life *Vishnu bhakti* saves from *Naraca* or hell *Vishnu* is the First cause of creation—devotion to *Vishnu* is the procuring cause of beatification On the *maya*, illusion or power of *Vishnu*, benefit of homage to *Vishnu* On the rejecting sensual pleasures, it is praised

On the excellence of the *ant gamanam*, or a wife's burning herself with the dead body of her late husband

On the benefit of bathing in the month *Māgha* ; on the four colors (or castes,) *Brahman*, *Cshetriya* *Vāiśya*, *Sudra* ; and on the four order of *Brahmachāri*, *Grahast'ha*, *Vanaprast'ha* and *Sannyasi*. Duties of those belonging to the said castes and orders. Various like matters : each having the illustration of a tale. The whole is like a *purānam*, perhaps gatherings from several : 1st to 34th *adhāyya*, and so far complete.

3 Leaves on the nature of *Vaishnava* worship seem added.

The book is rather long, and beyond the medium thickness, old, damaged by insects ; the ends are eaten off in some places.

4. No. 1214. *Vishnu Dharmottaram*.

A summary of *Vaishnava* duties and principles, written as if a supplement to some *purana*. *Garuda*, the vehicle of *Vishnu* narrated it to *Marichi*. *Marichi* enquired, what is the *Vaishnava* rule ? and *Garuda* replies ; stating also votaries pleasing to *Vishnu* : divided into chapters.

1. Concerning *Prahlada*, a devotee.
2. Introduction to *Vaishnava* duties
3. How to receive a guest, and the benefit resulting
4. and 5. Rules for women as to duties.

On the four castes, and on the four orders *Brahmachari*, &c description of excellent young women, as a guide to marriage.

Women must reverence their husbands.

6. The benefit of ritual homage to *Vishnu*
- 7—8. Excellence, and use of the *tulsi* plant.
9. Benefit of lighting lamps in a lane
- 10—11. Benefit of various ceremonies directed to the service of *Vishnu*
12. On the excellence and use of the *shlagrama* or petrified shell
13. More on the benefit of homage to *Vishnu*
14. Laudatory of *Brahmans*
15. Benefit of giving a cow
- 16—17. The same as to land, and food
18. Importance of the fast, on the eleventh lunar day.
19. On the punishments inflicted in the world of *Yama*, after death
20. On sins of the mouth, and other members of the body, and sins of the mind, which tend to *Naraca*, or hell.
- 21—22. Specification of the punishment of sinners in *Naraca*, according to the nature of their crimes.
23. Description of the formation, and growth of the fetus in the womb, until the 8th month.
24. In this birth (or life) men receive the fruit, or consequence of virtue, or of demerit, in a former one.
- 25—26. On the virtues, and kind of devotion which lead to *mōcham*, or release from further pains of transmigration, beatification.

27. On the four *yugas*, or ages, and what is *dharma*, or virtue, in each one, in its progress, details on the evils of the *kali yuga*, or present age. tales concerning *Brahman* in this last age.

Leaf 1—130 complete; 4 leaves *nāgari* letter, at the beginning.

The book is long, of medium thickness, rather old; and some leaves damaged, by breaking.

5. No. 1227. *Bharadvāja saṁhita*, matters ascribed to an ancient sage.

On taking the soul as if in the hand, and placing it at the feet of *Vishnu*. On the *chakra* mark on the shoulders. On the *urdhva* forehead mark—its excellency—the mode of putting it on, the importance of being a follower of *Vishnu*.

On the five marks of the *Madharas*; that is, on the breast, two shoulders, forehead, pit of the stomach. To give up the soul to *Vishnu* is the short or ready way to salvation. Earthly possessions, and desires are not pure not tending to future bliss. the not desiring them is pure. Some are vainly troubled about similar things, these are unwise. Some despise like things such persons are sage. Various other matters, relating to the excellency of the *Vaiṣṇava* credence. Four *adhyāyas* leaves 1—38 complete

The book is somewhat long, and thin; much damaged by insects, and breaking near the beginning.

6. No. 1241. *Vaiṣṇavāchārya padadhī*: chapter on ceremonials, *ślokas*.

What food may be eaten, and what may not. On the mode of meal at noon and night. On the fast of the eleventh lunar day, in each half lunation. On commemorating the birth-day of the *Narasinhā*, and *Krishna* incarnations; the day of each distinguished as to its occurrence. On the duties of women, incomplete—2 leaves at the end—on the mode of putting on the forehead mark, and of marking the shoulders—excellence of a *guru*—incomplete; in all 16 leaves.

The book is long, thin, and in good order.

7. No. 1249. *Vishnu sahasranāma*, *ślokat*.

By *Vaisambāyana*; said to be from the *anusāsntica-parvam* of the *Bhāratam*.

A list of the 1008 names of *Vishnu*; said to be repeated daily by *Vaiṣṇavas*.

16 Leaves complete. 1 leaf *Vayu stuti*, praise of a god of wind

The book is of medium length, thin, and in good order.

8. No. 1298. *Vaishnava* miscellanies.1.) *Sudarisana ashtacam*, an octave.

On the *chakra*, or discus of *Vishnu*. 1 *śloka* wanting—on two leaves differing from the rest.

2.) *Rahasya triyam*; triple mystery: some *Vāishnava* *mantras*—nature of the human soul, and of the divine soul—duties of living men—nature or glory of the Supreme (*paramātmā surūpam*.) The triple mystery, is sometimes explained as the Divine Being, the human soul, the visible world: and with reference to their identity, or diversity. This tract on 31 leaves is Tamil in language; the letters being Telugu. Its separation belongs to a work of collation; much needed.

3.) 12 Leaves, containing a *Vishnu* *mantram* and *Bhagavata* *śrādhana* *krama*—the mode of worshipping the Deity; and *jayanti nirṇayam*, on the observance of *Kṛishna's* and *Rāma's* birth-days.

4.) Praise of *Rāmānuja* of *Sri Permittūr*, one of the *Aluvār*—*Vishnu* *stuti* praise of *Vishnu*—*Dharma* *sastra* *vachana*, some prose from the ritual portion of Hindu law.

5.) *Nili padya*—moral *stanzas* in Telugu, and a few other matters.

45 Leaves in all—the book remaining incomplete.

It is long, thin, only a few leaves not damaged, most of them worn off at the ends.

9. No. 1341. *Vāishnava* tracts.

(The first one should be taken out on collation.)

1.) *Nitya anuvantānam*, the daily ritual; containing the *Tirupālānda*, eulogy, or a *Viva* addressed to *Vishnu*, with additions; in substance, praise; prefixed to a following portion of the *Tiru vāyi morhi*, or Tamil version from the *Vedas*: and also the *Tiru pāvi*, by *Chūda lodutta nāchiyur*, or the daughter of *Periya aluvār*, she who culled flowers, made them into a garland, and presented this to the god; to whom she was afterwards married—and further, some *stanzas* on matters relative to *Kṛishna*. In the Tamil language; and Telugu letter.

2.) *'Ala vantār stōttram*, 67 *ślocas*.

By *Yamunāchārya*, complete; praise addressed to *Vishnu*, by an *aluvār*, leaves 20—25.

3.) *Yeti-rajā-vimsati*, 20 *ślocas* panegyric of *Rāmānuja*, head ascetic.

By *Manavāla maha muni*, leader of the schismatic *Tengalas*; leaves 26—28.

4.) *Cshamà shodasi*, 16 *slocas*.

On the clemency of *Rangha nat'ha* at Trichinopoly, complete: by *Vedantāchārya*, son of *Vēda Vyāsa bhatta*: leaves 29—31.

5.) *Bhagarata āśādhana krama*, mode of homage to the deity, ascribed to *Parāsara*, two leaves 57, 58, *ślōcas*, incomplete $\frac{1}{2}$ leaf brief extract from the *divya-prabandham* in Tamil, and $4\frac{1}{2}$ blank.

The book is of medium length, thin, old, bored by insects.

10. No. 1358. *Vāishnava observances*.1.) *Nārāyana verma*, a *cavacham*, or charm for protection, addressed to *Vishnu*—two leaves only; in this eight names of *Vishnu* are used the last one being *Nārāyana*: the use of which, with a preceding ceremony, is supposed to have great efficacy. It is known as *Haridharatamyam*, praise of *Vishnu*, as the universal being.2.) *Snana sancalpam*, record of bathing; given the year of the *cali yuga*, Cycle year, month, day, *tu'hi*, &c., on which such a one bathed in such and such a sacred pool, for the removal of sin. *Cāveri prat'hana* homage to the river *Cavery*, or to its goddess.3.) *Mrittica snāna*, rubbing the body with earth that has surrounded the roots of the *tulsi* plant—also rubbing the body with cow-dung moistened with water: also rubbing the body with *tula* powder (of sesame) mixed with water.4.) *Amalaca snānam*, rubbing the body with myrobolam fruit (*nelli kayi*) mixed with water; and a few *mantras*, used at noon-day. In all 16 leaves.

The book is short, and thin, good order.

11. No. 1360. *Vishnu sahasranāma*, *pūja*, homage by the 1008 names of *Vishnu*; a few *slocas* of praise prefixed; then the 1008 names; and, at the end, are *ślōcas*, stating the benefit arising from the use of the "thousand names."

The book is of medium length, thin, and slightly injured by insects.

XXVII. VEDANTIC.

1. No. 1165. Section 2. *Vedanta-rācyam*.

Discussion on the *Vedanta* system, with discrimination as to the differences on this subject among *Smārtas*, *Mūdharas* and *Vāishnavas* of the Peninsula; the first being *advāita*, the second *dvāita*, and the third *visishtha-advāita*; the first maintaining the oneness of Deity and the human soul; the second that they are distinct, the third that they are almost one, or related. See XXVIII for section 1.

2. No. 1184. *Vedantā vyakhyanam*, or *vīṭaranam*, explanation of the *Vedanta*, prose fragment, without beginning or ending. It describes the *Paramātma* and *jīvatma*, divine soul, and human soul, and seems to maintain their unity; but the whole would be needful to decide as to its being *advaita* in class, leaf 75—204.

The book is long, and thick, injured by worms, and breaking.

3. No. 1187. Fragments on the *Vedanta* according to the *Vaishnavas*.

Leaves 3—20 *Vyāsa sūtropanāsa vyakhyānam*, a commentary on the original *sūtras* of *Vyāsa*, by *Sri Rāmésvara Bharati*; leaves 45—65, wanting 46 and 54; exponent of the *Vāishnava* system. *Vishnu* is the great First cause. There is a difference, and distinction between the *jīvatma* or human soul, and *Paramātma* or divine soul, *Vishnu* has all mild, benevolent, or good qualities; in opposition to the *advaitas* who ascribe to deity a negation of qualities; with other details. The composition is a mixture of prose, verses from the *Vedas*, and *ślokas*, in all 39 leaves.

The book is somewhat long, old; but in good order.

4. No. 1265. *Ara dūta gīta mahā mantram*, *ślokas*, 7 *prakarnas* or sections; represented as a discourse between *Dattatrēya*, and *Gōrācsha*. Section 1. 2. On the oneness of the human soul with *Ishvara*, the divine being.

3d. The form of the immortal (*acshara*, in the sense of *mūrti*, or *surūpam*.)

4th. On being resolved as to truth, and on firmness of mind in maintaining it.

5th. On equal sight, or appearance; that is, there is no real difference in existing things; because all are equally seen in the light of *Ishvara*; as the evolving, or development of his being—all is *Ishvara*.

6th. *Acshara param*, description of the immortal one.

7th. *Nirvana nishṭ'hana mahima*, the glory or value of release, or of absorption into the divine essence.

This book denies any difference between the *jīvatma* and *paramātma*; and maintains that all beings, and things, are but manifestations of the divine being. So far complete, on 20 homogeneous leaves, and one handwriting.

The following are miscellaneous, and different.

— *Sani stotra*, praise of Saturn the planet, or its regent. By *Rudra to rishis*. A story of *Dasarat'ha* introduced : in consequence of no evil disease from *Sani* (Saturn being a malignant planet) coming into his country for twelve years. *Dasarat'ha* celebrated the praise of *Sani*, and received a *variam*, or gift from that being. They who hear this praise recited will get benefit from *Sani*, 2 leaves, incomplete.

— *Siva bhujangam stotra*, 25 *ślokas* in praise of *Siva*, put into a serpentine form. By *Sancarāchārya* : complete. Two other *ślokas* on *Saiva* subjects, and 8 *ślokas*.

Daeshana murti ashtacam, an octave in praise of a form of *Siva*, considered as giving wit, skill, intelligence in literary matters. Also 44 *ślokas* on *Vaishnava* subjects, praise of *Vishnu*, complete. In the event of needed collation these last matters should be taken out ; and the whole separately arranged.

The entire book is long, and thin, a little damaged.

5. No. 1295. *Vedanta* ethics, author unknown, prose, incomplete.

The destruction or removal of a triple sorrow tends to *mocsham*, meaning happiness in the present life. This triple sorrow is,

- 1) Attaching to the soul
- 2) Proceeding from the five elements of matter, body, &c.
- 3) Proceeding from malignant spiritual agency.

The first is subdivided into *sariram* and *manassu* body, and mind. The body being subject to *vātam*, *pittam*, *ślāsham* and to irregularities caused by them. The mind is subject to *kāma*, *cródha*, *lōba*, *maha-mōha*, and other evil affections, or passions. The second includes not only the five elements, as causing evil, but also beasts, birds, reptiles, and *stavaram*, things immovable ; by these sorrow is occasioned. The third refers to troubles by *yacshas*, *rācshasas*, evil beings, and by *guha*, sprites or gnomes. They cause trouble by *atēsham*, invisible possession ; they are supposed to lay hold of people, and by so doing to trouble them, by guddiness &c.

To get these various sources of sorrow removed, or to get rid of them, is the way to heaven, or happiness in the present state of being.

Brahma surūpa nirupanam, description of the form of the supreme Being, by negatives ; as without arms, seeing without eyes &c. giving to the book an *advaita* turn. It is short, thin, leaves 1—15, a little gnawed at one end.

XXVIII. *VEDAS*, or *UPANISHADAS* thereto pertaining ; and liké matter.

01. No. 1179. Two portions.

1.) *Sri sūcta*—a hymn from the *Vedas* prose like form, incomplete.
The glory of *Lacshmi* declared.

2.) *Rudram*—prose, incomplete.

Praise of *Rudra* (or *Siva*) from the *vedas*.

On the *dherma*, or duties of the four Colors, *Brahma*, *Cshetriya*, *Vāisya*, *Sudra*; and of the four orders *Brahmachari*, *Grihast'ha*, *Vanaprast'ha*, and *Sannyasi*. The sentences end with the word *rudra*: 6 leaves.

The book is of medium size, worm eaten.

02. No. 545. *Vēda*.

a. *Nagari* a few leaves b. Telugu letter.

a. *Rudra jada*, a repetition of words concerning the glory of *Siva* leaves marked 6, 3, 6.

b. Incomplete on *Yaga dherma*, or duty of sacrifice Cause of water and other things; duties of *Brahmans*, and other three Colors: meaning difficult.

Leaves 80—121.

The book is somewhat long, of medium thickness, has only one board, and is damaged by worms, and breakage.

1. No. 1150. *Srāuta*, matter from the *Vedas*.

'*Aba stambha trisana prayoga*, section from a *Vēda*, chiefly on sacrifice, and rituals; *sutras* from the *vēdas*—*sōma panchaca*—these, and other like extracts.

At the end, in *Grant'ha* letter, a commentary on '*Aba stambha sutras*, in three parts.

1st Leaf 1—37, 2d Leaf 1—31, 3d Leaf 1—7, being explanatory paraphrase, or amplifying the brief *sutras* of the original.

The book is long, of medium thickness, old, and very much worm eaten. The commentary has leaves something longer than the preceding portion.

2. No. 1151. *Yajur vēdam*.

The 1st *ashtacam*, four *prasnas*, out of eight.

The 2d *ashtacam*, eight *prasnas*, leaves are deficient, in various places

The book is long, thin, and much injured.

3. No. 1152. *Yajur vēdam*.

1st *Cādam* from the 1st to the 7th *prasna*

The 6th *prasna* defective.

6th *Cādam*—the 1st *prasna* on sacrifice

The book is long, of medium thickness, and damaged.

4. No. 1153. *Srāula*.

A selection of practical offices from three *śāstras*; such forms as are useful, or most required. They relate to the *yaga vidhi*, or mode of sacrifice; out of 33 *prashnas*, only from 1, to 5, with a little of the 6th fragment.

The book is long, thin, in good order.

5. No. 1161. Various *upaniṣhadas*, supplements to the *Vēdas*, or assuming to be such.

- 1.) *Rudra nyāsam*, homage to the five members, or heads of *Siva*.
- 2.) *Srī Rāma rahasyōpanishada*, the mystery of *Rama*; delivered by *Siva* to *Vyāsa*, on the birth of *Rāma*.
- 3.) *Sarvasāra upanishada*, two copies; substance, or essence of the *Vēdas*.
- 4.) *Nārāyaṇa upanishada*, two copies.

It ascribes the origin of all things to *Nārāyaṇa*.

5.) *Vajra-śūṣa upanishada*.

The penetrating diamond needle: on theological, or spiritual instruction.

- 6.) *Sarīrāca upanishada*, concerning the human body.
- 7.) *Yoga tatva upanishada*, on mystic truth; on the system of ascetics.
- 8.) *Kāṇālya upanishada*, two copies.

On *mōcsham*, or beatification in the *Satya loca*, or world of *Brahma*. (The highest heaven;) and the means of its attainment shewn.

- 9.) *Garbha upanishada*, on the womb, and the fœtus in it.
- 10.) *Ārunīca upanishada*, homage or service to *Brahma*; from *Āruna*, the dawn, charioteer of the sun.
- 11.) *Kēna upanishada*, 1st *Cāṇdam*.

A woman named *Hemavati* asks *Dēvendra* how to obtain *mōcsham* or beatification; *kēna* is "by what means," (*quomodo*,) *Indra* replies.

This tract appears to be on the *sacti* worship principle (*quoad Bonā Deā*.)

- 12.) *Ātma prabodha upanishada*, special instruction as to the soul.
- 13.) *Kālāgni rudra upanishada*. *Sanatcumāra* asks *Sua* concerning various ritual, or other observances, such as the use of cow-dung, ashes, beads, and the like. *Sua* replies.

11.) *Mandūcya upanishada*. *Mandūca*, a sage, asks *Rudra* (*Siva*) concerning the *pranava*, or mystic triliteral *aum* (*O'm*) how given, and to what end; supposed to lead on to theological matter.

15.) *Hamsa upanishada*; on the all-pervading Spirit; and on the *yōgam*, or abstract meditation on Deity.

The aforesaid fourteen tracts professing to be *upanishadas*, are complete, and very brief: the entire book not being large. Some of them were translated by Ram-mohun roy, and others.

This book is long, of medium thickness, leaves at one end damaged; otherwise in good order.

6. No 1162. *'Aba-stambha-sutra*.

A very imperfect fragment, many leaves intermediate wanting; and a few leaves in *nāgarī* letter thrown in. As far as can be made out, from the imperfect state of the document, it contains rules for ritual ceremonies, taken from the *Vēdas*; and elsewhere, under the same title, more largely detailed.

The book is long, thin, old, with only one board, and much damaged.

7. No. 1160. *Chandrodaya upanishada*.

Said to be an appendix to the *Sama veda*, 1st to 7th *adhyaya* complete, with part of the 8th said to relate to *Brahma*. This is the 1st section in this book: for the 2d see XXII.

The entire book is long, thin, and somewhat injured.

8. No. 1166. *Aranam-yajūr vēdam*.

Concerning the five elements—On the soul; the *vāidica karmam*, or rituals, founded on the *vēdas*: leaf 1—63, so far complete.

—*Vēda pata retnam*, the impression of the *vēda* compared to a jewel, for some other matter see X.

9. No. 1168. *Agni-stōma yagnyam*.

On one of the kinds of the sacrifices prescribed by the *Vēda*. In this mode the entrails of sheep are taken out, and cast into the sacrificial fire; the sheep tied to a post is considered to die only by the power of *mantram* used. Such is stated to be the only subject of this book, which is of medium size, old, and a little damaged.

10. No. 1169. For various sections see XVIII.

Section 1, *Mandūkōpanishada*. Supplement by *Mandūca a rishi*, only 8 leaves; first *sac'ha*, or *sanhita*. The *Vēda* has 7 *Cāndams*; various additions are termed *sac'has*, offsets.

Section 5, *Brahma bindha upanishada*, only two leaves; it belongs to the *yajur vēda*.

Section 6, *Ecaqshara upanishada*, one leaf, explanation of the formule AUM; called one letter, though a triple compound; chiefly on its use as a spell, or in praise. It is tantamount to Hebrew cabalistic symbols; and implies a triple unity in Deity.

Section 7, *Udalaca upanishada*, of the *yājūr vēda*. On the soul. *Paramatma*, the Divine Being, *jivatma* the human soul. This treatise is chiefly on the Divine nature: given by *Uddalaca rishi* to his disciple *Swēta ketu*: 7 leaves, or 1 part complete; letter *Grant'ha*, other parts wanting.

The entire book is of medium size, injured by insects, and broken.

11. No. 1170. Fragment of the *yājūr vēdam*.

The beginning is wanting, 28 leaves remain: some defective in the midst. The original has an explanation, in plainer language, on the sun, and other deities.

The book is long, thin, and nearly new.

12. No. 1172. *Rīg vēda*.

Containing eight *ashtacas*. In the 6th the 1st to the 6th *prasma*, a little defective.

The book is long, of medium thickness, injured at one end.

13. No. 1173. *Yājūr vēdam*.

In the 3d *ashtaca*, from the 1st to the 9th *prasma*, complete.

1. On the *lanar mansions*; their importance.

2, 3 *Ishṭi mantra*, offerings, on the first day after the new, and full moons, to obtain things desired.

4. *Nara mēdkam*, human sacrifice, and the spells used therewith.

5. Homage of *Para Brahma*, the Supreme.

6. *Agni*, *Indra*, *Vishnu*, homage to these three.

7. *Vardha mangalam*, on the happiness of the marriage state.

8, 9. *Atramēdha yāgam*, on the sacrifice of a horse; and its ritual.

The book is long, of medium thickness, in good order. The 4th *prasma* claims special notice.

14 No 1175 *Bṛhadaranyā upanishada*

1st *sac'ha*, two copies, one complete, the other not so, said to relate to the doctrine of the soul understood to have been translated into French, and German

An *upanishada* of the *yajur vēda*, not complete, 8 leaves only

—On the five elements—instruction to a disciple

—*Rama upanishada*, not complete at the end, said to refer to *Rama*
Besides there is great confusion of leaves This part of the collection specially has need of collation, and improved arrangements

The book is long, thin, the older leaves injured by insects

Note As regards this article XXVIII, I do not feel perfect confidence in it The books referred to in it were examined at an early period of the work, and a *sāstri* employed was found to have urged on another *Brahman* engaged with him as a check, the great sin of explaining the contents of the *vedas* to a foreigner. He soon after died and other more intelligent agents, were found

β A

d CANARESE LETTER

I ¹ ADVAITA

No 1443 Section 2. *Jnana patam*, 8 *padalas*, or chapters, on 15 leaves

Description of the *Sāṅga vedānta*, or *Advaita* system On the *māya sūṣupā*, or illusive form of Deity, as apparent in worldly beings, and things, *jīva Isvara abhedam*, the human soul and God indivisible, or without separation All human souls are, in effect, one, even as air shut up in a box, and a pot, though apparently separate, is the same, and if both are opened will flow into one the atmosphere being one, though it may be variously subdivided—with like matter

For Section I, see XVI

II. ARCHITECTURE, AND STATUARY

1. No 1562 *Vastu puruṣa lacshanam*

On building, with introductory matter, partaking of divination, and astrology, *ślokas* with an incomplete *līca* or glossary, in Canarese.

If when any one is intending to build a new house, and when journeying, or going anywhere about that purpose, he meets with any of the following persons or things, the same is a good omen, that is—a married woman bearing a brass, or copper pot of water from a tank—any one bearing a silver-arm ring, or otherwise wearing silver in any form—musical instrument—

married women, in these cases wealth will follow the building. On the signs of the zodiac deemed favorable for building, from *mesha* onwards. In which of the signs the house should be begun, and the foundation laid—mode of putting in the first post. It is good to build a house in *chaitra*—April, May, wealth will follow. In *Mithana* (or Gemini) destruction. In *Carcata* (Cancer) long life, old age. In *Sinha* (Leo) good offspring. In *Kanya* (Virgo) poverty. In *Tula* (Libra) allowable. In *Vrischika* (Scorpio) death of relatives. In *Dhanu* (Sagittarius) loss of property. In *Macara* (Capricorn) riches will follow.

The book remains incomplete, so that directions as to the building itself are wanting.

It is of medium length, thin, touched by worms, and gnawed by rats on one side.

2 No 1585 *Silpi sastra* *sloca*s

By *Casyapa*, on the structure of a *Sāna* temple with its various adjuncts, incomplete.

On the *laeshanam*, quality or properties of various objects—descriptive of them—is the statue, or image representing the principal god in any sanc—right place for the shrine, and connected matters. The *pitḥa* seat, or shrine of any inferior, or secondary image, the *vedica*, or verandah of the shrine, the *calasa bandham*, or mode of crowning the cupola—proper placing of pillars of doors ornaments for doors—the *cumbha*, vase, or round top on the summit of the *garbha graha*, or shrine. *Jālaca laeshanam*, properties or proportion and form of windows, and of *torna*, or festoons in carved work over doors and windows. Where the door may be placed may be on the East, or North, but not on the South, on the West doubtful opinion. *Sic'hara laeshana*, proportion of the crest to the *gopara*, or tower over the great gateway. On the form of the different *mantapas*, or porches within or without the temple. Form of ornaments of the corners. On the shed for holding materials for public processions—it is termed *zula* (*salle*). Proportions of the front *gopara*, or tower. Dimension of the great door, or gate beneath the tower. On the figures of *Vrishabha*, *Vin'yaca*, *Vira Bha Ira*, and various others in plaster, outside the tower, as ornaments. Concerning cells, or chambers in the wall inside, and round the shrine, between which, and them is a space for internal processions, on minor occasions.

The book is long, somewhat thick (136 leaves) on broad talipat leaves, injured by worms.

III ARITHMETIC

- 1 No 1511 *Panchanga ganitam*, on calculating almanacs *sloca*s, with a *tika* or glossary in Canaresc. incomplete. The 1st and 2d

anhyāyas are wanting; from the 3d to the 5th complete, so far. In the beginning, numbers are expressed by names, as 7 by *samudra*, from 7 seas. 5 *Bhānam*, five arrows of *kāma*; 11 by *lōca*—14 worlds, 7 upper, 7 lower, and so on, for other numbers.

Mode of reckoning the *tithi*, or lunar day, *vāram*, day of week, and *nacshētra*, lunar mansion for the day. On the calculation of solar, and lunar eclipses. Leaves 31—143.

The book is of medium size, and slightly injured.

2. No. 1518. Section 2, for section 1, see XVIII.

Ganita sāstram, on Arithmetic.

By *Maha rāja*.

—*Carmini karma sūtram*, on addition, or multiplication; as, if 10 to one place, how many to 20 places.

—*Sambhāgaram sūtram*, subtraction.

The *sūtras* of both of these have a *īlā* or explanation in Canarese: 8 leaves incomplete.

32 Leaves in the entire book.

IV. ART OF POETRY.

1. No. 1114. *Vāca Bhōtta alancāram: ślōcas*.

By *Jāinendra-cari*, 5 *asvāsas*, complete.

On the nine *rasas*, poetical feelings, or sentiments; as common places.

1. *Sringdra rasam* amatory.
2. *Vira* " courage.
3. *Karma* " favor, kindness.
4. *Adbhuta* " admiration.
5. *Hasya* " mirthful.
6. *Bhayanacaram* " timidity, fear.
7. *Bhībadsa* " causing horror, or dislike.
8. *Raudra* " wrath, cruelty.
9. *Zānta* " mildness, clemency.

These sentiments, or passions occupy one part: the other one is occupied with the proper mode of describing the *nayaka* and *nayaki*, or hero and heroine of any piece: as, for example, the way in which different poets describe *Nala* and *Damayanti*.

The whole of the *alancāra* is not hero; only 14 leaves in all.

The book is of medium length, on talipat leaves, and in good order.

2 No 1108 Two tracts

1) *Pratapa rudriyam*, on the rhetoric of poetry, named after *Pratapa rudra Ganapati*

By *Vidya nath Pandita*, *slocas* and prose incomplete

On metaphor, on comparison, on apologue or parable On simplicity of expression, that is not mixed or general, but applicable to one person alone as *Rama* or *Ravana*, not what might be predicated of both of them Many other matters as to the use of words in ornamental composition

Some *slocas* made on *Pratapa rudra*, a king of Warankal as used in exemplification of the different rules—17 leaves

2) *Chandra loca, ars poetica*

By *Calidasa*, *slocas*, incomplete

This work should contain one hundred poetical figures, but in this tract there are sixty eight, wanting the remainder The composition is so ordered by this distinguished author, that the first part of the distich gives the rule and the remainder, the exemplification leaves 2—4 wanting out of 16—14 leaves remain

The book is of medium length, old, slightly damaged

V ASTROLOGY

1 No 1205 Two books of different size, put together, agreeing in subject

1) *Jyotisham* on astrology—it seems to be a collocation of tracts

—On *yogas*, or times suitable, or not so for journeys The different *nachshatras* explained as to their influences

—On taking the time of birth framing a horoscope, and thence deducing events of the following life

—Mode of determining the *raju porutam* by counting from the asterism in which any one was born, by means of the joints on the back of any one's hand, and thence determining if the woman and man are suitable for marriage or not so

—*Mantras* on the ten kinds of *danam* or gifts, such as a cow, land, gold, &c.

—A *japam*, or charm, on three names of *Vishnu*: *o Achyuta Ananta and Góvinda*

—*Bhava phalam*, taking the horoscope and thence foretelling leading circumstances of life, such as property, conveyance, wife &c.

—Divination, if a large lizard fall on any one deduced from the part, or member of the body on which it falls

—*Prasna sustram*, horary questions, and mode of answering them

— *Scalpa jātacas*, brief horoscopes.

By *Varāha mitra*.

— *Varāha hora*, astrology, by *Varāha*, containing 13 *adhyāyas*; being on the aspects at birth, and conclusions thence resulting: with an especial reference to the horoscope of females.

Palmistry, as to females, lines on the hands; it includes physiognomy, and somatoscopy, the face, hair of head, soft, or crisp or curly; hands, feet, nails, &c., how these ought to be.

On the friendships and enmity of the nine planets among themselves.

— *Bhūvana pradipicā* on horary questions.

— *Mani derpana*, "jewel looking glass," on horary questions.

This has a *tica*, or verbal comment, in the Telugu language.

— *Bala asishta*,—mode of determining if an infant will die, within a short time after birth.

• — *Dhātni kalpam*, medicinal use of the *hadu kuyi*, astringent myrobalan

2.) On horary questions 56 *ślocas*.

By *Varāha mitra-pillay*, with a *tica*, or verbal comment in Telugu.

— *Kāusalam*, a book on astrology.

Given any event, then taking the year, month, hemispherical places of the sun, lunar day, *yōgam*, &c. and thence prognosticating results, yet future.

With some other like matters.

Both books have 151 leaves, not numbered on them. As a whole the book is long, thick, old, and a little damaged.

2. No. 1416. *Sarvarthā chintamani*, an original work on Astrology, in *ślocas*; without any comment, author not known.

It should contain two *bhāgams*, or parts; but as found herein, it is not a complete work. (Sec Vol. 2. r. A. b.)

1. *Jātaca bhāgam*, on the birth—horoscope on the nature and influences of the Sun, and other planets. On the twelve *bhāvas*, states, or condition of being; as to health of body; wealth; learning; brothers; conveyance; death of mother; birth of children; diseases, or sufferings of body; suffering from enemies; time of marriage; dispositions of the future wife; length of life; auspicious, or prosperous circumstances; when the subject's father will die; how the subject will obtain his livelihood; as, by merchandize, or personal labor: profit, loss. On the *rāja yōga* kingly lot, or very great prosperity; the opposite of poverty.

The preceding seem deduced from the time of birth known, but there is another mode, called *nashṭa jātacam*, when the horoscope is lost or time of birth not known leaves 5—133 wanting 108 and 110

The book is of medium size, on talipat leaves, some of them gnawed on one side, otherwise in good order

3 No 1536 *Surya siddhanta bhāṣyam*

A comment on the *Surya siddhantam*, an astronomical, and astrological work, from the 1st to the 14th *adhyāya* complete other matter wanting *ślokas*, about 20 leaves have a Telugu *tica*, and beyond a *tica* in Canarese

The periods of the planets in the signs of the zodiac, calculation of the stay in each one On the revolution of days, lunar days, and asterisms—as also the other astrological divisions, *yoga, nama, carana*, in the course of an entire year Details concerning lunar eclipses Discrimination of the appearance of *Cuja, Budha, Sucra, Saṁ* (Mars, Mercury, Venus, Saturn) so as to know each one at sight Their *bimbam*, shape or diameter On the rising, and setting of the lunar mansions On the revolutions of the planets in their orbits, and on their effects, or influences, when in different signs Rules for the calculation of almanacs

At the end *arajada chacra adhyāyam* on the evil results from planets being in particular signs, or lunar mansions If a father and son be born in the same *nacshetra* (lunar mansion) it is of evil import to both In the case put—of father, son, and wife, born in the same asterism, then in what positions the different planets will be infortunes to them These, and like matters, on astrological evils stated

The book is of medium length, very thick, touched by insects

4 No 1537 *Kala nidhanam padadhī*, chapter on the discrimination of times A portion of the *Jyotiṣham*, or astrology

The book is occupied with determining the proper astrological times for various ceremonies and observances, as the *pumsa vanam—sūmantam—nama carma*—first feeding—*jata carma*—beginning to learn letters—putting grass on the loins for ceremonies appointed by the *Vedas*—on beginning to read the *Vedas*—on giving a Cow at the close of a *vrata* or vow—for any special fire offering—for beginning a journey—for putting on the scholar's thread—for buying and selling (in the case of *Brahmans*) for anointing with oil—for *śradhās* or funereal rites they must be within 10 A M and 5 P M —for anointing a king—for going to war—*ancurapanam*, sowing seeds, on auspicious ceremonies—for consecrating the image of a god Besides these

there is a statement of good *muhurtas*, brief periods, for doing any kind of business with success following Leaves are wanting at the beginning, 137 remain

The book is of medium length, thick, old, slightly injured

5 No 1539 *Jyotisha sastra*m Astrology *slokas* with a Canarese *tica* or gloss, defective at the beginning.

The first matter is on dreams, according to the night watch, from the 1st to the 4th, what is signified by different dreams, and after how long a period accomplished In the 1st watch after a year or more, the time diminishing with the other watches, and if the dream occur in the last watch, or from 3 to 6 o'clock in the morning the result will be speedy, or immediate

Avagada chacra p'halam, evil results explained from any horoscope, what year, &c any accident or evil may happen On the division of the lunar mansions into *ganas*, classes or sections, as *deva ganam*—*manushya ganam*—*racshasa ganam* The first good, the second medium, the third bad, referring chiefly to affiancing for marriage Their results stated

On the *râsis*, or zodiacal signs, their union or agreement, separation or discord Their influence

On the lords of the different signs, their influences

On the proper times, astrologically determined, for various sacerdotal ceremonies, as *pumsa vanam*—*simantem*—*jâta carmam*—*charulam*, learning letters—*upanayanam*, beginning to study the *Vedas* Proper times for buying and selling only in the case of *Brahmans*, proper time to put on a new garment. On the influences of the lunar, and solar days, the lunar mansions (or *nacshetras*)—not further, leaf 19—125 incomplete

The book is of medium size, old, injured by white ants, and worms.

6 No 1540 *Jyotisha sastra*m, Astrology *slokas*, with a *tica* in Canarese.

On the influence of the different cycle years, which of the sixty is a good one to be born in, and which not so

Shad rutu p'halam, on the influences of the six seasons *Masa p'halam* on the influence of the different months *Tithi p'halam*, on the influence of the lunar days, also of solar days of the week, and of the lunar asterisms

On the oppositions of the planets—depending on their nature, and on the signs in which they are situated, at the time—*Masha ati p'halam*—influence of the sign Aries, and the others consecutively

If *Asvini* or *Hasta*, lunar mansions correspond with Monday or Wednesday, this is termed *amrita yogam* and is deemed propitious, the results are detailed in full. The time is not fatal, or mortal (from a privative and *mrita* dying)

Aragada chakra p'halam the same as the technical term *ganda*, at what times, according to the horoscope, unfortunate, or ill events may be expected, and other details, which, from the state of the book, are not easily legible

At the end one leaf has 4 *ślokas* from the *Megha-sandesam*, or cloud messenger

The book is of medium size, old, very much injured by worms, and broken in some places

7. No 1543 *Muhurttā derpana*, mirror of hours, *ślokas*, incomplete

By *Vidya madhava*

The 1st *adhyaya* is complete, the 2d not so, on *rasis*, signs, *grahas*, planets, *nacshetras*, lunar mansions. These have other than the usual names e g

Mesha is termed *Ajam*

Irishabha *Vrisal āgam*

Mithuna „ *Arka yagam*.

And so with others.

The *grahas* planets, are termed *varishas*

The *nacshētras* are called *Bhā*

In the 2d *adhyaya* there is a little matter on good *muhurtas*, or fortunate hours for celebrating marriages whence the book takes its title, but unfinished 15 leaves remain

The book is short, on narrow talipat leaves, injured by insects

8 No 1544 *Jatacadhyayam*, chapter on the horoscope, *ślokas*, no *tica*, and incomplete

The effects of the various positions of the planets at the time of birth

Then of the 12 signs (called also *lagunas*, properly the sign in the ascendant is *laguna*)

The *tithis*, or lunar days noted, which good, which evil, and the effects good, or evil of the lunar mansions, *nacshetras*, 18 leaves

The book is somewhat long, and much worm eaten

9. No. 1515. *Jātaca kāla nidhi*, jewel of birth-time ; Astrology, *ślocas*. The 1st and 2d *vilasas* complete, the 3d incomplete.

Influence of the signs from Aries onwards, and of the nine planets. On the *samyucta*, or conjunction of two planets in the same sign.

On the influence of the opposition of planets, influence of the *laguna*, or sign in ascendant at the moment of birth : 26 leaves ; 58 blank.

The book is of medium size, on talipat leaves, in good order.

10. No. 1516. *Jātaças*, horoscopes.

Four brief records of birth of the children of a *Jāina* named *Dāna chenna-pāiyya*.

- 1) Sal. Sac 1515. *Vyaya* year. *Mina* month on the 11th lunar day, Monday, son named *Vyayanna*, *ślocas*, one copy. Another copy, in Canarese prose, to live 58 years, and the various events in them briefly stated.
- 2) Sal. Sac 1528. *Prabhara* year. *Vṛṣhābhā* month—22d solar day, on the 9th *tithi*, son named *Padumanaka*, his horoscope in brief.
- 3) Sal. Sac 1531. *Sucla* year, bright half of *Sravana*, on Tuesday, *Hasti nacshetram*, son named *Dēva chandāyya*, his horoscope briefly in Canarese.
- 4) Sal : Sac 1551, *Sucla* year, *'Ashada* month, Friday. *Arvin nacshātram* son named *Chelvapa ayya* his horoscope briefly stated, 26 written leaves.

The book is short and thin, on narrow talipat leaves : injured by insects.

11. No. 1547. *Jātaçābaranam*, horoscope jewel ; *ślocas* incomplete.

The results of being born in each of the sixty cycle years, also when the sun is in the north and south hemispheres. The influence of the *Vasanta*, spring, and of the remaining five seasons of the year.

The influence of the months reckoned from *Chāitra* (April) onwards, and of the bright and dark half lunations.

If any one be born at dawn it is good ; at evening not so good ; at night evil.

On the *rāsi-chāram*, or sun's place in the zodiac. On the *laguna p'halam*, result of precise time of birth, compared with the state of the heavens ; especially the ascendant.

Influence of the *nacshētras*, and of the *ganas* or divisions of them ; *Dēva*, *manushya*, *rācshasa*, divine, human, infernal. (European division of solar signs, humane, bicorporal, feral) the whole of the *nacshētras* are distributed under those three divisions

On the influence of the house, or sign, in which the sun is at the time of birth.

Leaves 1—63, deficient to 83 thence to 103.

The book is of medium size, and in good order.

12. No. 1549. *Nacshétra chúdāmini*; jewel of lunar mansions; *ślokas* without comment, incomplete.

On the influence of the nine planets.

On the *devā dāsa ravi*, twelve suns. The *Adityas*, or sun in each of the twelve signs, treated as if distinct; the sun's influence in each of the signs.

On the effects of the lunar mansions; from *Āsvini* onwards.

The proper days of the week for going on a journey, including the *sūlām* (impediment) Not W. on Friday and Sunday; not E. on Monday and Saturday; not N. on Tuesday and Wednesday; not S. on Thursday.

The various *tithis*, or lunar days, on which it is not good to set off on a journey.

Threefold division of lunar asterisms, into divine—human—inferior; termed *ganas*. It is supposed that one born in a *devāśa gana* may travel without fear or harm at night, if in a *devā gana* he may do so; but if in a *manushya gana* he must not venture to journey by night; 26 leaves, without numbers.

The book is long, and thin, on talipat leaves, slightly damaged.

13. No. 1553, *Jatacam*, horoscope of an individual.

Sal Śac 1605 *Raktacsha* year, sun in the southern hemisphere—in *Śrāvana* month, dark half lunation, tenth lunar day on Saturday (*śūbhā rātram*) *Canya* or *Virgo* in the ascendant, the exact minute of birth of *Nṛsiṃha Bhārati śami*, a *Brahman* of the *Mādhava* class. The situation of the planets at his birth; and their influence, through a series of successive years, stated in reference to definite results leaf 1—21.

The book is short and thin, on broad talipat leaves, in good order.

14. No. 1568. *Jyotisha-sangraham*, epitome of astrology, *ślokas*; and, in some places, a prose explanation; incomplete.

There are two prefixes of 5 leaves, and 3 leaves, shorter than the following ones; 5 leaves on the times when young women come to maturity; good or bad according to the *nacshétra* in which it occurs; 3 leaves on the agreement, or friendship of planets

The following is of different size, and writing.

On the various influence of the nine planets. On the influence of the zodiacal signs. On the influence of the *laguna*, ascendant at the moment of birth, compared with the planets, and signs. On the influences of the *tithis* and *rāras*, or lunar and solar days, some good, some bad. On the *siddha yōgam* and *amṛita yōgam*, two astrological coincidences esteemed good.

If a house is to be built, at what time it is good to begin, and when not.

On times for observances in the 5th and 8th month of pregnancy.

On what day women may go on a journey: and on what day men may go.

Gaali sarunam, divination from lizards, as to the quarter whence they chirp, as to falling on any one, according to the place, e g, if on the head, parents will die soon, &c.

There are other matters but the state of the book prevented further examination, 93 leaves

The book is somewhat long, and thick, damaged by breaking, $\frac{1}{2}$ leaves only remaining

15 No 1580 *Jyotisham*, Astrology, *stocas*, without comment

Vastu dēvata, the properties of it Before building a house or temple a human figure is drawn on the ground, homage is paid to it, and the supposed indwelling spirit there is requested to quit the place, and, after a time, the earth is first dug up there The fitting time for this ceremony.

In Canarese, in a horoscope the *tūhi*, *varam*, *nareshetra*, *laguna*

The *lagunas* take their name from signs in the ascendant, therefore the same in effect as the signs in different horoscopes, twelve *lagunas* in the revolution of a solar day The sign that is in the ascendant at the moment of birth is the *laguna*

The twenty seven *nareshetras* are divided into three sections, according to their place at any given time, to wit.

Urdhva muc ha, above, *adhō muc'ha* beneath, *parśva muc ha*, on the side

The *p hālam*, or result in each case so occurring, what is fitting to be done, that is when any particular *nareshetra* is in such or such a position what is fitting to be done, e g when *Bharini* is *adhomucha*, then may dig a well, When *asvini* is *urdhva muc ha*, then may sow corn and so on

There is another division into quick, fearful, medium, gentle, indifferent When *asvini*, *revati*, *hasti*, *pushya* are ascendant, or culminant, work should be done quickly, *mula*, *ardhra*, *jyesthya*, *aslesha* give terrible, or fearful, effects to work under their influence

The book is long and thin, injured by insects

15 $\frac{1}{2}$ No 1601. Under this No in the Library are placed a great many ALMANACS, which it may be expedient to distinguish, for the sake of back reference, if at any time needed

Salivahana Sacya, 1617 *Cali Yuga*, 4796, *yuga* year, leaf 2—28, complete The *p hāla stuti*, a preface, stating which among the planets is, for that year, king, premier, lord of corn, &c, and whether a propitious year, or not so Then the five *angas*, or divisions of the almanac as usual It is of medium length, thin, injured by insects.

Sal Sic, 1661 C Y 4810, *Siddharta* year The *phala stuti*, leaves 1—12, and the five divisions 1—29, complete Medium good, order

Sal sac 1600 (1651 ?) C Y 4830, *Saumya* year The *phala stuti* and 5 divisions 1—31 complete Medium size, injured by insects

Sal sac 1657 C Y 4836 *Racshasa* year, *phala stuti*, 1—11, and 5 sections 1—20 Medium, good order

Sal sac 1642 C Y 4821 *Sarvati* year, *phala stuti* 1—9, and 5 sections 1—30 complete Medium size, injured by termites

Sal sac 1674 C Y 4853 *Angirasa* year, *phala stuti* 1—12, five sections 1—36 complete

Sal sac 1652 C Y 4831, *Sadarana* year, *phala stuti*, and 5 sections 1—38 Medium size one leaf broken at *Jyestha* month, *sula pacsham*

Sal sac Vikari year, *phala stuti* wanting, five sections, 1—40 some particulars are wanting Two leaves on good days as the concurrence of Sunday with the *Hasta* lunar asterism, and Thursday with the *Pusya* asterism, are good Medium size, much injured by insects

Sal sac 1706 C Y, 4885, *Crodl* year, *phala stuti* 1—10, five sections 1—32 complete Medium size, good order

Sal sac 1684 C Y 4860 *Pramadicha* year, *phala stuti* 1—12, five sections, 1—29 complete Short, medium thickness, good order

Sal sac 1651 C Y 4830 *Saumya* year, *phala stuti* 1—5 The 5 sections wanting *chaitra* month Medium length, thin, worm eaten, and broken at one end

Sal sac 1657 C Y, 4836 *Racshasa* year The *phala stuti*, 1—12 and 5 sections, 1—26, complete Medium, slightly damaged

Sal sac 1688 *Vijaya* year The *phala stuti* 1—5, and 5 sections, 2—23 complete Medium length, thin, good order

Sal sac 1671 C Y 4850 *Sula* year The *phala stuti* 1—11 and 5 sections 1—28 complete Medium size, good order

Sal sac 1669 C Y 4848 *Prabhata* year The *phala stuti*, 1—9 and 5 sections, 1—23 complete Medium size, injured

Sal sac 1712 C Y 4891 *Sadarana* year The *phala stuti* 1—5, and 5 sections 1—21 complete Medium size, injured

Sal sac 1667 C Y 4846 *Crodlana* year The *phala stuti* 1—9 and 5 sections 1—26 complete A list of good hours for the ceremony of marriage is included Medium size, injured by worms

Sal. sac. 1696 C. Y. 4875 *Jaya* year. The *p'hala stuti* 1—9, and 5 sections 1—21, 25—32; wanting the *Kartikēyā*, and *Margala* months. Short, medium thickness, good order.

Sal. sac. 1669 C. Y. 4848. *Prabhava* year. The *p'hala stuti*, and 5 sections, 1—51 complete. Medium size, slightly injured.

Sal. sac. 1671 C. Y. 4850 *Sucla* year. The *p'hala stuti*, 1—10, and 5 sections, 1—28, complete. Medium size, good order.

Sal. sac. 1665 C. Y. 4841 *Rudrōtgari* year; the *p'hala stuti* 1—11, and 5 sections, nearly complete, 1—26, one leaf wanting, for *P'halguni* month. Medium size, slightly injured.

Sal. sac. *Isvara* year. The *p'hala stuti* wanting; 5 sections, 1—23 complete. Medium length, thin, injured by termites.

Sal. sac. 1630 C. Y. 4809 *Sarvadhāri* year; the *p'hala stuti*, and 5 sections, 1—36 complete. Medium size, injured by insects.

Sal. sac. 1673 C. Y. 4852 *Prajōtpati* year. The *p'hala stuti*, and 5 sections, complete; leaves 1—34; wanting 2 days in *P'halguni* month, at the end. Medium, slightly injured.

Sal. sac. *Virōdicratu* year, 25 leaves, in irregular order, incomplete. Short, thin, not injured.

Sal. sac. *Prabhava*, year, *p'hala stuti* wanting: 5 sections, 1—26 complete

Sal. sac. 1665 C. Y. 4841 *Rudrotgari* year, 2d copy, *p'hala stuti* and 5 sections, 1—32 complete. Short, medium thickness, good order.

Sal. sac. 1707 C. Y. 4886 *Visrvasu* year, *p'hala stuti* 1—10; and 5 sections 1—30 complete. Medium size, injured.

Sal. sac. 1656 C. Y. 4835 *Ananda* year, *p'hala stuti* 1—7; and 5 sections complete, 1—29. Medium size, in good order.

Sal. sac. *Vijaya* year, *p'hala stuti* wanting; the remainder incomplete. Short, Medium thickness, much injured.

Sal. sac. fragment 9—39. Medium size, very incomplete; not injured.

Sal. sac. *Vilambi* year; very incomplete; 6—34, slightly injured.

Sal. sac. fragment *Nāgari* letter. Medium length, thin, old, very much injured.

Sal. sac. 1686, *Tarana* year, *p'hala stuti*, and 5 sections, 1—53 complete *Nagari* letter, short, medium thickness, slightly injured.

Sal. sac. *Angirasa* year, *p'hala stuti* 1—6 and 5 sections 1—32 incomplete. Medium size, somewhat injured, *Nāgarī* letter.

Sal. sac. 1637 C. Y. 4816 *Manmata* year. The *p'hala stuti*, and 5 sections, 1—36 complete; leaves reversed, *Canarese* letter. Medium size, slightly injured.

The foregoing almanacs are on the *siddhānta* system; following by *Sāivas* and *Smartas* in the Peninsula: the *Vaishnavas* use the *Vācya* system: at least here in the South.

153. No. 1601. Another bundle; also *Siddhantam*.

Sal. sac. 1651 C. Y. 4830 *Sāumya* year. The *p'hala stuti*, and 5 sections, 1—40 complete *Chāitra* April to *P'halguni* March: the 5 *angas*, and places of the planets, with other matters. Medium size, very slightly injured.

Sal. sac. 1658 C. Y. 4837 *Nala* year. The *p'hala stuti* 1—11, and 5 sections, 1—28 complete. Medium size, slightly injured.

Sal. sac. 1659 C. Y. 4838 *Pāngula* year. The *p'hala stuti* 1—8, and 5 sections, complete, 1—28 *Telugu* letter. Medium size, good order.

Sal. sac. 1672 C. Y. 4851 *Pramōta* year. The *p'hala stuti* 1—9, and 5 sections, 1—26. Wants the *chāram*, or places of the planets. Medium size, good order.

Sal. sac. 1670 C. Y. 4849 *Vibhava* year. The *p'hala stuti* 1—7, and 5 sections, 1—26, complete. Medium size, slightly injured.

Sal. sac. *Palāranga* year; *p'hala stuti* wanting: the 5 sections, 1—26, complete, at the end on *kṛtāca* year: the next following leaves contain the places of the planets &c. 9 leaves, in all 35. Medium size: much damaged by worms.

Sal. sac. 1700 C. Y. 4879 *Vilambi* year; *p'hala stuti* 1—6: then *Chāitra* to *Āṣviji* seven months, the 5 *angas*, so far only complete 7—14 in all 20. Medium length, damaged.

Sal. sac. 1663 C. Y. 4812 *Dunmuc'hi* year *p'hala stuti* 1—9 the 5 sections; or *tiṭ'hi*, *vāram*, *nacshātra*, *yōga*, *tyājam*; the latter on bad times, 1—29, in all 38. Medium, damaged by worms.

Sal. sac. 1653 C. Y. 1832 *Vīrōdicratu* year, four *mangala ślokas*. The *p'hala stuti*, and 5 sections, for 12 months 1—31 complete. Medium, damaged at one end.

Sal. sac. 1687 C. Y. 1866 *Partiva* year, 2d copy, *p'hala stuti*, and 5 sections, 1—32 complete, damaged by worms.

Sal. sac. 1677 C. Y. 4856 *Ira* year, 2d copy, the *p'hala stuti*, and 5 sections, 1—10 complete; from *Chaitra* to *Phalguni* 12 months. The rising, and setting of *Sucra* (Venus) also stated, because it is not allowable to face, or move against that planet when undertaking any journey. Medium size.

Sal. sac. 1687 C. Y. 4866 3d copy. The *p'hala stuti*, and 5 sections, 12 months, 1—33 complete. At the end *ramà*, that is *ratra masa tyajyam*, the bad time at nights, in each month. Short.

Sal. sac. 1667 C. Y. 4846 *Cródhana* year. The *p'hala stuti*, and 5 sections, 1—37, for 12 months, the places of the planets not fully stated, and, in some places, the bad times at night are stated. Medium, damaged.

Sal. sac. 1665 C. Y. 4844 *Rudrotgar*, year. The *p'hala stuti*, and 5 sections, for 12 months 1—35, complete. Medium size, slightly injured.

Sal. sac. 1677 C. Y. 4856 *Ira* year. The *p'hala stuti* and 5 sections, complete, 12 months, 1—40. Medium, 1 leaf broken at the ends, $\frac{1}{2}$ remains.

Sal. sac. 1676 C. Y. 4855, *Bhava* year. The *p'hala stuti*, 1—7, and the 5 sections, 12 months, 1—30, in all 37. Medium.

Sal. sac. 1682 C. Y. 4860, *Pramádhi* year. The *p'hala stuti*, and 5 sections, 12 months, 1—8, and 1—32=40 complete. Medium size, a few leaves broken.

Sal. sac. 1673 C. Y. 4852, *Prajodpati* year. The *p'hala stuti*, and 5 sections, 12 months, 1—39 complete. Medium, slightly injured.

Sal. sac. *Visárasu* year. The *p'hala stuti* wanting, 5 sections, 1—26, complete.

Sal. sac. 1662 C. Y. 4841, *Raëndri* year. The *p'hala stuti* and 5 sections, wants eight days in the dark half lunation, *Phalguni* month, at the end. Medium, slight injury.

Sal. sac. 1671 C. Y. 4850 *Sucra* year. The *p'hala stuti*, the 5 sections, 12 months 1—9, and 1—30=39, complete.

Sal. sac. 1668 C. Y. 4847 *Ch'haya* year. The *p'hala stuti*, and 5 sections, 12 months. In the midst the propitious days for marriages, *simantem*, and *ubansinam*, are specified, 1—42, Medium.

Sal. sac. 1664 C. Y. 4843 *Dundubhi* year. The *p'hala stuti*, and 5 sections, 1—38 complete. The days on which gain or loss, in mercantile transactions, may be expected are stated. Medium, good order.

Sal sac 1644 C Y 4823 *Subacritu* year The *p'hala stuti*, and 5 sections, 12 months, 1—32, complete Short, much injured at both ends

Sal sac 1676 C Y 4855 *Bhava* year The *p'hala stuti*, and 5 sections, 1—42, complete Rather long, slightly injured

Sal sac 1673 C Y 4853 *Prayotpatti* year The *p'hala stuti*, the 5 sections, 12 months 1—36 complete, includes days of profit, or loss Rather long, slightly injured

Sal sac 1697 C Y 4876 *Manmata* year The *p'hala stuti*, 1—8, and 5 sections, 12 months 1—27=35 Medium size

Sal sac 1666 C Y 4854 *Ractacshi* year The *p'hala stuti*, 1—11, and 5 sections, for 10 months only *Chaitra* to *Pishya*, 1—23, in all 34, wanting *Magha* and *P'halguni* months

Sal sac 1655 C Y 4834 *Pramadicha* year The *p'hala stuti* and 5 sections, 12 months, 1—29=43, irregularly strung Medium, much damaged by worms, and two leaves broken

Sal sac *Vicruti* year The *p'hala stuti* 2—5 one leaf wanting, and 5 sections, 11 months wanting *Sravana* month 21 leaves, of both 25 leaves remain Medium, then slightly injured

Sal sac 1656 C Y 4835 *Ananda* year The *p'hala stuti*, 1—8 the 5 sections, 12 months, 1—23=31 complete, rather long, slightly damaged [So far almanacs]

16 No 16.1 *Jyotisham*, Astrology, *slocas*, in a few places & *tica* in Canarese

The *dasa vidhi poruttam* ten kinds of times, or occasions

1 *D na* day 2 *gana* class 3 *malendra* 4 *stri d rgha*, 5 *yōni* 6 *rāna* and *pāti* lord of ascendant sign 8 *rasja* 9 *rāju* 10 *Vēda*

These have a relation specially to the forming contracts of marriage

The *dela ganas* are *Asini* *Mrigasiras* *Pushya* *Punarvasu*, *Srāti*, *Hasta*, *Anuradha*, *Sratana* *Revati*

The *manushya ganas* are *Rōhini* *Purva phalguni*, *Purva shadha* *Purva bhadra* *Bharini*, *Ardra* *Uttara phalguni*, *Uttara shadha*, *Uttara bladra*.

The *ricl asa ganas* are *Critica*, *Magha*, *Visa* *ha*, *A. ksha* *Satābhi* *śa*, *Danus* *t* *l* *a* *Chitra*, *Jyoti* *ty* *i* *Mula*

Specimen—if the woman's and man's *nacshetra* both are of the *deva gana* this is the best, the next best is when one is *deva*, and the other *manushya*, the worst is the concurrence of the *racshasa* and *deva ganas*. If a woman's *nacshetra* be *racshasa* in class, no one ought to marry her (*sic dicitur*). If the *manushya* and *racshasa ganas* concur, one of the two contracting parties will soon die. If a man's *nacshetra* be *racshasa* it is not so bad, as in the case of a woman. Evil, in any case, will occur, if at all, within fourteen days. If it do not, then this artificial construction is of no consequence. This is only one specimen of the many agreements, and disagreements, which place parents at the mercy of astrological Brahmans.

There is another mode by counting the man's and woman's *nacshetra* on the finger joints, throwing out one at each turn, then if the man's and woman's asterism fall on the same joint it is deemed bad, or unpropitious, &c.

There is also a mode of looking at the *nama nacshetra* by means of any one's name. The syllables are artificially made to correspond with a lunar mansion—so *Vira sami* is made to correspond with *Rohini*, &c.

On journeyings—what are suitable or unsuitable days of the week.

On the moon's age, or *tithis*, and on the signs of the zodiac.

On the effect of the primary menstruation according to the *nacshetra* in which it occurs on *yogas*. Specimen as to bad *yogas*. The 2d day after the new and full moon, if it be a Wednesday, is a *dadda yagam* (bad) the 5th, if Tuesday, bad, the 6th, if Thursday, bad, the 8th, if Friday, bad, the 11th, if Monday, bad, the 9th, if Saturday, the 12th, if Sunday.

On the time of an infant's birth—its effects. Suitable lunar asterism for crowning a king. *Vara sula*, obstacles to journeying in certain directions on different days of the week. *Nacshetra sula*, on such and such lunar days not good to go in such and such directions, with various other, and like details. In all 68 leaves, without numbers.

The book is of medium size, old, and much injured by worms.

17 No 1657 *Ganita sastra*. Astrological and other calculations, *slokas* and *sutras* with *tica* to both.

By *Sri rajaditya*.

Trāṇa rasica vidhi, astrological trigons of three signs to each one, distributed into 4 *vargas*, or classes.

Pūṭhica prakarnam, chapter of contents to the following book.

Rules to determine the path, or orbit, of the sun and of the moon, by means of the trigons, and their classes.

Description of eclipses, and mode of calculating when they will or will not occur.

Asvini, and the other lunar mansions, their way, or the path they yield, as the orbit of the moon.

Mesha and the other zodiacal and solar signs, pointing out their places, as the path, or orbit of the sun

Nava gr̥ha nirupanam, description of the nine planets Specially on the rising and setting of *Sucra* (Venus.)

These and various like matters, with rules especially for calculating and determining details respecting them.

Also a mode of designating persons or things by numbers, and *vice versa* numbers, as *Vishnu* by 10 (*avatas*), or 10 by the name of *Vishnu* The sea by 4, or 4 by the word sea, &c &c. This book uses the word *sangya* for total

It is long, of medium thickness, very slightly touched by insects, being also complete, and more scientific than other like books (the *surya siddhanta* excepted,) it might merit full translation, as an exponent of native science —25 leaves

18. No 2334 Extracts from the *jyōtisha samhita*, a large work, *slocas*, on 30 leaves, incomplete.

—*Dina kūtām*, by means of certain processes a *vidā* is elicited of 10 minutes very bad time, in which nothing should be done

—*Gana kūtām*, by examining the *deva*, *manushya* and *racshasa* *ganas* a time is determined it is not well to do any thing important in the *racshasa ganam*.

—*Stri dirg'ha kūtām*, a comparison of the woman's and man's *racshetra* (in marriage contracts), their agreement, or otherwise thence good or evil foreseen

—*Rasi kūtām*, from the revolution of the zodiacal signs in any day, a good time is deduced, or determined

—*Narzi kūtām*, from the Indian hours of 25 min a good time, or otherwise, is deduced

—*Nacshetra vara kūtām*, the like from lunar, and solar days.

By knowing, or ascertaining the above, the good or evil time for performing certain auspicious ceremonies will be arrived at, such as *upandanam* (assuming the scholastic thread) and *vaaham* (marriage.)

The book is long, of medium thickness, and slightly injured.

- 19 No 2335 *Jyotisham jātaca bhavam*, judgment on a horoscope, incomplete, prefixed, in Canarese, is a medical remedy for headache.

On *Asvini*, and the following *nacshetras*, and on persons that are born in each of them Places of the planets in each of them, and how affecting, or modifying the influences of the lunar asterisms and solar signs Hence, from any horoscope is prognosticated how many years of life, prosperity, adversity These, and similar matters from horoscopes detailed, 52 leaves in all

The book is short, of medium thickness, old, in good order

- 20 No 2336 *Jyotisham*, astrology, *slocas* and prose, with a Canarese *tīca*, in some places

—On horary questions, termed *lampatam*

—On the different signs and what lunar *tithi*, or day, is good

Properties, or construction of a horoscope as to the exact time of birth, termed *laguna*, which denotes also the sign in the ascendant

—On the friendship or enmity of the planets among themselves Mars, for example, at enmity with all except *Venus*

—*Sirōdhya rāsiyam*, noting the sign of the zodiac when an infant's head first appears, at the time of birth

—On the position of the planets in the different signs, the nature, and results of each one

—On the different influences of the signs, as differing at different conjunctions

And various similar matters, founded on the horoscope, or time of birth, leaves 1—115, incomplete

The book is of medium size, on narrow talipat leaves, injured near the beginning

- 21 No 2337. *Jyōtisham*, fragment on four leaves, prose.

On the twenty seven lunar mansions, and a mode of determining the influence of the zodiacal solar signs each *nacshetra* is divided into four *bhagas*, parts, or quarters, and nine of these are ascribed to each solar sign Thus *Mesha* contains *Asvini*, *Bharani*, and $\frac{1}{4}$ of *Crītica* and by means of these divisions and arrangements, the fruit, or influence of the constellations, at any given time, is said to be determined.

The book is of medium length, touched by insects

- 22 No 2355 *Jyôtiṣham*, *slocas*, with a *tica* in Canarese, incomplete *Prasna bhagam*, the part relating to horary questions e.g. when any one enquires "may I go, or ought I not to go on such and such a journey? Will such and such a one come, or not?" and so on, 25 leaves

The book is short, thin, and very much damaged

VI CULINARY

- No 1557 *Supa sastram*—art of cooking

By *Bhṛma sena* of *Virata nagari*, *slocas*, with *tica*, and prose in Canarese Mode of forming a clarified oil, from the milk of the jack-fruit The like from the plantain fruit

Mode of making butter or (ghee) a clarified oil, from cow's milk

To turn milk into tyre, or curds, by a kind of leaf, again to reduce the tyre to the state of butter milk

Treatment of the *yerca kayi*, asclepias berry and of the wild *palma Christi* shrub To make curry (made dish) from seeds of the *Veppa* or *Niml* tree so as not to be bitter Properly to cook peas, or pulse in general *Mora korambu* for curries *Chuttra anna*, food composed of rice mixed with tyre, and made into various figures, as a tiger, &c &c On the use of lime juice, and tamarind juice, with rice Various kinds of cakes, or bread On dishes prepared with milk, termed *payasam* and on *panucam*, or marmalades made with warm water, and various kinds of fruits, to be eaten at the end three leaves are illegible

Leaves 1 to 10 and 12—16 and 18—34 and 39—57, intermediate ones wanting

The book is rather long, of medium thickness some leaves at the end broken

VII DIVINATION

- 1 No 1398 *Samudrica lacshanam* said to be from the *kasi candam* of the *Scanda puranam*, and ascribed to *Nareda*, *slocas*, the 4th and 37th *adhyayas*, only these two complete

On the properties of the female womb, and indications derived from its appearance in the time of pregnancy

From lines on the palm of the hand to tell females how many children they will have Also to tell fortunes as to prosperity, or adversity Palmistry, 37 leaves

The book is of medium length, thin, a little damaged.

- 2 No 1532 *Sira lic'hatam* or *stara zastram*, divination from breathing, or sneezing *Sira to Parrali*, *slocas* with a *Canarese tica*, incomplete

Prasna bhagam, section on questions, e g if any one asks concerning a lost thing, to tell, by his mode of breathing, whether it will be found, or not

—*Rati p'halam*, good or evil divined from the position of the sun, when any one sneezes

—*Vara p'holam*, the like according to the day of the week when sneezing occurs

—*Dala stara p'halam*, if any one breathes gently, life will be prolonged, but if heavily life will not be long

—*Chara laguna p'halam*, influence of the planets at the time of sneezing

Only a small portion of this book was examined, to ascertain its bearing

The book is short, medium thickness, (83 leaves,) old, very much injured by worms, and off-weathering

- 3 No 1678. Section G *Prasnachari* on divination, as, if a jewel be lost, and the question is asked—"will it be recovered?" answered by means of this book of miscellaneous contents—partly in *Canarese*

VIII DRAMATIC

1. No 1532 *Vasanta tilaca*, a *bhanam*, or monologue drama *slocas* and prose, with *Pracrutis slocas*, and prose

Ascribed to *Varadacharya* of *Conjeveram*, incomplete

Description of *Conjeveram*—of the spring festival in May—of a pool called *Ananta saras*, of the *dâsis*, or female slaves of the god—*vidam bhana* ridicule of them in return for their sarcasms at the author, descriptions of the day of a profligate attending at the festival See other notices leaves 1—12, are broken

The book is of medium length, injured by worms

- 2 No 1533 *Sacontala natacam* By *Calidasa* Sanscrit and *pracrutis* prose, intermingled with verse From the beginning to the end of 6th *anaca* wanting, the 7th, incomplete, on 28 leaves

On the amour of *Dushmanta* with *Sacontala*, as translated by Sir W Jones The book is long, and thin, in beautiful handwriting, and is much injured by worms

- 3 No 1531 *Maha natacam*, *slocas* A drama founded on select events taken from the *Ramayanam*, incomplete

The *Bala* and *Ayodhya Candam* complete, the *Aranya Candam* has 90 *slocas*, the remainder of the drama wanting

From the birth of *Rama*, and his going to dwell in the wilderness, down to *Ravana's* abduction of *Sita*—leaves 1 to 21

The book is long, and thin, injured by worms

- 4 No 2332 *Soma valī prahasyanam*, a comedy, or farce

By *Dindima cavi*, otherwise known as *Arana giri nāt ha*, complete

Deva raja a king and *Yogananda* his minister, with attendants and many other people, went out to hunt in a forest or wild, where they came to the dwelling of *Chapanaca*, who had a daughter named *Sōma valī*, with whom the said king became enamoured and taking counsel with his minister, sent the latter to her father, who was unwilling to give up his daughter. The *mantri* then dealt with the girl alone, and took her, disguised as a man to the king. A *gandharba* marriage followed

On this foundation broad farce is built for the million 53 leaves no division, only one act, continuous. Book of medium size—leaves very narrow, touched by insects

IX ETHICAL

- 1 No 1387 *Bhagavat gita*, *slocas* only

Ascribed to *Vyasa* 18 *adhyayas* complete.

The mystical, and metaphysical discourse of *Kṛṣṇa* to *Arjuna* teaching the universality of the Divine soul, and other matters, and communicated by *Sanjivini* to *Dritarashtra* 81 leaves

The book is rather long, and injured by insects

- 2 No 1388 *Bhagavat gita*, *slocas*, with a *tica* in Canarese, complete from the 1st to the 18th *adhyayas*

At the end *Pandara gita*, 118 *slocas* in praise of *Kṛṣṇa*

The whole is prised 107—139, as if taken out from some larger book, the handwriting is extremely small, close, and neat

The book is long, of medium thickness, general good order

- 3 No 1389 *Bhagavat gita—mulam*

From the *Bhīṣma parvam* of the *Bharatam*. Only the 10th and 11th *adhyayas*, and these not complete, 9 *slocas*, deficient at the beginning of the 10th section, the 11th has only 24 *slocas* at its beginning, wants the rest, 5 leaves only 109—113. Some larger book suspiciously subdivided

Kṛṣṇa's metaphysical discourse, as above. The book is long, the boards quite new, good order

- 4 No 1390 *Bhagavat gita*, *slocas*

By *Vyása*; and communicated to *Dritarashtra*, by *Sanjivini*.

18 *Adhyáyas* complete. The metaphysical discourse to *Arjuna*, to lessen his aversion from slaying his own relatives. Book of medium size, considerably injured.

5. No. 1391. *Bhagavat gita, ślocas* complete.

From the *Bhishma parva* of the *Bhārata*, and ascribed to *Vyása*. Eighteen *adhyáyas*: 61 leaves.

When *Arjuna* had come fully prepared for the war against *Duryódhana*, and his clan, 18 evil signs contrary to them were seen. *Arjuna* being afflicted at the prospect of the death of so many of his relatives communicated his distress to *Kṛṣṇa*, who assumed the *visiśa rūpa*, or form of deity, and discoursed with him as to the nature of the soul, as emanating from the Deity, and returning on liberation from the body; on the need of destroying the wicked, and protecting the good; with much other metaphysical matter. From *Sanjaiyar* to *Dritarashtra*. The book is of medium size; a few leaves damaged.

6. No. 1393. *Bhagavat gita, ślocas*.

In 18 *adhyáyas* complete.

The narrative by *Sanjini* to *Dritarashtra* of occurrences in the war, including chiefly this address of *Kṛṣṇa* to *Arjuna*, on the foundation of the *Vedānta* system, originating with *Vyasa*: 81 leaves.

The book is short, thick, and a little injured.

7. No. 1394. *Bhagavat gita, ślocas*.

"By *Vyása*;" incomplete—from the *Bhishma parvam* of the *Bhārata*. *Kṛṣṇa's* metaphysical discourse to *Arjuna*, as narrated to *Dritarashtra*, by *Sanjaiyar*; leaves 44 remain; wanting 1—16, 17, 18.

The book is of medium size, in good order.

8. No. 1395. *Bhagavat gita, ślocas*. "By *Vyása*," incomplete.

From 1st to 15th *adhyáyam*, 16th to 18th wanting. 45 leaves remain: *Kṛṣṇa's* discourse.

The book is of medium length, in good order.

8½. No. 1416. '*Atmanis sássanam*, on the soul; *ślocas*, with prose *tica*; incomplete.

By *Guna Bhadrácharya*.

Against covetousness of other people's property, possessions, or rights of any kind, as a sin leading to *Naraca*. Remonstrance against such evils, and pointing out homage to God as the way to beatification; leaves 16.

Book long, on broad talipat leaves.

9. No. 1515. *Niti sara sangraha*.

Essence of equity epitomized, *ślokas*; with a *tica* in Canarese.
The following are a few specimens.

If an obstinate (or unwilling) disciple be taught it will only do injury to the teacher.

If any one marry an evil wife, it will cause his ruin.

On the qualities of a minister of state. He should be of good family, true, benevolent, having *anugata* (intuitive perception of what people mean before they speak), and like qualities.

He is clever who speaks directly to the purpose, and answers any questions pertinently.

Anger should not go beyond bounds, or just cause, but be proportioned to it.

If a benefit be done to an enemy it will turn out to the injury of him who does it

Similar sententious matters, leaves 1—6. The book is long, and much worm-eaten.

10. No. 1573. *Chānacyam*, ethics. By *Chanaca*: 90 *ślokas*, with a *tica* in Canarese—incomplete.

Specimen: what may not be trusted—Rivers, beasts having claws, such as have horns, armed men, women, Kings: place no confidence in any of them; *sic aliter*. leaves 1—33.

Medium size, old, injured by insects.

11. No. 1575. Two ethical pieces.

1.) *Niti sastram*, rule of equity; *ślokas*, incomplete: leaves 165—200.

This fragment contains the qualities of the five *sandhis* (or acts) of a drama considered to belong to ethics.

2.) *Bartrī hari*, *ślokas*—incomplete.

This work has three *satācas*—of which in this fragment the *niti satācam* is complete, with 14 *ślokas* only, of the *śringāra satācam*, 17 leaves—in all 51 leaves.

The first piece is long, the second of medium length, both injured by insects.

12. No. 1576. *Subhashita niti*; *ślokas*. By *Bartrī hari*—incomplete.

Of the three divisions of this work, the *niti* and *śringāra satācas* are complete; but the *vairāgya satācam* has only 11 *ślokas*; and 5 *ślokas* of this last part are prefixed to the book; 48 leaves remain. See other notices as to contents.

The book is of medium size, injured by worms.

13. No. 1578. *Prasanga retna valī*.

Jewel-wreath of discourse. The book contains the *Vipra prasamsa padhati*.

Chapter on the concerns or excellency of Brahmans ; and other chapters on a variety of topics, or common places, as *Dariddra*, poverty, the poor ; *bhāgya*, wealth, the rich ; *Samsāra*, family, family-men ; *Sajana* and *Durjana*, good and bad people ; *Dasavatāra*, the 10 avatars ; *Calī yugu* the iron age ; *māna-jana*, respectable householders ; *Cavita*, poets ; *Mitra-prasāmsa*, praise of friendship ; *Carma p'halam* works of merit ; *yāchaca*, on begging ; *garva karana*, cause of haughtiness ; *namascāra*, homage, worship ; *suputra*, on a good son ; *murc'ha*, insolence ; *lōla*, avarice ; *avisvasa*, want of integrity, "*rara-fides*," *dāna p'halam*, benefit of gifts to the giver :—leaves 10—51.

The book is long, of medium thickness, injured by rats and insects.

14. No. 1581. *Chanacyam*, *ślōcas* 104.

By *Chanaca*, with a *tīca* in Canarese, incomplete.

Ethical ex. g.

Any one who speaks flatteringly, and affects a friendly guise, but who, going to some distance off, does mischief and acts contrary to such words, is like a vessel filled with poison, on the surface only of which there is a little milk.

The book is of medium length, thin, old, and injured by insects.

15. No. 1604. *Bhagavat gīta*, and matters thereto pertaining.

Leaf 12—21. *Bhagavat gīta* ; one copy 10th and 11th *adhyayas*.

Leaf 1—13. Another copy of the same, two sections. Other leaves, *gīta saram* and *mahatmyam*, essence and excellence of the two *gītas*.

One leaf, *gopica gīta*, fragment. Songs of cowherdesses praising *Kṛishna*, 3 leaves *grat'ha* letter on the same subject ; in all 33 leaves.

The fragments are of different lengths ; the first one short, the others longer ; a little damaged.

16. No. 1610. Popular, and kingly ethics.

The economy of human life is divided into four classes, *dherma*, *art'ha*, *kāma*, *mōcska* ; or duty, wealth, pleasure, future liberation. This book contains matters on the two first classes, in its 1st section.

DHERMA *Candam*, description of justice, or benevolence, its excellence ; on good counsels ; praises of a donor, good effect of gifts to the giver ; benefit of gifts to others ; on good religious conduct ; on truth ; on the absence of wrong, or violence ; on patience ; on goodness or kindness ; nature of good people, on female chastity ; on neglect of duty, or absence of benevolence ;

nature of evil people ; on want of female chastity ; on loose living ; on vanity ; on pomp ; on death ; on time ; each of these subjects furnish the matter of a chapter.

ART'HA *Cādam* ; on property ; on a country or kingdom ; fort or capital ; on kingly virtue ; proper learning for a king ; on punishments ; discipline, or order ; on the conquest of the senses ; on condescension ; adjuncts of a king, glory, high mind or spirit, good counsel. Qualities of a *mantri*, or first minister of state, adviser to a king. Qualities of a *senātipati*, or general ; on king's friends ; (favorites ?) the importance of wealth to a king ; duty of protecting, or patronizing minstrel-poets ; on fame ; state of a country without a king. These subjects form distinct *vargas* or sections : 43 leaves, in the midst a few are left blank.

SECTION 2, is *Jaina*. See XVIII.

The entire book is of medium size, on narrow talipat leaves ; in good order.

17. No. 1621. Moral distichs, *ślokas* 14 to 52, or 38 in all ; the 1st section incomplete.

Examples — Good persons, if they undertake anything, will carry it throughout ; even though many obstacles oppose.

Evil persons, if they begin, and are opposed, will leave off, quitting the unfinished work

Good people, though they even forfeit life, will not use their neighbour's property.

On the evil dispositions, *kama*, lust ; *cródha* cruelty ; *loba*, avarice ; *mācharyam*, malice, &c. The good will govern their own mind with firmness.

For section 2 see X.

The entire book is somewhat long, thin, no boards, in good order.

18. No. 1623. *Pracriya nīlī śācyamritām*. The nectar of practical morality ; *ślokas* only, and complete. By *Soma deva sūri*.

Dharma samupāḍesa, on duty, justice, charity.

Adherma " on the defects of the same.

Shadivarga " on kingly property, as allies, money, *mantri*, army, friends, &c.

Anuvichāhī " on living according to the *sastras*

Trāya " on obeying the triple *śāstras*.

Varttā " on right speech, not lying, truth.

Cshētriya } " on the right conduct of a king, or one of a kingly race.

achāra } " on right deportment of a minister of state.

Mantri " on the right deportment of any towards his spiritual adviser

Sādmi " on the right deportment of a king to a conquered people—not to kill or oppress, but to protect

Janapata "

Bhāṣa nīpadīśa on the military discipline of a king, as to an army

Ichāra , Civil and criminal justice of a king

Danda " On punishments when needed on other subjects; 32 *samupadēśas*

in all of which the above twelve are a specimen from a general code of *Jaina* morals

Although this book will be entered under section XVIII, yet it will be under reference back here. The ethics of the *jaina* system are fallow ground, which might be turned up by translating this book in full.

The book is of medium size, on 43 leaves, narrow talipat in kind, injured by insects, and greatly, towards the end, by breaking of the leaves, a subject of regret.

19 No 1629 *Calpina cat ha*, various tales

From expressions here and there used as to *Arhat*, this work is supposed to be *jaina*, but nevertheless its proper classification is here.

It contains tales intended to illustrate some useful or moral maxim, given as the moral at the end. One of the tales is closed by this moral — "a good or well intentioned person, so long as he is by himself, will remain uncontaminated with evil; but if he associate with evil persons, he will acquire their ways, even as water in a river is fresh till it joins the sea, and then it becomes salt like the rest.

Chiefly prose, a few *slokas* being interspersed. 40 leaves. The book is of medium length, on talipat leaves, damaged by breaking.

20 No 1632 *Tatva tirēcum*, true wisdom, *slokas*, with a *tica* in

Cinarese, incomplete

Para Brahmā is the only one sole deity

If the mind be divided between two gods the consequence will be *naracam* (hell)

" One woman must not have two husbands. Two swords must not be put into one scabbard.

" In one kingdom two kings cannot (or must not) rule at the same time.

So much as a specimen. Other like ethical matters in *Jaina* books. See XVIII 33

The book is of medium size, 36 leaves remain. It is very much damaged by worms, by being gnawed off at the ends and by breaking.

21 No 1665 *Kamanduka, niti sāstram*

Chiefly on kingly ethics. 16 *sargas* complete. Sanscrit prose translated into Cinarese. leaf 1—7 contains a eulogy on *Chicha-deva raja*, a Mysore king, by *Chilupadhyaya*. Then follows the ethical, and greater portions, leaf 7—169. A brief preface, or table of contents, gives the following matters as contained in the work. Conquest of the senses, association with the great and good, detail of needful learning or knowledge, rules as to the four (*āzramas*) orders of *Bramhachari*, *Grahasht ha*,

Vanaprast'ha and *Sannyási*; *Danda mahatmya*, or the value of punishment; on the proper deportment of the different colors or classes, from the *Brahman* and *Cshetriya*, down to the *Sudra*; some full declarations concerning *pracruti*, or matter (*physis, natura*), a subject interwoven with speculative theology, and morals; mode of doing service as a messenger of the deity, as a servant to a master; need of enquiring into the state and power of another king before going to war with him; *atma*; *mantra*; *racshana yóga mandala yoni-sandhi*; *vigalpa*; *vigraha vigalpa* (see other notices of this work); there must not be two kings in one country nor two chief ministers of state; concerning the employment of spies; the poor must not be afflicted nor the rich oppressed. In the use of the foregoing means and knowledge, a good king will rule his subjects and kingdom.

The book is long, thin, touched by worms. It merits translation.

22. No. 1675. *Bhagavat gita, slócas*; with a Canarese *tica*, incomplete.

1st to 5th *adhyáya* wanting; 6th—13th *adhyáya* is contained, 14th to 18th wanting. Subject, *ut supra*.

The book is of medium size, on broad talipat leaves, in good order.

23. No. 1676. *Bhāgavat gita, slócas*, with a *tica* in Canarese; incomplete.

It contains 12 *adhyáyas*, the remaining 6 wanting; in all 61 leaves, subject as above.

The book is long, of medium thickness, and slightly injured.

24. No. 1680. *Bhagarat gita*; *slócas*, with a Canarese *tica*, in part only.

Three fragments of distinct copies. First copy 1st to 8th *adhyáyam*, on 63 leaves, with *tica*, the 3rd, 4th, and 8th *adhyáyas* not being perfect, the others right. 2nd copy, 1st to 3rd *adhyáyam*, no *tica*; so far complete on 9 leaves. 3rd copy, *nágari* letter; *múlam* only, 1st and 2nd *adhyáyas* so far right, on 15 leaves: *Krishna's* metaphysical discourse to *Arjuna*, as related by *Sanjaiyār* to *Dritarashtra*: in all 87 leaves.

The leaves differ in length: as a whole, the book is long, old, damaged by worms.

25. No. 1683. *Niti sastra*m, or *Chánucyam*.

By *Chanaca*, 202 *slócas*, with a *tica* in Canarese; complete.

See other copies.—*supra*, &c.

Further specimens.

"One ought not to associate with evil people; nor to marry a woman of a bad disposition; the race becomes illustrious by good sons; the evil dispositions of lust, anger, malice, &c. should not be found among men."

"Benefits should not be done to enemies. It is not right to intermarry in one's own *gôtra*, but with a woman of another tribe."

These, and the like ethical matters, 35 leaves written; blank, 39 leaves.

The book is of medium size, and touched by insects.

26. No. 2351. *Dharmāmṛitam*, nectar of equity.

By *Asadhara*; *ślôcas*—1 to 9th *adhyāyas* (or chapters complete.)

"Any thing presented as a free gift should not be reclaimed; a lie should not be told; bribes must not be taken in judgment, inducing the transfer of any one's right to another; killing any living thing forbidden, except only in the case of animals commanded to be sacrificed in the Vedas; any one may not covet another man's wife—adultery, and anything leading thereto, is a great sin; the wife must regard her lord or husband as a god, and render him service; to abuse, or blaspheme great people tends to great sin; sacrilege, or appropriating to one's own use what is given to God, leads to family destruction; alms should be given to the poor, who ask for them, to the extent of one's ability."

So much is only as specimens.

There is much more; and professedly taken from the *Vêdas*, and law books as to substance; the compiler putting the matter into verse. It would seem to merit translation.

The book is of medium size, on narrow talipat leaves; in good order.

27. No. 2354. Two subjects.

1.) *Dharmāmṛitam*, *ślôcas*.

By *Asadhara*, 1st to—15th *parich'heda* incomplete.

As above, down to may not covet.

"If any one be fallen from his caste, yet if he behave himself well, according to the foregoing, he will raise himself back to his rank. So, as to one born in a high rank or caste, if his conduct be bad, he sinks himself to a low caste, and becomes mate to one who first kills a dog, and then eats its flesh."

These, and the like matters.

2.) *Atmanuśāsanam*, on the soul.

By *Guna Bhadra*. *Ślôcas*, incomplete.

"One must acquire knowledge by means of various *sastras*, and other books. By means of knowledge, so acquired, he must divest himself of all sensual desires and passions; and by meditation and penance obtain to reach to the deity; and to become one with the *Paramâtma* or divine soul: leaf 1—176 in all.

The book is of medium size, on narrow talipat leaves, a little damaged at the beginning.

X. ENIGMAS.

1. No. 1561. *Vidacta muc'ha mandanam.*

"Face ornament of the skilful." 125 *ślōcas*. By *Dherma dāsa*; incomplete.

The 1st and 2nd *parich'hedas* complete; the 3rd has only 21 *ślōcas*.

A question, or riddle is propounded in a *ślōca*; the answer only is in prose.

This book contains a display of intellect, with gr̄eat knowledge, and command of language. Various questions are asked on very different subjects, and they are so contrived that one word, or one very brief sentence answers several questions, even as many as ten; but then, the syllabic letters are taken in different senses; and the art, or skill, is to classify such questions as can be answered by this play on the syllables of words. Thus three questions What did *Vishnu* bear on his head? The earth. What do kings chiefly desire? Land, territory. What makes a woman's face brilliant? Cosmetic,—are said to be represented by *Cunkumēna*, and resolved by one word *Cunkuma*; the first syllable of which answers to *Bhū*, earth, land. The last is a name of *Vishnu*; *cun* or *hōn* also means a king; and *Cunkuma* is a composition of turmeric, allum, and lime-juice, forming a crimson paste for marks on the forehead, or a comestie wash.

The book is long, thin, injured by worms.

2. No. 1621. Section 2, (for section 1, see IX 17.)

Ślēshas, words or phrases capable of two, or more meanings: hence, enigmatical; but having usually an ethical bearing; as, *Mitrō-daya rāju kamalam*.

"By the sun's rising, the *padma* (lotus) flower will blossom—or

"By the ascendancy of friends, the kingdom will flourish."

Many other instances of *ślēsha*; sphinx-like riddles. The entire book has only 8 leaves, the 1st one wanting.

3. No. 1628 *Vidacta muc'ha mandanam.*

By *Dherma dāsa*, *ślōcas*; incomplete.

1st and 2nd *parich'hedas*. The third has only 21 *ślōcas*.

This would seem to be a copy of No. 1561, or that of this; the contents being the same. The *ślōcas* are termed *antarlabhi*, very intricate, dark; as opposed to *bayar labhi*, open or plain. The book contains *ślōcas* of both kinds. It is short, thin, and in tolerable order. On a re-examination it is found that this book is abridged, the other more full.

X. EROTIC.

1. No. 997. *Bilhanam*, 102 *ślōcas*, complete. By *Bilhana cavi*.

Matana nābha-rāma, a king had a daughter, named *Yamuni pūrṇa tilaca*, who was instructed in all branches of education, except composition of poetry. The king asked *Bilhana* if he would teach her this art, and he consented. A screen was placed between them: the king told his daughter, that the *Brahman* had the *pānduroga*, spotted leprosy; and told him, that the daughter was blind. In the course of the instruction, the teacher made an aperture through the cloth screen; and seeing a very beautiful woman, began copiously to pour forth verses in her praise, as contained in this book; very possibly only a convenient vehicle to introduce praise of the female sex: leaf 43—50 or 8 leaves.

The book is of medium length, thin, and in good order.

2. No. 1400. *Rati rahasya dipica*;—a comment on the *rati rahasya* by *Canchi nālha*; *ślōcas*, with a *dipica*, or verbal illustration in Canarese, 2nd, 3rd, 4th chapters, the 1st wanting. 24 leaves, not numbered. On amatory subjects,—see other notices. The book is long, and thin, damaged on one side, coarse handwriting.

3. No. 1440. *Amarūkam*; *ślōcas*, with prose *tica*.

By *Amarūca*; or as some say, by *Sancarāchārya*, fragment, leaves 1; 2, 3, 9, 10, 37, 38, 40 to 47.

On the qualities of the *nayaka*, and *nayaki*, or the sexes variously classified. Little more here.

The inscription of such a book to the head of the *severe Advaita* sect is possibly a piece of sectarial scandal.

The book is of medium length, thin, on broad talipat leaves; in good order.

4. No. 1467. *Subhashitam*, elegancies, chiefly on the seasons of the year; *ślōcas*, incomplete.

—*Vēśya prasamsa*, on the manners of female slaves of the god, descriptive of them, with praises, as amatory poetry.

—*Maliyanila varṇanā*; praise of the hot-wind, coming from a mountain by reflection.

—*Vasanta rutu*, spring season ; the flowers that appear then ; the mild breeze ; and the like.

—*Grīṣma rutu varṇanī* (June, July) on the hot season, and the hot winds.

Varuṣha rutu varṇanī (August, September) on the rainy months, rains described.

Sara driddha varṇanī (October, November) on the dark, cloudy, and very wet season.

Himanta rutu (December, January) on the cold and dewy months.

Sirā rutu (February, March) very cold months : (evidently written North of Madras, and as seasons were many years ago. This subject is a common place in heroic, as well as amatory poetry.) * The dawn, noon, evening, described.

Possibly the elegancies are extracted from the *Magham*, or *Bāiravyam* ; heroic poems.

Other amatory matters, and *chāttu ślōcas*, or detached distichs, on varieties.

In all 25 leaves, not numbered.

The book is short and thin, on narrow talipat leaves ; in good order.

5. No. 1514. *Pūrva mēgha sandēsam*.

By *Cālī dāsa*. The first part of the cloud messenger, a descriptive and amatory poem ; translated by Wilson.

The *ślōcas* are first given, the words are then *untied* and written separate, then re-united in a paraphrastic *tīka*, or comment : 29 written leaves, 7 blank ones.

One leaf, at the end, in *Grant'ha* letter, is either in cypher, or in some language unknown ; the lines end with a Sanscrit word ; but the other words are of no language current in the South.

This book is of medium size, injured by insects.

6. No. 1531. *Mēgha sandēsam*, the cloud messenger. By *Cālī dāsa*. The original *ślōcas* only 118. Complete.

A *yacsha*, banished for a year by *Cuvēra*, sent a message to his wife at *Alacā-purā*, by a passing cloud ; with geographical, and poetical descriptions.

Pūrva, showing the road, with descriptions of towns, and localities.

Uttara, describing the person of his wife ; with the message to be delivered.

Leaves 1—20.

The book is of medium length, thin, old, injured by worms.

7. No 1527. *Nīgha sandesam.*

By *Calī dasa* The *mūlam* only, and complete.

The *pūra*, 67 *slocas*, the *uttra*, 57 *slocas*, on 23 leaves, subject as in 6

The book is rather long, thin, much injured by worms

8 No 1627 *Amarāḥam, slokas*

By *Amarūka Calī*, ascribed also to *Sancaracharya* leaves 158—181, 173, 174, 179, wanting

To each *sloca* there is a *padyam*, or stanza in Telugu, as the meaning Each *sloca* has a heading of contents, like headings to a chapter The work has the beginning, but is not complete at the end

The following are a few particulars On the *mugdā* young woman and *prāuṭha* matron On the *kōpana* and *chopālā* or choleric, and fickle or coquette On the *prostita* *ṭṭarika* 'grasse veuve' or absent man's wife. On the *abharika* or loose woman adulteress On the *svija* any one's own wife *parakija* other's wife. Also *srīngara acshti* amorous signs by the *niyāhi* or lady conveying meanings without words. On the *zatta* unfaithful husband and other kinds of disposition and conduct, in the male sex

One leaf contains a song on *Kṛṣṇa*'s sports, in Sanscrit, with Canarese *tica*

The book is of medium length, thin, touched by worms, two leaves broken

9 No 1691 *Aṣṭa patī*, the octaviad, a familiar term for the *gīta govinda*

By *Jaya deīa carī* *slocas* with a *tica* in Canarese, incomplete, 14 *sargas*, wanting the 1st *sarga* on the *avatasas*

On the amours of *Kṛṣṇa* with his aunt *Radha*, as translated by Sir W Jones, and published in the Asiatic Researches, *sargas* 2, 3, *mūlam* only, 4, 5, 6, 7, *mūlam* with a Canarese *tica*, 8 to 13, *mūlam* only, 13 is in *Grant ha* letter, 14, 15, have *mūlam* and *tica*, but both incomplete in all 170 leaves, in some places broken into pieces and very much injured by worms The leaves are of various lengths, the book, as a whole, is thick.

XII TABLES

- 1 No 397 Label *Pancha tantram*
,, 347 On outside leaf

The 1st section complete, the 2nd has only 4 leaves

Sanscrit *slocas* and Canarese prose see other notices of this work itself

The book is long, of medium thickness (81 leaves) no boards, good order

2. No 1287. *Pancha tantram*, five devices, ascribed to *Vishnu-sarma* Sanscrit *ślōcas*, with *tica* in Canarese.

Section 1 *Mitra bheda*, complete

" 2 *Sukṛta lābha*, only 4 leaves

The bulk of the prose in Canarese, leaf 1—132, leaf 56 wanting.

The book is long, of medium thickness, much damaged.

- 3 No. 1373 Section 1. *Pancha tantram*, *ślōcas* with a *tica* in Canarese, a sort of prose version, series of discourses in fable, narrated by *Vishnu-sarma* to the sons of *Sudarisana*, king of *Patalaputra* (beyond doubt the *Palibothra* of the Greeks.)

Section 1 *Mitra bheda*, complete

2 *Sukṛta lābha*, "

" 3 *Anta vighram*, "

" 4 *Lābha nāsam*, "

" 5 *Asamprakashana*, incomplete

Leaves 1—60 and 1—4 different 65—68, for section 2, See XXXI

4. No. 1582. *Pancha tantram*, prose with *ślōcas*, complete.

The *mitra bhēda*, and the other four sections complete; *ślōcas* with *tica* in Canarese, and the prose portion of the tales is in Canarese. It is originally a Sanscrit work.

The book is of medium length, thick, (on 181 leaves) recent in appearance; but much injured by worms.

- 5 No 1616. *Pancha tantram*, *ślōcas*, with explanation in Canarese; and with a Canarese prose translation.

Section 1 *Mitra bhēdam*, complete

" 2 *Sukṛta lābham*, "

" 3 *Anta vighram*, "

" 4 *Lābha nāsam*, "

" 5 *Asamprakashana*, incomplete

Leaves 1—41, the 40 other leaves not numbered. The book is somewhat long, of medium thickness, on talipat leaves, damaged by worms, and by breaking.

6. No. 1658 *Pancha tantram*, *ślōcas*, with a *tica* in Canarese, complete.

Section 1 *Mitra bhēdam*, on sowing discord *

" 2 *Sukṛta lābham*, benefit of good done.

" 3 *Anta vighram*, war stratagems.

" 4 *Lābha nāsam*, loss of possession

" 5 *Asamprakashana karitam*, evil of hasty proceeding.

Leaves 1—195.

The book is of medium length, somewhat thick, on narrow talipat leaves old, worn by use.

- 7 No 1671 *Pancha tantiam, prastava slokas*, or dialogue fashion, with a *tica* in Canarese, incomplete, on 55 irregular leaves
Specimen of the reasoning.

To associate with the good produces good effects on any one's disposition, to associate with the bad produces evil effects, even as the wind that blows over a fair flowering shrub brings with it agreeable perfume, while the wind that blows over an outside place only brings with it a stench

The book is of medium size, very old, and very much damaged.

- 8 No 1697. *Santi ugraham, tantram, slokas*, with a mixture of prose.

The *Sama*, peace, *dana*, tribute, *bheda*, division, *danda*, arms
The last part not complete This is not the *pancha tantiam*, but on the ordinary four devices of kings, in their deportment towards other powers.


Chandra Chudamani raja (moon forehead jewel-king), and *Gomaya*, (fox) his minister of state, going out with many others to hunt in a forest, saw a lion the king ordered it to be killed, and his *mantri* aforesaid put into practice the four devices, and killed it, even so must a king act towards his adversaries that is pacify, or pay tribute, or sow division among them, or else fight the matter out 72 leaves

The book is short, of medium thickness, on talipat leaves, a little damaged

XIII. GEOMETRY, i. e. land measuring

No 1670. *Cshétra ganita sastram*, or the art of measuring lands
slokas, with Canarese *bhasyam*, or explanation.

There are three principal divisions

- 1) — *Trigona* triangle.
 - 2) — *Chatushgona* quadrangle, square
 - 3) — *Yatya*, circle (Tamil )
- 1) The triangle has three subdivisions
 - (1) *Sama*, equiangular, and equilateral
 - (2) *Drisama*, two angles equal
 - (3) *Vishama*, each angle different
- 2) The quadrangle has five subdivisions
 - (1) *Sama* exact square (equian equilat)
 - (2) *Devidrisama*, two opposite angles equal
 - (3) *Drisama*, two angles equal, others different
 - (4) *Trisama*, three equal angles.
 - (5) *Vishama*, each angle different
- 3) The circle has eight *anta bhaga*, or subdivisions.
 - (1) *Sama* *eritta* exact circle

(2) *Artala vrutta*, semicircle

All other figures may be reduced to the preceding, or are included in them, according to this book

(3) *Ayata vrutta* ellipses.(4) *Canbucavritta*, conic sections (if I rightly apprehend the term) otherwise defined by the winding wreaths of a sea shell such as the turra.(5) *Vammana vrutta*, concave surface(6) *Unnita vrutta*, a convex surface(7) *Bhahitachacra vala vrutta* circle without, including another circle(8) *Antithachacra vala vrutta* circle included within another circle

Also on figures of lands compared to the crescent, or half moon leaves 1—120 but the book does not finish

The book is of medium length, somewhat thick, on talipat leaves, slightly touched by insects.

This book should, I think, be translated, both to show the state of native science on this art, and also for the sake of getting at well defined, established technical terms, being much wanted, for practical uses in the Tamil language.

XIV GRAMMATICAL.

1 No 1089 *Zakatayana vyakaranam* It contains *sutras*, brief aphorisms, with *vrutta*, amplification.

In the *subanta* part, on the collision of vowels, or *acha sandhi*, wanting the *hal sandhi* union of consonants, incomplete the chapter on nouns, and the *samasa chacram*, words variously compounded In the *tignanta* portion, on *dhatu*s, roots, and other matter 72 leaves many in the midst are wanting

The book is long, thin, on broad talipat leaves, old, some broken

2 No 1405 Two subjects

1) *Dhatu mālīka*, prose, incomplete, the list of roots of verbs relating to the *tignantam* division of grammar.2) *Samasa chacra*, prose, complete, relating to the *subanta* portion

On the forming compound words without signs of inflexion as *vesala phalam*, tree-fruit, for fruit of a tree, and the like

The term for union by declension is *ribhacta*, for composition of words without declension *samasa*. This second tract is in *nagari* letter, on 6 leaves 6 others are blank

The book is long, thin, and in good order.

3 No 1406 *Vyakaranam*, Grammar

By *Sastri nāt'ha*, *Jaina*, prose.

Five *patas*, or steps, complete on 48 leaves, relating to the *subantam*, or matters pertaining to nouns, and indeclinable words, but not to verbs.

The book is long, of medium thickness, on broad talipat leaves and in good order.

1 No 1436 *Varma chandra mala*, Grammar, *sūtras*, and *vrutta*, or brief meaning

The *sabda adikaram*, or chapter on nouns, and their declension, incomplete. 71 leaves, written on, 7 blank leaves

The book is short, of medium thickness, on broad talipat leaves, very thin

Written on both sides with ink, and quite a curiosity.

5 No 1453 *Zakatayana vyakaranam*.

By *Zakatayana*, *sūtras* with *vrutta*, or brief verbal explanations.

The *subantam* and *tingnantam* portions, both complete

Subantam On nouns Double *sandhi*, or coalition of two letters, of vowels, of consonants, union of words, two words, as *Mahāpaniṣhda* there are five modes of *sandhi*, or coalition of words. The *samāsa chakra*, or platform of modes for connecting words without any other than the final sign of inflexion *Kara lara ca*

Sangraha another mode of junction, joining of names, *Tadhita sangraha* The gender of nouns, and the declension of cases as regulated thereby Cardinal, and ordinal numbers

Tingnantam Five uses of *dhatu*s or verbal roots, double times, mode of forming roots into words by the use of incremental syllabic letters

The subject is partly treated in the logical mode of *pūrva pacshana*, and *siddhantam*, or objection and answer

The book is long, somewhat thick, on broad talipat leaves, two palm leaves inserted to repair damage, good order.

6. No 1461 *Prakriya vyakaranam*, chiefly on grammar, with some other subjects, *sūtras*, with brief prose explanation

By *Jāmendra*, complete.

The letters *a, i, u, n*, are used technically to designate classes *a—u*, is the whole class, included in so brief a reference

On the parts or organs whence the sounds, corresponding with the different letters proceed 50 letters

On the coalescing of vowels and consonants with each other, and reciprocally. The chapter on words, or nouns. Declension of nouns, ending both with vowels and with consonants, and with a discrimination as to the masculine, feminine, and neuter genders. On *samāsa* or compound words, case elided, on indeclinable words or particles. The *tiṅantaṃ* portion. On *dhatus* roots, of verbs formation of words from roots, and various other grammatical matters, leaf 1—103, and beyond 1—20 containing only the *sūtras* regularly arranged. 5 *adhyayas*, complete. So far as it appears, by *Jamundra puja pata* (worshipful poet). Again leaf 1—8 *Bhu* and other roots written in a string with the meanings attached.

Afterwards 16 miscellaneous leaves

- Tāmbūla pañcāśā* five stanzas addressed to a woman, asking her for betel leaf &c
- Amaraśloka*s one or two from the *amarakam* an erotic work
- Nīti śloka*s ethical distchs. Some *yentras* or magical diagrams not explained
- Pārsa nātā nānta* a *Jaina* charm
- Vaidya laṅghana* description of a physician.
- Amara śloka*s lexicography for children

The book is somewhat long, and thick, on broad talipat leaves, one broken

7 No 1502 *Siddhanta—cāmudī* Grammar.

By *Bhaṭṭoji diśhada*, *sūtras*, with *vrutṭa* or prose explanation, incomplete

A chapter on *samasa*, compound words, casual sign elided. Six kinds of elision, and junction of words

- | | |
|--|-------------------------|
| — <i>Aṣṭa vidhā tatpuruṣa</i> 8 kinds | } Of forms or compounds |
| — <i>Sapta vidhā carana dhārya</i> 7 kinds | |
| — <i>Saṣṭa vidhā bahuvrīhi</i> 8 kinds | |

Others wanting 56 leaves remain

The book is somewhat long, of medium thickness, old, damaged at the ends

8 No 1516 Four tracts, or sections, on Grammar 2 *Granta*, 2 *Canarese* letter

- 1) *Samasa chakra*, plan of compound words *Granta* letter, prose, complete, 9 leaves

Six kinds of *samasa vibhakti*, or compound formation, signs of case elided

- 2) *Kṛīya mala*, verb wreath, same letter, prose, complete, 3 leaves

A root is given with the formation of words from it, and a list of roots which follow the same mode of increment

It gives the times, or tenses

Bhuta, past, *varṭamanakāla*, present, *bhaviṣyat*, future, and the three persons in each tense, *prat hama*, *madhyana*, *uttama puruṣa*, first, second, third person

- 3) *Sabda pustacam*, Canarese letter, two copies of this book or tract
 1st Copy 11 leaves } The masculine, feminine, and neuter gender of
 2nd „ 12 „ } many words shewn
 4) *Vyakaranam*, Grammar

The *tignantam* portion, relative to verbs, *sutras*, with an explanation in prose. It contains a list of roots, with the mode of forming words from them by increments, 42 leaves. At the end, four very old and damaged leaves contain praise of *Siva*, in the Canarese language.

The book is of medium size, leaves of different lengths, old, 3 injured by insects, 4 on narrow talipat leaves, one end bitten off by rats

9 No 1523 Three sections on Grammar

- 1) *Sabda pustacam*, book of nouns

3 copies, each one in prose

1st Copy, 8 leaves, words beginning with vowels only, and the gender masculine feminine, or neuter of each one

2nd Copy, 26 leaves, words beginning both with vowels and consonants, with their genders, a little deficient at the end

3rd Copy, 14 leaves, words beginning with vowels, with genders, the neuter defective, and words beginning with consonants, this also defective at the end

- 2) *Dhatu malica*, incomplete, prose

Contains a list of some roots, with the mode of forming the 1st 2nd and 3rd persons of verbs, and the moods in conjugation, 14 leaves

- 3) *Samuṣa chakra*, 3 leaves incomplete

On the coalition of two or more words without sign of genitive, or other case, as *Rama bhānam* for *Ramasya bhānam*, *Rama's arrow*. Also a little of the *tat puruṣa*, or persons of verb 3 sing 2 dual 3 plural

The book is of medium size, the sections of different lengths, injured

10 No 1529 Three sections on Grammar

- 1) *Sabda pustacam*, prose

Fragment of 8 leaves, 50 to 51, and 58 to 60 contains words beginning with consonants with the masculine and feminine genders, neuter wanting.

2.) *Dhatu mala*, prose, incomplete.

With, i.e., list of roots, giving the three tenses, and three persons, as formed from the roots; only a few roots by way of exemplification. leaves 10—19.

3.) *Samāsa chacra*, prose incomplete.

On five kinds of verbal collocation, without signs of inflexion: leaves 1—6

The book is of medium length, thin, touched by insects.

11. No. 1595. *Samasa chacra*.

Nine copies in various characters.

1 Copy Telugu letter, complete, prose.

—*Ashta vidha tat purusha*
—*Sapta vidha bahu vrishu*
—*Dvi vidha dvi quhu*
—*Chatur vidha deandia*
—*Dvi vidha atabhaiam*
—*Dasa vidha lageranas*

Technical terms as to various forms of words in combination, 5 leaves

1 Copy *Nāgarī*, same matter as in the foregoing, on 4 leaves.

1 Copy Canarese letter, complete, 5 leaves, matter as above.

1 Copy, Canarese letter, 8 leaves, complete. The like matter, but more in detail.

1 Copy Telugu letter, 4 leaves, complete.

3 Copies, Canarese letters, 18 leaves, complete.

1 Copy, *Grantha* letter, 7 leaves, complete.

1 Copy Canarese letter, 7 leaves, complete.

In all 58 leaves Book of medium size; leaves of different lengths, one leaf broken.

12. No 1613. *Sabda pustakam*, on nouns.

Two *slokas* to *Ganesa* and *Sarasvati*.

The seven cases (*vibhakti*) of nouns, with the meanings given in Canarese.

From *Rama* (proper name) down to *Pantā* (a way) with the cases of each noun.

—*Dhatu*s, some roots of verbs, with the forming of conjugations from them; left incomplete, 66 leaves, Nos. not regular.

The book is of medium size, some leaves a little broken.

13 No 2339 *Daurgha sinha unadi* *

Daurgha sinha, the name of a sage who wrote *sutras*, or aphorisms, on which this book is a paraphrase, from 1st to 6th *patam* complete.

It refers to the *Tignanta* part of grammar, the formation of verbs from *dhatu*s or roots their meaning, the mode of words being formed by means of the *unadi* affix leaves 18—40

The book is of medium length, thin, on talipat leaves, touched by insects

14 No 2340 *Sacatayana vyakyanam* a commentary on the *sutras* of *Panini*

By *Sacatayana* The *sutras* are given, and are followed by the *tica* The book is composed of fragments, and contains the latter part of the *subantam*, on nouns, and part of the *tignantam*, on the roots of verbs, with the mode of thence forming the past, present, and future tenses, with a list of some roots, but not all, the book being incomplete

Leaves 19—21, and 26—31, and 33—44, and 51—56

The book is long, and thin, on talipat leaves, one leaf broken, others gnawed off at one end by rats

15 No 2341 *Karaca pracriya* Grammar *sutras*, with *vritta* explanation

The *adi bhagam*, or first part is wanting,

—On indeclinable words

—On terminations which add a substantive power to verbs, a class of verbal derivatives, as *nidra*, sleep *nidra karoti* to sleep, thence, *nidralahu* sleeper many examples of this formation of words

Description of the *samasa*, or compound terms, by words linked without sign of inflexion The matter is properly only the middle of a book By whom not known, 24 leaves, not numbered

The book is rather long, thin, in good order

16 No 2342 Six tracts, or sections

1) *Dhatu pat ham*, prose, complete on 13 leaves

A selection of a considerable number of the most useful roots, for words in common use, with the sense most proper to each one, but not shewing the formation of words from them only a list of roots

2) *Sabda mala*, *nagari* letter, 4 leaves, incomplete

A list of nouns with the gender, masculine, feminine, or neuter of each one

3.) *Dhatu mala*, prose, 2 leaves.

List of roots, specifying ten different kinds of formation from each one; as exemplars of like formations from other roots.

4.) *Sabda pustacam*, Canarese and Grant'ha letter mixed.

Some nouns ending with vowels.

Others ending with consonants; both incomplete, on 17 leaves.

5.) *Samāsa chacram*, nagari letter, prose, complete, 6 leaves.

Specification of six modes of collocating compound words, without inflexions.

6.) *Sabda pustacam*. Telugu and Canarese letter mixed, incomplete, on 14 leaves.

Specimens of nouns ending in consonants, as exemplars for formation of cases in other nouns of like class. This is an assemblage of books of different lengths, medium thickness, damaged in the middle.

XV. HYMNOLOGY.

1. No. 536. *Bhīṣma pañjara stōtram*, 13 ślōcas, on 2 leaves, 3 blank leaves; relates to praise of *Kṛṣṇa*.

1½. No. 986. Five tracts.

1.) *Rāma Chandra stōtra*—ślōcas, praise of *Cotanda Rāma*, 7 leaves, incomplete.

2.) *Dasa ślōki*—ślōcas, complete, by 'Ashlāyana rishi, description of 'Sarasvati, and praise of her qualities. 18 leaves.

3.) *Ambā stōtra*, ślōcas, incomplete.

Ambā is a name of *Parvati*. It states that if any one praise *Parvati*, he will obtain, in another state of being, *Siva-sarāpam*, likeness to *Siva*.

4.) *Madhava stuti*, ślōcas.

Praise of *Kṛṣṇa*, 17 leaves, incomplete: this is said to be the 15th *adhayayam* from the *Vāyu puranam*.

He who praises *Vishnu* bearing the shell, discus, club, bow, and sword, and possessing the six good dispositions, will obtain beatification.

5.) *Sūrya cavacha stōtra* ślōcas.

Said to be from the *Scānda puranam*. If any one render homage to the Sun, invoking protection, as in this form, sin and disease will depart; 4 leaves, complete.

The book is short, of medium thickness, on 49 leaves, in good order.

2. No. 1357. *Asīrvāla sloca vyākhyāna.*By *Immaḍi Bhatta*.

Many of the *śloca*s themselves are wanting, leaving only the explanation. The contents are benedictory, by some man towards another, in the names of *Buddha*, *Sūrya*, *Brahma*, *Vishnu*, *Siva*, *Krishna*, and others; *quasi* divinities: one *śloca* is variously explained, as applying to different gods.

3. No. 1361. *Vishnu-sahasranāma*, and *Lacshmi, sahasranama*.

In the prose form, as used for ritual homage; complete, on 50 leaves.

Said to be from the *anusasnica parvam* of the *Bhāratam*.

The thousand names, respectively, of *Vishnu* and *Lacshmi*.

The book is of medium size, and in good order.

4. No. 1364. Two tracts.

1.) *Vishnu sahasranāma stōtra*.

The 1000 (*recte* 1008) names of *Vishnu*, said to be a discourse of *Bhishma* to *Yuddhist'hira* in the *anusasnica parvam* of the *Bhāratam*; *śloca*s, complete, leaf 1—18.

2.) *Nrsinha sahasranāma-stōtra*.

One thousand names of the man-lion *arātara*. From the *stōtra retnacara*, *Narasinha purānam*, ascribed to *Brahma*; *śloca*s, complete, leaf 14—36.

The leaves of the first tract are larger than the other, in all 40 leaves, tolerable order.

5. No. 1365. *Vishnu sahasranāma*.

The thousand names of *Vishnu* in daily use, 107 *śloca*s, wanting the first one, leaf 99—108, from the *anusasnica parvam*—*ut supra*.

The book is long, very thin, and in good order.

6. No. 1369. Various matters, chiefly *stōtras*.

1.) *Pāndava gita stōtra*, 120 *śloca*s, complete. Panegyric of several of the principal personages that figure in the *Bhāratam* and *Bhāgavatam*: as the five *Pāndavas*, *Drāupadi*, *Abimanyu*, *Subhadra*, *Sanjāiyya*, *Rucmeni*, *Satyabhaūma*, *Dāṁmya*, *Acrūra*, *Asvadhama*, and also *Yagnyavalkya*; but this matter is so managed as to turn chiefly to the praise of *Krishna*, and as if spoken by the said persons.

2) *Bharata savitri*, complete

Brief summary of events in the *Bharatam*, from the embassy of *Krishna* to *Duryodhana*, the transactions in battle—the days of fight under *Bhishma*, *Drona*, *Karna* and others, their death

3) *Panchayuta stotra*, 5 *sloca*s, each one on one of the five weapons of *Vishnu*, the discus, shell, club, sword, bow, complete4) *Rama cavacha stotra*, complete5) *Surya cavacha stotra*, complete

These two are in the nature of spells for protection

6) *Vishnu Bhujanga stotra*, 20 *sloca*s, in serpentine form—lauding *Vishnu*

By *Sancaracharya*

7) *Manassu snanam*, mental bathing, by thinking on sacred rivers8) *Garuda cavacham*, complete

Spell against snakes

9) *Surya stotra*, praise of the sun, 25 leaves remain, but the following leaves are wanting, 1—14, and 22—29, and 34—38, and 40—possibly used for making up other books

This one is short, and thin, gnawed at the ends

7 No 1370 *Vishnu sahasranama*, *sloca*s, containing the thousand names of *Vishnu* complete, *Bhishma*'s discourse to *Yuddhisthira* in the *Anusasana parvam*, as above leaf 76—91

The book is short, thin, old, slightly damaged at the edges

8 No 1371 Section 2 *Rama ashstōtra salam* 108 *sloca*s, praise of *Rama* by 108 names For section 1 see XVI9 No 1376 *Pujapustacam*, on homage1) *Varaha ashstotra satanama vali*, a list of 108 names, an abridged form of praise to *Vishnu* in the 3rd *avatara*, by repeating the names2) *Lacshmi sahasra ashstotra numa vali*, a list of 1008 names of the *sakti* of *Vishnu*, used in praise by repeating the names The whole is *pala rupa*, that is distinct words, not in measured versification, leaves 1—26, a few blank leaves at the end The book is of medium length, and in good order

10 No 1386 Two packets

1) Laudations *sloca*s

—*Govinda ashtaca*; an Octave.

—*Kṛishna ashtaca*, the same.

—*Bala Kṛishna ashtaca*, the same, each in praise of *Kṛishna*; the last one as a child.

—*Rāma stōttra*, praise of *Rāma*.

Stanzas in praise of *Kṛishna*, in Sanscrit, and in Canarese, distinct meanings.

—*Mūrti dhyāna*, stanzas; meditation on the form of *Kṛishna*.

—*Nārāyaṇa stōttra*, praise of *Vishnu*.

—*Hari Kirtana*, songs to *Vishnu*, this is in the Canarese language.

—*Rāma Govinda Kirtana*, sanscrit songs in praise of *Rāma* and *Kṛishna*.
Rangha nāṭha stōttra—praise of *Vishnu* at Trichinopoly, leaf 4—29.

2.) Miscellany, chiefly praise.

—*Vishnu panjara stōttra*, “as a bird flies to its nest, so fly to *Vishnu*.”
 (*Panjara* is a generic term.)

—*Casyapa ashtaca*, praise of *Sita*, ascribed to *Casyapa*.

—*Bāla-Kṛishna-ashtaca*, octave, in praise of *Kṛishna*, as a child.

—*Kāla Bhāirava ashtaca*, octave, praise of a manifestation of *Sita*.

—*Sarasvatī stōttra*, praise of the consort of *Brahma*, ascribed to *Agastya*.

—*Brindāvali*—list of titles of a *Jangama* (or *Vira saiva*) king.

—*Prācrūti dēva nāma*—list of deceased *Jangamas*, canonized, or deified.

—*Kūchōdha padyāṅgulu*, Telugu language, catch verses to turn to a jest, and so to ridicule, or lampoon the party addressed.

—*Ganga snāna sancalpam*, a record of the exact time when any one bathed in the Ganges, for the removal of all sins; leaves 21—28, and 51—54; in the midst some leaves deficient: one leaf broken.

The first portion is longer than the other; both are in good order.

11. No. 1396. *Rāmāna smaranam*.

Reminiscences as to *Rāma*; *ślocas* only.

A collocation of passages, said to be taken from the *Bhāratam*, in which various *Rushis* and the five *Pāṇḍavas* address *Kṛishna*; and, in a laudatory strain, remind him of his feats in a former *avatāra*, as *Rāma*. The name of the compiler does not appear; on 35 leaves complete.

The book is short, of medium thickness, a little breakage.

12. No. 1402. *Dasavatara stóotra, slokas.*

By *Vedantácharya*, complete, on 43 leaves.

Praise of the ten special manifestations of Deity, from the deluge down to the consummation of all things; or *matsya* down to *kálki*; without detail of events, except by general allusion.

The book is short, of medium thickness, very much worm eaten.

13. No. 1422. Panegyrics.

Leaf 1—23. *Ananta tirttha stuti.*

Praise of *Madhva*, the head of the *dráita* school of *Váishnavas*, who maintain the distinct natures of God and the human soul. Also *Vishnu stuti*, praise of *Vishnu*; and *Vayu stuti*, praise of *Hanuman*, as son of *Vayu*, the god of wind, and *Bhima*, the same. Hence both are praised by *Subrahmanya Pandita*.

Leaf 44.—59. *Dwadasa stóotra.*

By *Ananta tirttha acharya*, 12 sections, containing laudatory matter of a *Vaishnava* kind.

The book is short, of medium thickness, old, and slightly injured.

14. No. 1425. Panegyrics.

Leaf 1—28. *Paschama Rangha stóotra.*

By *Sri sáila sūri*, the 21st leaf wanting.

Púrva, 50 *slócas*, *uttara* 50 *slokas*.

Praise of the form of *Vishnu* at *Srirangham*, near Trichinopoly.

Leaf 1—18. *Paschama Rangha stóotra.*

By the same, 2nd copy of the *púrva pancha sati*, incomplete, 40 *slócas*.

Leaf 30—36, wanting 35. *Gópala stuti*, praise of *Krishna*.

The book is rather long, of medium thickness, slightly damaged.

15. No. 1447. Section 2. *Vishnu sahasra náma valí*—prose form; list of the thousand names of *Vishnu*, incomplete.

For section 1. See XXIX.

This section is of medium length, thin, injured by worms.

16. No. 1456. Three tracts.

1.) *Vishnu sahasra náma, slócas.*

The 1000 names of *Vishnu*, said to be from the *Anusavńica párvam* of the *Bharatam*. incomplete, leaf 38—48, the 43rd wanting.

2) *Nṛsiṃha sahasra nama*, inclusive of the names of *Lacshmi* the 21st *adhyayam* of the *stotra retnanakaram*, ascribed to *Brahma's* inspiration—complete

3) *Vasu deva sahasra nama*, 92 *sloca*s, incomplete

The 1000 names of *Kṛṣṇa*, the son of *Vasu deva* Narrated by *Narada* as if *Śiva* told it to *Parvati*

The book is long, and thin, a little injured by worms

17 No 1535 Two subjects

1) *Gopala stavam sloca*s 15—32, 1—14 wanting

By *Sri sāla suri* of the *Vyṣvāmītra gotra* subjects description of the different members of *Kṛṣṇa's* body his playing on a shepherd's pipe, and praise of his excellency

2) *Paschama rangha raja stavam*, 108 *sloca*s *

By the same

The *purva* and *uttara* and *pañchasatī* 8 *sloca*s, refer to the author and his birth

Description of *Śeringapatam* in *Mysore*, and royal praise of the form of *Vishnu* there At the end there are 34 *sloca*s distinct, but also containing praises of the same, leaf 44—73

The book is long and thin, very large hand writing, one leaf broken, one third gone other leaves injured by insects

18 No 1581 *Bhāscara satacam*

Praise of the sun (the *satacam* is a *centum* of *sloca*s,) this book has only the comment on the *sloca*s, giving their sense in prose, leaf 1—36, complete

One smaller leaf, in the *Canarese* language, contains *Vyasa's* instructions to *Dharma raja*, as to the mode of making the horse sacrifice

The book is very long, of medium thickness injured by insects

19 No 1590 Three tracts

1) *Mahimna stotra*, 38 *sloca*s, complete

By *Bhatta Patacharya*, otherwise styled *Śiva pushpadhatta*, "*Śiva's* flower born

Praise of the glory of *Śiva* leaf 27—35

2) *Anamayya stotram*, 5 *sloca*s, incomplete

Praise of health, or freedom from sickness, it has a reference to *Śiva*

3) *Snashstotra sata nama stotra*, *slocas*, on 3 leaves, complete.

Praise of *Sna* by 108 names

Taken from the *Sna rahasya*, a book of the *Sānugama* kind, as a discourse between *Nārayana* and *Gāuri*

The book is short, thin, old, injured by worms

20 No 1597 *Castūri tilaca panchasata*

By *Vedantacharya*, leader of the *Vadagalas* 50 *slocas* in Sanscrit with a *tica* in Canarese, the last leaf wanting

Praise of the spot of musk on the image of *Vishnu*, as *Ranganatha* (lord of the islet) in the temple of Seringham, near Trichinopoly the author, as if contemplating that spot, employs various poetical common places, turning the whole to the praise of *Vishnu* (Such matter, with the like, in another book, on the embroidery of the slippers, shows the puerility of idolatry intellectual men ought to be ashamed of it)

The book is of medium length, thin, the last leaf damaged

21 No 1618 Various panegyrics

1) *Bhagavan nama vala*, prose list of names and *ashstotra*, 108 stanzas, complete

2) *Krishnashtotra satam*, 108 prose names in praise of *Krishna*

3) *Ramashstotra satam*, the like, in praise of *Rama*

34) *Vencatesashstotra satam*, the like in praise of *Vishnu* at *Tripeti*

4) *Narasimhashstotra satam*, the like in praise of the man lion *avatara*

5) *Lacshmyashstotra satam*, the like, in praise of the consort of *Vishnu*

6) *Ranghanathashstotra satam*, the like, in praise of *Vishnu*, near Trichinopoly

7) *Idagurishastotra satam*, the like as to the lord of *Idaguri*, in Mysore

"*Nareda* thought the same to *Prahlada*, said to be the 84 *adhyaya* of the *cshetra khanda*, *Brahmanda puraman*

8) *Varada raja ashstotra satam*, the like as to the form of *Vishnu* at *Conjeveram*

The mode of praise, in all the above, is by the use of a string of titles, or laudatory epithets At the end are two leaves containing *slocas* in praise of *Vishnu* by *Vedantacharya*, leaves 106—142, or 31 leaves

The book is of medium size, injured a little by rats

22. No. 1619. *Rangh'sa stottram*: the *mūlam* in 16 *ślōcas*; with a *tica* in Canarese, styled *cshama shodasi*, by *Védantācharya*.

When virtue had departed* from the earth, and it was inhabited by the guilty, *Rangha* came down to dwell on earth, in order to save such sinners, with other praise, 34 leaves.

The book is of medium length, thin, and in good order.

23. No. 1669. Two Tracts.

1.) *Chatūr Bhadrīcā dandacani*.

By *Rāma chandra*. A long quadruped chant in praise of *Srinu rāsi* or *Vishnu*, at *Tripeti*: complete; the members, from the feet upwards, are panegyricised; and the glory of the object is stated; leaves 29—39.

2.) *Gōpala Dandacani*—complete.

A long line of measured chant in praise of *Krishna*; description of his person and adventures: 6 leaves.

The book is of medium length, thin, injured on one side by termites.

24. No. 1679. *Siva stotra*, 42 *ślōcas*, with a *tica* in Canarese, incomplete.

By *Mulhana cavi*.

Although many others are worshipped, yet, as *Siva* will give to his votaries an eight-fold happiness, he is the supreme object of worship, and *Vishnu* and all other gods are inferior to him. This general topic put into direct address.

Leaf 123—182, not ending; 59 leaves in regular order. The book is short, of medium thickness, injured by insects, last leaf broken.

25. No. 1689. Two tracts.

1.) Praise of *Siva*, *ślōcas*, middle part, fragment of seven leaves.

2.) *Siva pūja kraman*, order of homage to *Siva*.

By *Gangādhara sāstri*, a *smarta*.

Mantras with the 1008 names of *Siva*; and a Canarese *tica*, complete. There are also some *mantras* from the *Vedas*, each one having a Canarese *tica*; 63 leaves.

The book is of medium size, on very broad talipat leaves, small hand-writing, in good order.

(*) —et virgo corde madentes
Ultima cœlestium terras Astrææ reliquit

26 No 1692 *Gunesashtocam*, octave of *slocas* in praise of *Ganesa*
Three copies, prefixed to as many copies of the *Bala Ramāyanam*
See XXIX

27 No 2347 *Sua hila arnavam, slócas*

One thousand *slócas*, divided into twenty *padadhīs* (1 leaf wanting) on the dust of *Siva's* feet, in the way of praise, and ascription of excellency to him

— <i>Prast hapana</i>	Suited to times
— <i>Prabhava</i>	Glorious
— <i>Prasādana</i>	Favorable
— <i>Sringāra</i>	Ornamental
— <i>Kusuma</i>	Flowery
— <i>Pramana</i>	Authoritative
— <i>Stuti</i>	Praiseworthy
— <i>Sanjara</i>	Filling the eight points
— <i>Niyama</i>	Order wise
— <i>Tandara</i>	Dancing
— <i>Retna</i>	Jewelled

And so on for 20 *Padadhīs* leaf 2—100

The book is short, of medium thickness, on talipat leaves, one end gnawed

28 No 2348 Three centos

1) *Krishna nama ashtottra satacam* Centum of *slocas* on the 108 names of *Krishna*

Two copies, one is in prose, on the mode of doing homage to *Krishna*, with the other one in verse

2) *Rama ashtottra satacam*, prose, complete, praise founded on the 108 names of *Rama* leaf 23—33

3) *Vencatesa ashtottra satacam*

Prose—complete—praise by 108 names of the form of *Vishnu* at *Tripeti* leaf 1—7

XVI INCANTATIONS

1 No 985 *Mantra pustacam*

The *mantra* here is a spell, or charm accompanied by *yentras*, or diagrams of various kinds with directions, in Canarese prose, for their use, incomplete

They are directed to goblins, departed spirits, devils, and *Bṛimha racshasas*, spirits departed of bad *Brahmans*

The object is to gain over, or command their service, as familiars, for any use

Other charms are used, in the way of exorcism, to drive them away, if they seize on any one.

The *padmayētra*, lotos figure, and *chanī ha yētra* shell figure, are said to be of roots or other materials, to be tied round the waist or neck of the sorcerer, when using the said charms

Specimen of spell *O'm Khrim Klim Lhrim Ghrim L'Krim Hiam-Samaushat*

The first word is a symbol of the triune God, the following six are without meaning The last implies a good fire offering, or may it prosper ? The use not stated

The Canarese prose directs sand to be taken, and thrown on a possessed person water to be taken in the palm, and cast on him or her, sprigs of the numb tree to be used in striking the person

This kind of work, is usually accompanied by *homas*, or fire offerings, directed to deities, or demons, in all 94 leaves

The book is of medium size, old, and slightly damaged

2 No 1362 *Mantra pustacam*

This book relates to formulas for ceremonies taken from the *Vedas*

Mantra on first entering to dwell in a house after marriage

1b On the first day after the new moon, by newly married couples

1b Morning and evening fire offering

1b On the discovery of being pregnant.

1b On the 6th and 8th months afterwards, the *pumsa vanam*, and *sumantam*

1b On first feeding an infant, *anna prasnam*

1b On putting on the scholastic thread, or, *ujannanam*, incomplete

Mangalāshtacam, an octave of *slokas* in praise of *Siva*

Maha sancalpa, record of any great observance, as to year, month, lunar day, and other particulars, made at the time, a register in all 33 leaves, mixture of Telugu letter

The book is short, thin, talipot leaves, injured by insects.

3. No 1363 *Mantra*, miscellanies

Most of these appertain to sorcery they are included in the term *ishṭa-siddhi*, desire accomplished, which is quite vague, including all desired objects, among these being reckoned the overcoming, or killing of enemies

Sarasvatī mantra, to the goddess of eloquence

Bala paramesvarī mantra (sacṭi ?)

Gurū stuti, a panegyric

Amṛta siddhesvara mantra for *ishṭa siddhi*

Bala tripura sūtarī mantra, sacṭi

Aditya hṛdaya stotra mantra, to conquer enemies, *svarna akarishna*

Bhāirava calpam, to draw, or discover gold.

Then follows a book entitled *mantra prācasika*, spells illustrated, 8 *padalas*, or sections, complete, the 9th incomplete

So far it contains the letters from *a* to the consonant *cha*, specifying, as to each one included, to what god, or goddess it relates, and also a method of knowing if the spell used will succeed or not, by comparison of letters of god (as above) and letters in the name of the person using the charm

Other matter in which *nagari*, is mingled with Canarese, and Telugu letters

Bala mantrī a mantra to *Parvatī*, sacṭi

Dhuvana mohinī mantra, to fascinate sexually

Chintamoni mantra

Vagisvarī mantra

Sarasvatī māṭra

Maha Ganapati mantra

Panchācsharī mantrī a, *Sāṇa chṛm*

Mātrīka mantrī a, sexual

Chundi hṛdaya mantra, hostile

} These are various in object, or purpose

And others, 127 leaves, in the middle leaves are left blank, none is numbered

The book is short, very thick, somewhat injured by insects

1 No 1367 Five tracts

1) *Vajra catācham*, diamond spell, the 7th *parich hēdam*, or section, *slocas*, this is complete, *mantra* form

The object to obtain *Siva sarupa*, or likeness to *Siva*, in a future state. The syllable letters are *shṛm ghṛm kṛm ham yam*, and various others. To

be used on the day when the sun passes the equinox, vernal or autumnal or on the 1st day of any month when the sun enters on another sign of the zodiac used with the *rudracsha mala stotra*, a form of praise with beads thereby (sic dicitar) *Siva sarupyam*, or beatification, will be acquired

- 2) *Chakra puja*, diagram homage, *slokas* and *mantras* complete

This relates to *Tripura suntari*, a *sakti*

Rice is spread on some surface, and a triangle formed in it, a pot to hold water is placed therein with a spell, it is filled with water with a *japa* (muttered invocation) being first covered with a coconut to close the mouth. This water is used for lustration, in homage to *Tripura suntari*. Incense, and camphor lights are offered, certain other spells are used with beads. The object said to be to obtain future benefits in another life. Afterwards there is *stava rojam*, special praise offered

- 3) *Retnabishaga mantra*, *Retna* (or jewel) the name of a *Saira* goddess, used with a pot of water as above, without the triangle

- 4) *Bhairava mantra*, appears to have some reference to dogs, an incantation, as if to cause evil spirits to enter dogs, and be then driven away, but is obscure. Probably *sakti* in kind. *Bhairava* a form of *Siva*, has a dog's head, (*Anubis*)

- 5) *Dattatreya sahasra nama*, *slokas*, the 1008 names of *Dattatreya*, complete, said to be praise to *Siva*, but the name pertains to *Vishnu*, perhaps a sectarian device. 61 leaves in all. The book is long, of medium thickness, slightly touched by insects

- 5 No 1368 *Mantra pustacam*

Īacshini mantra, spell of a gnome, or low possessed woman

Bhadra kālī yentra, and *mantra*, these are *Sāiva* in kind, and destructive in tendency There are many other *chacras*, circles, *yentras*, diagrams and *mantras*, spells written within them—the whole magical, *ishṭa viddhi*, to obtain desires in several cases, including evil towards enemies

The book is short, of medium thickness injured by worms

6 No 1371 Section I *Mantras*, &c

Tripura suntari śakti vishaya mantra, spells and mode of homage directed to the *śakti* of *Siva*, the destroyer of three towns *ślokas*, *mantras*, and to be used by women but pertaining to the *bona dea* system

Vama hesāra tantram (*tantram* is manual performance) on the excellence of the use of *anga nyasa*, and *lāra nyasa* or bodily signs, and manual signs used with all *mantras* these are on the *Saiva* principle

Isāra told to *Cartikeya* his own supremacy, as creator, &c, and modes of homage

Śakti devatā sahasranāma, the 1000 names spell of *Parvatī* and the effect of its use

Dattātreyā sahasra nāma mantra mahatmyam, the excellency of the spell, so called, after a name of *Viṣṇu*, but *Saiva* in kind

For section 2 see XV

The entire book is short of medium thickness, on 63 leaves, very slightly touched by insects

7 No 1443 Section I *Vattula suddha tantra tica* a Canarese explanation of a book *Vattula suddha* (or *suddha*) *tantra* The comment by *Mallicarjuna*

The *mūlam*, or original, said to have been told by *Saiva* to *Subrahmanya*

—*Tatva bheda*, on being, essence truth, discriminated

Varna bheda, difference of color, form, letters, by their changes come *mantras*

Chakra bheda, difference of circles, or other diagrams, the vehicles of spells

Varga bheda, difference of classes of letters

Mantra bheda, various spells, how formed from letters, and their classes,

The *pranava*, or mystic *Adm* or *O'm*, how formed, *Mantras* concerning *Brahma*.

Mantra siddhantam, or rectification of spells, according to the *Saiva* system.

These spells described; with the statement that *Siva*, is the *sarvottama* (most excellent;) and he the only one suitable to be worshipped, in ten *padalas*, or sections, leaf 1—42, for Section 2 see I. The entire book is very long, of medium thickness, on broad talipot leaves, somewhat damaged.

8. No. 1465. *Caghéndra, mani-darpanam*.

Jewel mirror of the air-dweller. (*Cam* atmosphere, *g'han* dwelling in, *Indra* lord; a title of *Garuda*, or the *Brahman* kite) *mantras*. Sanscrit and Canarese prose, not complete.

Spells, with panegyric directed to *Garuda*, to obtain *vasya*, command over it, especially if in danger from serpents; the repeating such spells brings a kite to catch and kill the snake, its prey: some *hómas* or fire-offerings, are prescribed to be used, with like intent; such are usually joined with spells.

A spell to bind up, or retain a serpent from doing any harm; also *visha stamb'hana* to prevent the effect of venom, if bitten by a serpent; remaining leaves 39.

The book is of medium length, thin, old, and very much damaged by breaking, and worms.

9. No. 1648. Three tracts, magic with alchemy.

1.) *Mantras*, or spells, leaf 35—55.

Aghóra Vira Bhadra, *mantra* against enemies.

Sivastra " "

Churicástra " "

Pásupatástra " "

Vyóma astra " } *ishta siddhi* for desirables.

Níla kant'ha maha " }

Aghóra astra mula " against enemies.

Aghóra nílá kant'ha " "

Vira Bhadra, badda bánala " "

Parrati avésa " causing a possession by *Parrati*;

in order that the possessed may answer questions by divination.

2.) Alchemical, leaf 90—131.

The instruction of *Goracsha siddha* (*siddha* magician) on *rasa bandhana krama*, or mode of fixing quicksilver, for various purposes, chiefly alchemical, and directions for taking out the essence from *apracam* or talc. Also

The instructions of *siddha nagarjuna*, on the *raja vasyam*, or mode of bringing over kings to any purpose, so as to do the will of the magician

This part is in Chinese, with explanation

3) Various spells, 42—89

Agni stambhanam, for restraining the effect of fire, with use of medicinal application

Jala bandhanam controlling water

Senabandhanam confusing an army

Shastra bandhanam nullifying weapons

Mohana bandhanam bewildering the senses of people

On driving evil enemies away—or removing causes of sorrow from a house—moles of taking away virility from any one hated, one mode is by taking a black scorpion, and putting it in the person's urine

Anjanam, eye salve of the magical kind, for discovering hidden treasures and other purposes. Medicines to drive away reptiles of venomous nature, and the like

The book is of medium length, somewhat thick, injured by worms, and, at the end, extremely damaged, half and quarter leaves only remaining, 8 small leaves, in the midst, contain the *Sāna mantras*

—23 leaves at the end, so broken as to be useless.

10 No 2338 Four sections, for sec 1 see XXII

2) *Rama cavacham, slokas*

2 leaves—only the praise here, without the spell

This will protect any one going to a wilderness, or forest, &c

3) *Hanumat cavacham, slokas, complete*

3 leaves praise, &c Ongoing to war, this will secure victory, *dicatur*

4) *Narasinha cavacham, slokas, incomplete*

4 leaves If this praise and spell be repeated, after any evil dream, there will be no cause for fear

The book is of medium length, thin, injured on one side edges, by worms

XVII. INSCRIPTIONS.

No. 1631. Two inscriptions, recording grants by *Sádasiva* of *Vijayanagaram*.

1). leaf 1—7, Inscription at *Matur*, either in, or referring to the fane of *Aprameya svámi* (infinite) a name of *Vishnu*.

Dated in *Paritápi* cycle year, *Sal. saca* 1474. (A. D. 1552) in the month *Páusha*, day of a new moon, with an eclipse of the sun, on a Saturday, made at the junction of two rivers, named *Krishna veni* and *Bhima rati*.

The lord of *Vijayanagara*, *Sadá siva* gave, for the service of the above god, to *Vasudéva Pandita* of the *Visvamitra gotra* (tribe) son of *Lacshmana-arya*, five *grámams* (townships) in free grant (free of tax;) detail of that king's ancestors, stock, lineage, name; and boundaries of the said townships.

2). Other 7 leaves. The same king at the same *punya kálam* (meritorious time) gave the township of *Narayana gatta*, free of tax, to the fane of *Tiru Vencata nátha* (Vishnu) recorded by stone-slab; contains ancestors of king, boundaries of the township—situated near the boundary of *Chenna pattanam* (Madras?)

The author of the *ślócas* was *Sabhápati*, the engraver's name *Viranáchārya*.

Matur is said to be west of Bangalore, on the high road: the other place is perhaps Tripety. The date is previous to the great battle of *Talikota*, which overthrew that dynasty.

The book is long, of medium thickness, in good order.

XVIII. *Jáina* (religious system.)

1. No. 1384. *Dévata kalpam ślócas*.

11 leaves incomplete.

By *Bhandára cavi* a *jáina*.

The qualities of one who recites *mantras* (the *mantri*) mode of repeating them.

The *hōmu* or fire offering used with the prayers, the mode of *pūjārādhana*, ritual homage, the use of *yentrus*, diagrams, on homage to the *jáina* deity; diffuse on this point: some other matters.

On 5 leaves, an extract from the *Bhartri hari satacam* or the *váirágaya* portion, not a *jáina* book, but in this part congenial with their system: 10 *ślócas* to each topic, the general theme being on the renunciation of worldly things.

The book is of medium length, thin, on talipat leaves, damaged.

2 No 1379 *Dherma sarma abhyudaya*

On the birth, and life of *Dherma* a so named *Jaina* king, *ślokas* with prose, By *Harichandra*, complete in 21 *sargas*

Description of *Arya desam* (upper Hindostan) a town in it named *Retna nagara* (jewel-city) wherein *Maha sena* a king ruled, description of him, and his wife *Surati* they were without child, and desired one, going to consult *Paricheti rishi* he told them that a *Jinendra* (deified mortal) would be born of *Surati*, celestial females came, and ornamented her—dream of a child—became pregnant, celestials came to the birth, child born, and named *Dherma sarma*, affianced to a daughter of a king of *Vi'ha pa*—journey on going to marry her—description of the *Vindhya* mountains—of the six *rutus*, or seasons—on flower, on *jala vidha*, bathing together in water—description of evening—marriage, return, crowned as king—description of war—a meteor, or other splendor descended from the sky—thenceforward the said king became a spiritually enlightened sage—in the end acquired beatification, and became a *Jinendra* (such as the Chinese still worship, under the term *Jin*, or *zen*)

The book is of medium length, very thick (leaf 1—170) on narrow talipat leaves, looking recent, in good order

3 No 1418 *Saddherma patrokta kritiyam*, or works of merit

By *Jānendra cavi*, *ślokas* with a *tica* in Canarese, incomplete, ethical

If the good do *dherma* (charity or equity) they will obtain beatification, if the bad do the like they will go to the worst place

By *dherma* however here seems to be meant the same as *carma* ritual sacrifice or homage To obtain beatification there are three modes—*gnānam*, knowledge, *bhakti* devotedness, *carma*, sacrifice &c, of these, the last is the lowest On this last point there is resemblance to the *Saiva adrditu* system

The book is of medium length, thin (32 leaves) on broad talipat leaves, in good order

4 No 1431 *Miscellanies*1) leaf 3—51 *Retna caranda cat'ha*

Twenty three moral tales, related by *Jāina divi*, each one intended to illustrate some moral meaning, or instruction This is a Canarese version of another section

2) 14 leaves *Sripāla charitra* Three *sandhis*, complete.

By *Indra dēva arasu*

Account of *Sripala bhūpati*, a king of Ougein who followed the Jaina religion, Canarese stanzas, *padya cavyam* the author has the epithet of king

3) leaf 1—14 *Retna carandacam*, Sanscrit *slocas*, complete in 7 *parich hēdas* sections

On the removal of sin—and on the mode of obtaining virtue, or moral merit, on bathing in rivers—bathing in temple, pools, at special seasons—on gifts—on *japa*, prayer Better than any of the foregoing is *darisana gnānam* or intellectual light, and knowledge On *Parama vastu* (the heavenly being,) description of his *surupa* form, or nature Some kinds of food prescribed—some forbidden—on *vratas* a kind of vows, and with the *dherma* or equity of a sacerdotal kind among the *jāinas*

4) 6 leaves *Pracruṭi bhāṣya*, *slocas dravya sangraha* 9 *adīkaras*, or chapters

By *Nemi chandra siddhanta chacraverti*

The title would imply a compendium of property, but *dravya* is a term in logic—and the book relates to discussions on the nature of the *Paramatma* or divine soul

5) *Jina maya chintamani* Jaina jewel this is complete in 106 Canarese *padyas*, or stanzas

Any one relinquishing worldly attachments mentally, or without reserve, and doing homage to *Jina deva* will acquire beatification

6) 14 leaves, the *Retna carandacam* as above in Sanscrit, on 11 leaves

On the 11th is *Chātanya vandana ashtacam* an octave of *slocas* homage to *Chātanya*, a deity One leaf has 17 stanzas in Canarese, on modes of *achara*, or ritual worship, according to the *Jaina* system

The book is of medium size, 6 has shorter leaves, broad talipat damaged

5 No 1437 *Kriya kalapa tica*, a verbal comment, in *pracruṭi*, on another book, the *kriya lalapa*, this has no *slocas*, incomplete

By *Prabhā chandra* two *parich hēdas* the *adibhagam*, or first part deficient, the second part also defective

There remains of the first *achārya bhakti*, ritual devotedness, or service, and *nirvana bhakti* the devoteism of a naked ascetic, with *Nandēvara bhakti* devotedness to *Siva s*, vehicle [It is said that the *jāinas* incline toward the *Sāivas*, honoring *Nandi* (Apis,) and marking

the forehead horizontally, never perpendicularly. Be this as it may, it will be seen that their ritual assimilates to the *Vāishnava pancharātra*. The other assimilation must be to the *Sāiva sacti* system.]

In the 2 *parich'hēda* remains.

Chāitanya bhakti, devotedness to *Chāitanya*, and *Samañda*; *Bhadrastōtra*, praise of a *Jina* or deity so named.

Leaves 30—46 and 53—112 and 115—124—135, or $17+59+1+12$: 89 in all.

The book is long, of medium thickness, on broad talipat leaves, in good order; only a little gnawed at one edge, near the middle of the book.

6. No. 1459. Two tracts.

1.) *Vricshā yutākyaṇam*, *sloca*s with a *tica*, or verbal comment, in Sanscrit prose.

"Comment on the tree-implement," ethical in kind, specimens:

If a beggar is not relieved to the extent of his request, all the former merit of the person who should give it (if wealthy) goes over to the account of the person asking relief (whether his request be for clothes, or money &c.)

A *dhanikan* or wealthy one, by his indolence relinquishes his own merit, and that, because he does not early rise to his devotions, but neglects them. Therefore *tapas* (penitential austerity) is the way to obtain beatification (according to the *Jāina* system.)

11 leaves=in complete.

2.) *Prabanjana guru charitram*.

Satyendra a king had a *guru* (spiritual adviser) named *Prabanjana*. These two went forth with the four kinds of arms (*rat'ha-gaja turita-padāti* chariots, elephants, cavalry, infantry with followers) and conquered some kingdoms. He ruled them, protecting the people. Sometime afterwards he entered on a course of ceremonial austerities; and, in the end, the said king, obtained *srergārōhana*, or an entrance to paradise: 6 leaves, in all 17.

The book is long, and thin, on broad talipat leaves, slightly injured.

7. No. 1460. *Jāina prayōga pustacam*; a book of ceremonies in common use, of the *Jāina* kind: it has *mantras*, or formulæ with *sloca*s, incomplete.

Graha yagnyam, household fire offering.

Pumsa tanam, in six months of pregnancy.

Jāta carma, ceremony on birth.

Nama carma, on giving a name.

Uparésam, being seated, rice and turmeric poured over the head.

Chārvulam, first shaving the head. *Anna prasnan*, on first feeding an infant; so far only, leaves 84—96.

The book is long, thin, old, and damaged at the end.

8. No. 1462. *Jinesvara pūja kramam*, *ślocas*, *mantras*; complete.

On unctions, and washings, in ritual homage.

Gṛitābīṣhégam, pouring butter oil over an image.

Payasābīṣhégam, libation of milk.

Dvatiyābīṣhégam, pouring over it curds.

Tayalābīṣhégam, anointing it with oil.

Suddha jalābīṣhégam, washing it with pure water with some other modes of anointing, or effusion. Also offering incense, or smoke of gum benzoin. Offering of lights, fed by camphor, waived around. Each one of such proceedings accompanied by a *mantra*, or formule of prayer, herein contained: on 108 leaves.

The book is of medium length, somewhat thick, in good preservation.

Though the ethics of the *Jāinas* are more severe than those of *Vāishnavas*; yet the ritual homage is equally idolatrous.

9. No. 1464. *Nēmi nirvanan*, on the abnegation of the world by *Nēmi*.

By *Vācbadda*.

Nēmi was born by especial divine intimation: on birth, and growing up he was to be married to the daughter of *Ugra senī*; but he relinquished her, and retired, as an ascetic, to a wilderness. In this general subject more particularly are included: a description of *surashṭra dēsa* (*Surat*?) and of *Dvāraca* the capital of *Krishna*, with some account of *Krishna*.

Vijaya-Bhūpati was father to *Nēmi*; desired a son, was told that a celestial nymph should bear him a son; he dreamt of a son. Arrival of gods; birth of *Nēmi* who is described; as also spring tide; age of puberty; description of *Rāivata* mountain, and of the moon's rising; the betrothing to the daughter of *Ugra senā*. Account of the former birth, or state in a former life of *Nēmi*. He went to the *Rāivata*-mount wilderness, and did penance; and finally obtained beatification.

15. *sargas*, leaves 41—72 complete

The book is long, thin, on broad talipat leaves, old, touched by insects.

10. No. 1468. *Jina āgama*; *ślocas* and prose.

Mode of homage to a *Jinéndra* image. Examination, including purification of a ground, intended for sacrifice—placing a large vessel containing various matters upon it—the same vessel ornamented with flowers &c. homage paid to the said vessel—homage to *Indra*, *Agni*, and the guardians of the eight points—placing an image on the said terrace, and sprinkling it with water, from the vessel (*calasa*) sprinkling of (*alanir* Tamil) water from within a cocoanut upon the image—pouring sugar cane juice over it, and juice of mangoes, pulp of plantains poured over it, then perfume, and flowers offered, and the image, then consecrated, to be afterwards worshipped

Mantras with mode of *puya*, wholly on the *Jaina* system; the main difference seems to be the absence of animal sacrifice.

60 leaves, with some blank ones.

The book is short, of medium thickness, in good order.

11. No. 1469. *Jinéndra stótttra*—*ślócas*; both in Sanscrit and *Pracuriti*, complete.

Yóga bhakti, meditative devotedness.

'Acharya bhakti, ceremonial „

Suprabádan, early morning devotion.

Nirvana bhakti, gymnosophy.

Siddha bhakti, magical power.

Chaitanya bhakti, devotedness to a deity.

Pancha guru bhakti, devotedness to the five elements, collectively regarded as a god

Samádhi bhakti, piety of *tapas* or sitting cross legged, nostrils closed.

Jina sahasra náma, the 1008 names of the *Jinésvara*; and *Bhúpala stótttra*, praise of a king of great piety; 68 leaves

The book is of medium size, thin, on broad talipat leaves, old; but in good preservation.

12. No. 1470. *Pratishthha tilacom*, ornament of consecration; extracted from the *Jinéndra samhita saródhara*.

On the first consecration of *Arhat-isa*, vastu *deva puja*—homage to the earth, when about to build on it Ceremonial worship of *Jina*—offering of flowers to its foot—bathing it with water. Light kinds of ritual service. Homage to *Yacsha*, a kind of deity. Service to the eight *decpálas*, or guardians of the eight points of the heavens. Homage to the nine planets, *ancurápanam*, or sowing nine kinds of grain, at a marriage; when grown, taking, and putting the same in water. The service with a *calasa*, or pot of water. Consecration of a *Jina déca image*; putting it in water before consecration—placing *derbha* grass, and seating it thereon—making *púja* or homage to it. These, and other consecration ceremonies of the *Jainas*.

The *Jaina sandhya randanam*, or daily morning, noon, and evening homage, in a household, with *mantra* and *japa*—eight kinds of homage.

—*Ganadhari* and *Yacsha* homage to them

—*Siddha chacra puja*, a sort of spell.

Ceremony on first shaving the head, on beginning to learn to read, and giving a book.

A ceremony at the full moon of the month *sravana*.

Marriage ceremony ; sitting on grass in honor of *rishis* (sages) *pitrus* (ancestors) *dēva* (any god.)

Praise of *rishis*. *Mangala stōttra* complimentary stanzas, on special occasions, and other matters : the form being *ślōcas* with prose, leaves 1—197 ; but 113, 144, 187, 194, so numbered are wanting ; otherwise complete.

Other seven shorter palm leaves and narrow, being a different book, contain praise of deities.

Praise of a *Yacsha*, named *Brihuha*, and of *Parsvanat'ha*, the 23rd *tirt'hacara* and others ; all *Jaina* matters ; with a few ordinary stanzas, on the two last leaves. The book is long, rather thick, the greater part on talipat leaves, old, $\frac{1}{2}$ of several leaves broken off.

13. No. 1471. *Jāina pūja pustacam*. Orritual homage, *ślōcas* with prose, *Pracruṭi*, and Canarese.

Homage of flowers, presented with both hands, to a *Jāina* god—incense, camphor lights, ringing a bell.

Cshētrā pāla a local god, anointing it with oil : paying it homage.

Vastu puja, homage to *vastu*, or *Bhū dēvi* (the earth) before building a house.

On raising a terrace as an altar—placing a water pot—making *puja*—washing the image with water—other eight kinds of materials used for pouring over it—offering perfumes, and flowers, rice, turmeric &c.

Siddha chacra puja—diagram homage or spell. Homage to the eight guardians of the heavens. Homage to the *griha dēva* or household god.

Parsvanāt'ha mantra—a spell.

Homage to *Padmāvatī* a female deity.

Yacsha stuti, praise of a demi god.

These several particulars of *mantra*, *yentra*, *puja*, *abushēga* and *stōttra* are all according to the *Jaina* system ; although the terms are common to others, leaf 1—96, but 14, 15, 17, 44, are wanting.

Other 12 leaves *Chatūr vimsati Jina stōttra* praise of 24 *Jinas* (*Tirt'hankaras* ?) in Canarese. *Jina nāma vali* string of names—this is unfinished.

The book is of medium length, rather thick, and injured.

14 No 1472. *Jaina puja vidhana, slokas* and prose

On easy *yentras* (diagrams) and homage by them Mode of raising a terrace, called *vedi*, a sort of altar, and of purifying it, mode of putting sacred grass on it Calling *Indra*, and other gods to come to it

Punyahavdsana, water in a vessel has mango leaves put into it (*Sudras* put a Coconut over the mouth) then muttering *mantras*, and afterwards using the water in lustrations of various kinds

Arhat puja homage to a deified sage (or *Jina*) known by the general term *Arhat* (quasi, deus sacer)

Homage to the *ácharya* or *hierophant*, and also to the nine planets and to a *Jinendra*, or image of any *Jaina* god

Vartamana puja, homage in order to obtain prosperity, and possibly to a *tirt hacara* so named *Siddha chacra puja*, certain rites with diagrams, and homage to the great sages (*magi*)

These, and other *Jaina* matters, are contained in 111 leaves

Other ten leaves contain a list of some special ceremonial days among the *jainas* The horoscope of some individual, and a few medical matters at the end

The book is of medium length, thick, old, injured by worms, especially at the end

15 No 1474 *Jina samhita, slokas* and *mantras*, incomplete

By *Brimha Suri*

On the hierophant, known as the *Jinendraya*, his treatment of his hair before performing any introductory sacrifice, or ceremony On his sitting for a whole night in a tub of water

On building a temple, and consecrating a *calasa*, on fixing a *calasa*, or pot, as the crown to a *gopara*, or tower—a ceremony accompanied with *mantras* q d “bringing forth the top stone with rejoicing”

Rule of performing worship in the temple On consecrating a *yeti mantapa*, or monastery for ascetics, description of the flag—and on hoisting the flag at festivals (partly following the *pancha rátra* of *Vaishnavas*)

Such are the chief subjects, on 99 leaves

The book is of medium size, old, a few leaves being damaged

16 No 1475 *Jaina mata stóotra*

Panegyrics of the *Jaina* system, *slokas* only, no *tica*, but *Pracrutis* is intermingled • incomplete

The word *stôttira* is added to several names. The book therefore contains panegyrics of *Bhupâla* of *Suddha bhakti*, of *Pancha guru bhakti* of *Arya sakti*, of *Srita bhakti*, of *Chaitanya bhakti*, and of *Samanta bhakti* the word *bhakti* being equivalent to devotee.

The book may be part of a *jina sahasra nama*. It is of medium size, on broad talipat leaves, old, a few leaves broken.

17 No 1476 *Jina vrishavesti puranam*

Fragment of a kind of local *puranam*

Some matters on creation. 'Adibahu was a king of *Alacapuri*, in *jamba dvipa*, and his wife *Mandhara* had a son, named *Mahabala*. The father became an ascetic. His son was devoted to pleasure. A *mantri* or minister of state, told him stories with a view to reform him. Other matter down to the incarnation of *Jina deva* from leaf 38 to 73 incomplete.

The book is of medium length thin, on talipat leaves, gnawed at one end.

18 No 1477 *Sandhi homotsava vidhanam*, slokas with prose, and *mantras* complete.

It contains the ritual for the consecration of a *jinaendra deva* or *jâina* god.

Fire offering of ghee, with boiled rice to the nine planets.

A special ceremony which must precede the putting on of the *calasa*, or crowning brass vessel, on the cupola of any fane. This is the *naga bali vidhanam* (*Naga* in Sansc. means an elephant, as well as a serpent). The figure of an elephant is made with flour, and a *mantra* is used to endue it with life mystically, it is then taken near the required spot and its head is cut off as a sacrifice, then the top stone may be laid on.

Vedi pratishtha the consecration of a raised terrace, with a seat termed *vedi*, in order to place the image on it.

Punyahavasanam, this is putting water in any vessel with a coconut over the mouth, then repeating certain *mantras* over it, and afterwards using the water in sprinklings for various lustrations.

An invocation to certain gods, in order to summon them near the principal image, this appeal is termed *avahanam* they are supposed to come this ceremony, with those pertaining to the foregoing are described.

Suprabadham, early morning devotion.

Chandra prabha stottra praise of a god. *Bhupala stôttira*, the same the epithet designating a ruler or king and panegyrics of other deities or deified sages on 168 leaves.

The book is short and thick, on half breadth talipat leaves, and in good order.

- 19 No 147b *Jāina mantra pustaka*
(Erroneously labelled *smarta mantra*)

It contains *slokas*, with *mantras*, on the *Jāina* system, incomplete

The ritual and *mantra*, or formula used, on *upanāna* (assuming the scholastic thread), on *garbhadanam* (discovery of pregnancy), *siman tem*, at eight months, and *Jata carma*, on birth, with *Acshara abhyasa*, on beginning to read Others of their class not here

The book is of medium length, thin, on broad talipat leaves, slightly injured *

- 20 No 1479 *Homa puja vidhanam*
By *Brahma suri*, a *jāina*

It contains *mantras* or formulas, with *slokas*, and is incomplete

On the *Sancalpam* or commemoration of the time of any observance, on the *Jaina* mode as to year, *ayana*, or solar hemisphere, *ritu*, or season (each one of two months) month, lunar half, lunar day, solar day, lunar asterism (or place of the moon) " at a time so defined, I, such a one, performed such a sacrifice, or ceremony

Punyaḥarasanam, or the consecration of water in a vessel, for lustration, *ut supra*

Drishtashtaka stotra, praise after having seen the image of any god

Anna santi vidhanam, a custom among *srotiyas*, or those read in the *Vedas*, of taking a certain quantity of rice from food, giving first a portion to *Ietis*, or ascetics then offering a portion by *homam*, or fire, and giving the remainder to dogs, or crows (This custom is *Vaishnava*) The *Jāinas* do not give to animals or birds, but, except the portion to *Ietis*, burn the whole

Airanjana vidhana mantra, a spell over water in a vessel, with which turmeric has been mixed it is then moved three times around a *Jāina* image

Mantracshata vidhana mantra, unboiled rice and powdered turmeric are mixed with this spell uttered and the mixture is used to pour over the heads of persons as a benediction

Annahuti ajahuti lavancajahuti

The said mixture, with the addition of butter oil, cinnamon, camphor balls of rice grain, powder of *akal*, or precious sandal wood, are made into a composition and used as a *hōmam*, analogous to the burning of sweet incense of another very ancient system

On 47 leaves incomplete The book is of medium size, and much eat into on one side by termites

As an illustration of the *Jāina* system—very imperfectly known as yet—it might merit being restored, in an undamaged copy, and perhaps full translation

21 No 1480 Sect 1 *Sacali karanam*

A compendium on the *Jaina* system *slocas*, prose and Canarese mingled

A virtual renouncing of self, and change of body supposed to be effected by mental action Then an entering on any special service required On the corresponding motions of hands, and fingers (*anga nyasa karanyasa*), three kinds of this bodily exercise Meditation on the *Paramatma*, or divine soul (Here a mixture of Sanscrit and Canarese)

Mantras to *Parsva natha* and *Padmana rati* (deity and *sacti*) Eight kinds of service to a *jina* image, closed by offering flowers Praise of *Jinendra*, of *Arhat*, of *Siddhas*, homage to them, and to the *acharya* or hierophant Panegyrics of *Parsva natha*, *Chandraprabha samsi*, offering of flowers, with other matters of *jaina* ritual Leaf 1—41 complete so far, except that 32—34 are wanting

This section is of medium length, thin, injured by insects
Sect 2 is Canaresé

22 No 1481 *Puja vidharam*, mode of ritual homage, by *Jāinas*
slocas, with *mantras*, imperfect

On building a new temple or fane

The *punyahāsanam*, consecration of water of lustration, sprinkling it over ground to be built on Sprinkling the *vimānam*, or shrine Placing many *calasas* (pots) with water in them, consecrating it, and then pouring the water from the pots over the head of the image

Mode of offering flowers in the hands, and putting them over the image

Nava graha homa, on putting fire in nine places, with *mantras*, an offering to the nine planets

Punahuti hōma krama, a whole burnt offering, by having a large vessel filled with butter oil, *mantras* are recited, and the butter oil is then laded out, and poured on a fire none must be left

Other sixteen *upasaras*, or acts of homage Mode of at *tracet* meditating on the various *jaina* gods

The *mantras* used with the *anga nyasa* and *kara nyasa* of the daily homage by *jainas*

The book is of medium length, thin, on broad talipat leaves injured by insects

23 No 1483 *Nava devatah pūja vidhanam, slokas, mantras* complete Mode of homage to regents of nine planets

Placing nine fires, putting rice as an offering on each one, and invoking the gods of the nine planets to come and dwell in each one, each to each, with the supposition or opinion that they have come Then pouring on butter-oil, with various names applied to it, putting on sandal wood powder for perfume, then holding flowers in both hands, and putting them also in the fire, offering a small sized garment to each one, offering *achuti*, or rice steeped in turmeric water, then offering incense by burning gum benzoin on a plate of metal—camphor the same, offering food, offering butter oil, water in which coarse molasses has been dissolved, offering a cocoanut, plantain fruit, areca nut, betel leaf The mode of offering each stated

A *jina deva* is named *retna treya* (triple jewel,) and the mode of offering to this is also detailed 38 leaves (An image of such has a triple turret, or coronet)

(The term *retna treya* is used by *Saivas*, and is then said to mean *Om, sakti, siva*)

The book is of medium size, and in good order It is somewhat of a curiosity.

24 No. 1512 *Jāma prayōgam*, custom by practice, *slokas, mantras*, incomplete

Punyarahasnam, mode of consecrating water in pots for lustrations.

Nava graha-zanti, propitiation of the nine planets

Hōma vidhānam, fire offering to the nine planets

Samhita ahuti, hōma phalam

Fire offering consisting of 1008 pieces of the *palasu* creeper, burnt, with *mantras*, as an offering, with its benefit

Praise of the house of a *jina deva*

Mangala stotra, praise of a goddess

Naga puja vidhanam, mode of homage to the carved form of a serpent.

Naga bali, offering of butter oil to the same

Ashta dirpala puja vidhanam. Mode of homage to the guardians of the eight points, as *Indra, Vāma, Agni, &c*

Differences among the *Jinas* or deities described Homage to each one of them.

Surasura puja vidhanam, homage to demigods, and demons (as here understood)

Japam, or prayer, seated within a certain distance of their supposed presence

So far only, the book being incomplete, 127 leaves, without numbers. The book is of medium length, rather thick, spotted with mildew.

25 No 1596 *Pratishṭ'ha tilaca tippanam*

By *Vatī cumuṭa chandra*. An interpretation of the consecration jewel *Śloca*, *manṭras*, and *ṛtica*, or verbal comment in Canarese, incomplete

Yacshī yacsha, *Jina*, *Tīrt'hacara Arhat devata*, description of one who is suitable to be hierophant to these female and male deities

On the morning orsacuation, teeth cleansing, bathing, &c. of the *Brahman Cihetriya* and *Vaisya* (The *Jainas* recognize these divisions and thereby, among other points, differ from the *Bāuddhas*)

The order of rites in worship of the *jina devata* deities

On the mode of hoisting the flag at *Jāina* festivals

On the preparing water of lustrations

Mode of cleansing the shrine itself

Description of the festival, with a shrine on a raft in a tank or pool [This is a commemoration of the deluge, common to *Sāivas*, *Vaishnavas*, and *Jāinas*. The word *teppa* or *theba*, is Hebrew as well as Sanscrit, and the exemplification of its meaning, given at these festivals, may serve to correct erroneous rendering and ideas, arising from the translating it by *Arbotes* in the Greek septuagint, and *Arca* in the Vulgate]

Mode of rusing a mound of earth after festivals, and performing some fire offerings on it as an altar

On placing the image of the god in the *abūshega mantapa*, or porch for bathing. On placing the water vessel, *mantra* used when it is filled with water, and the using this consecrated water for washing, or bathing the image

Fire offering of sweet scented materials, as sandal wood &c

At the end four leaves much bitten by rats, 132 remain, the Nos are 1—17 and 21—38 and 44—139—from 17 to 21 and 38 to 44 lacunes.

The book is of medium length, thick, damaged at the end

26 No. 1599. *Tatva ivaram*, detail of truth, *śloca* in Sansc. and *Pracruṭi*, with *tica*, or verbal comment, in Canarese

Jina tīrt'hacara ayusha vartamana

On the ages, or coming to age of the special twenty four *Jaina* sages canonized

Surarnaca, *yacshi*, *yacsha*, *Retna treya Pingala*, these and others, when they were born, day, date, &c, their moral excellence, their posterity, their various high attainments in wisdom, self control &c

Also some matter in praise of *Jaina* devotees

Bhata vicharam, or mental devotion, or abstractedness of mind is declared to be superior to *Carma*, ritual sacrifices, or forms

37 leaves, incomplete The book is long, thin, on talipat leaves, injured

27 No 1609 *Jaina-puja vidhanam*

By *Pujya Bala*, *slocas*, and some Canarese prose, not translation

56 leaves, incomplete

The *Mahabishega* or solemn ablution of a *Jina devata*, or god

Phala rasabishegam, pouring over it juice of limes.

Suddha jalabishegam bathing it with pure water

In the midst *stottras*, or praises of deities

The book is of medium size, three leaves at the end much damaged

28 No 1610 Section 2 *surupa sambodhana panchavimsati*, 25 *slócas* on communion with the divine form

The *Jaina vedantart'ha*, or substance of religion *Slócas*, with the construing order following A sort of mental philosophy, with regard to properties of the body and faculties of the mind, or operations of the soul (I should think it worth translating, and probably allied to the *calikas* of the *Sankhyas*)

There is also genealogical matter on the race of *rishis*, after the *Jaina* mode, inclusive of *Gautama Buddha* of the present age Their fame, and excellence, with some other *Jaina* matters a few blank leaves

The entire book is of medium size, on narrow talipat leaves, in good order

29 No 1612 *Jina sanhita pratish'tha tilaca*

By *Brahma suri*, *slocas* and *mantras*

On the following modes of homage to a *Jina devata*

Homa vidhanam—mode of fire offering

Phala rasa snanam, pouring on lime juice

Dudhi snanam—bathing with curds

Cshura snanam—the same with milk

Gri'a snanam— „ with butter oil

Suddhutaca snanam, washing with pure water

Sahasra kalasa st hapana consecrating water in one thousand vessels

Mahabhishegam, bathing the image with the water conveined in them

Sandana lephanan, rubbing over it sandal wood powder

Niranjana vidhanam, offering camphor light, and incense, with other incense offerings

Devata tarpanam, offering water mixed with *sesame* seeds, poured out from the joined palms of both hands it is allowed to run out between the forefinger and thumb

Rishi terpanam, pouring out water only offered to sages

Vasva devam, making an offering of food before eating any 87 leaves

The book is somewhat long, of medium thickness, greatly injured at both ends by worms

30 No 1622 Two subjects, *slocas* only, incomplete, on 9 leaves

1) *Cshetriya Chūdaman*

By *Vadib'ha sinha suri*, or the elephant-conquering-lion poet

Divided into *arambas*, from 1 to 11, the last one remaining incomplete

Nandadya was the son of a royal pariah named *Sumanta*, he, having conquered some countries, ruled them for a time, and then gave them over in charge to a minister of state, himself retiring to a wilderness to do penance—breaks off

2) *Canya retnam*, *slocas*, complete

By *Arhat dasa*, 1st to 10th *sarga*

Praise of *Retna treya*, a *jina devata*, and a description of *mukti* (beatification) on the *jaina* system

It appears to be absorption into the being, or essence of God, or, at the lowest, a change into the *dea natura*

The same idea is doubtless designated by the *Pali* word *nibutti* of the *Buddhas* (*Sanse, nirvrtti*) that is release (full redemption) from all further transmigrations or changes of being, and becoming united to deity. The idea is common the *Saivas* hold it with the degrees of *likeness* to, *nearness* to—and *oneness* or *union*. Howe, a Puritan divine, in one of his more elevated and recondite treatises (following schoolmen) has surprising coincidences with *Saivas*. It is an unsafe subject for speculation, as Paley has remarked. I do not however think that *nibutti* is correctly rendered by the term "annihilation" it is *not—entis cessatio*. The leaning of the *jaina* system, nevertheless, is towards spontaneity, or matter endued with a plastic inherent energy, of feminine personification

The whole book is long thin, on broad talipat leaves, much and variously injured

31 No 1623 *Pracriya niti vacyamritam*

The nectar of practical morality See IX 18

By *Soma deva suri* *slocas* only, complete

The different sections are designated by the term *samudesa*

Dierma Samudesa on benevolence

Adherma S on the defect or opposite

Shadrerga S on six kinds of kingly property, as allies money counsellor army &c

Aunrich haki S on deportment according to rule

Truigi S rule of the three *vedas* excluding the *Atlaravana*

Varrtila S on right speech, truth not lying, &c

Cshetrija áchara S on the right conduct of a king or military chieftain

Mantri S on the deportment of the chief minister of state

Scámi S on the right deportment of a king towards his spiritual counsellor and *vice versa*

Janapata S on a king's conduct towards a conquered people, not to kill or oppress, but to protect

Bala S how a king should protect and govern his army

Vichara S on forensic enquiry as to justice by a king

Danda S on punishment when needed with others, in all 32 *Samudesas* or ethical rules a general code of morals 47 leaves

The book is of medium size on narrow talipat leaves, injured by insects, and greatly injured towards the end by breaking of the leaves It is a pity that this book is so much injured, as it seems to be of more than common value, as to the *ethics* of the *jaina* system to us almost unknown

32 No 1624 *Kalyana panchacam*, on the five days of festival according to the *jainagama vidhanam*, or practice of *jaina* books *slocas* and *mantras*, incomplete

The order of a festival of five day's continuance to *jina devata* The *lalasa sthapana krama* or consecrating water in a number of small brass vessels covered with grass, &c, which water after being *mantracised*, is used for bathing the images, or other illustrations

Hóma krama mole of fire offering to *Indra*, *Yama*, *Varuna*, *Agni*, *Surya* and other personifications, and various other ablutions and homage according to the *jaina* system 22 leaves numbered from 35 to 66

The book is long, thin, old, one leaf broken

33 No 1632 *Tatva nectam* Sec IX 20

34 No 1637 Four subjects

- 1.) *Jāna sara kriya sangraha*, *slocas* both in Sanscrit and *Pracriti* with Canarese commentary, incomplete.

By *Brahma śūri*.

Siddha bhakti, discipleship to a sacred man

Nirvana bhakti on going unclothed

Tīrt'hīśa stōttra, praise of *Tīrt'hīśa*

Samanta bhadra stōttram, the like *

Jina sahasra nama The one thousand and eight names of a deity

- 2) *Tatvārīha adigama*, on beatification Sanscrit and *Pracriti slocas*, and *tīca* or verbal comment, in Sanscrit prose

On the essence of truth, a *jaina* subject From the 1st to the 7th *adhyaya* is legible, afterwards not so, from damage

Any kind of life must not be taken away Every one should go on increasing in benevolence If so until the time of death, the soul will ascend in a divine car, and finding a pathway through the *surya mandalam*, or world of the sun, will obtain *mukhti*, or beatification, according to the *jina mocsha pracriti*, or current opinion (It is said to be an opinion common also to *Saivas* and *Vāishnavas*, that the path to beatification is through the sun there is much reason, abstractedly, to believe that the sun is the paradise of the solar system.)

- 3) *Dharmamritam*, *slocas*, incomplete

By 'Asadhara, from the 1st to the 3rd *adhyaya*

Alms given to good persons produce beneficial results, but if given to evil persons they produce no good fruit, with various other ethical precepts of the *jīnas*

- 4) *Jina deta stōttra*, *Pracriti slocas*, incomplete

The original element (matter) is a cause (or the cause) of the universe 1. 30 No 1622 2

"Thou art (i. e. *Jina*) thou createst dost preserve, and dost destroy, thou art the excellent among gods"

Such and the like praise of *Jina deta*, a devoted man

The book is long, of medium thickness, old, on broad talipot leaves, some of them damaged by breaking

A full translation would probably add to our knowledge of the *jaina* system

35 No 1642 For section 1 see XXII

Section 2 *Jaina mata pustacam*, on the *jaina* way

Siddha chacra puja, a kind of homage

Siddha paramest hi mantra, a spell to a goddess

Virabala pūja, homage to a god

Padmavati stotra, praise of a female deity

Grhacharya prayaschita, or penalty in remission, if a householder, through covetousness, or any other fault, omit any prescribed daily observance

* *Bimbā anga pramanam*, rule as to the relative proportion of members of an image

Some *prayaschitas*, or cleansing penalties for omission of sacerdotal observances, *slocas*, with Canarese *tīca*

Punyahasanam, lustration*

Jaina mata tatva, proper mode of performing all *jaina* observances Canarese language.

A few extraneous stanzas of a *Sāra* kind, in Canarese

Jina stuti—praise in *slocas* called *arokya stava*, wishing health, 31 *slocas*

By *Sruta kirrti trāṭṭidya deva*

Arhati dhyānam, *slocas*, meditation on *Arhat*, and stanzas on investiture with the scholastic thread—65 *slocas*, confused order

36 No 1654 *Retna karandacam*, jewel casket, *slocas*, with a *tīca* in Canarese, complete in 7 sections

By *Samanta bhadra svami*

The *Samykdarsana*, or wisdom of the perfect way (*i e jaina*) is a better mode of removing sin, and of acquiring moral virtue, than bathing in rivers or pools, or at times of an eclipse, and better than gifts of various kinds usually classed as *Dharma* (moral merit) The excellence of that *jaina* way dwelt on On the duty of not killing men, animals, birds, insects, &c,—a discrimination of things, or proceedings, that are wicked or good, evil or virtuous

On the *dōsham* (fault) of eating at the twilight of either morning or evening (The *jāinas* do not eat, or even drink water after sun set)

On the sin of adultery. On the sin of giving to others any hurtful weapons, or instruments of harm to others.

A specification of such kinds of food as may be lawfully eaten. On the nature of *môcsha*, or beatification. Praise of relinquishing the *venom* of wordly allurements. *Dherma* is the sole procuring cause of beatification (rejecting animal sacrifices). And other *Jâina* matters, leaf 1—81 and 50 leaves blank.

The book is of medium sizé, on narrow talipat leaves, injured by insects.

37. No. 1656. *Pancha paraméshti svarûpa nirnayam* : prose complete.

A description of five heavenly forms. These are :

- 1 *Arhat déva paraméshti*.
- 2 *Siddha* „ „ These born as men were beatified, and became as gods
- 3 *Déva* „ „
- 4 *'Acharya* „ „
- 5 *Upâdhyaya* „ „

At first they had a little wisdom, which increased to greater wisdom, and, at length, was *tatva gnânam*, or true wisdom. By these means they acquired other, and higher faculties, very numerous. Description of the five members, that is five senses.

A detail of some things that are *dôshas*, or faults, inimical to the *tatva gnânam*. They are such as are theologically known by the term sinless infirmities ; such as hunger, sleep, fatigue, swooning, &c.

A description of the *form*, that is *nature* of these five *deva-parameshtas*. (I find that in Sanscrit theological books *svârûpa*, proper-form, designates *nature*, essence, *OUSIA*, and *lacshanam*, property, quality, *HYPOSTASIS* ; and this so uniformly, as to be a rule.) They excelled all others in praise, or homage to the supreme deity.

Other matter on relinquishing families, and their attendant cares and sorrows ; with the duties of *yôgis*, or penitents, and *sannyasis*, strict ascetics ; and the like, designated as *tatva*, or spiritual truth.

The book is short, of medium thickness, on broad talipat leaves, in good order, leaf 1—108, much Cànarese mingled.

38. No. 1663. *Jina stotra vali ; slôcas* and *mantras*, in both Sanscrit and *Pracriti*, complete.

Zinti ashtacam, an octave, used with a fire sacrifice, to avert evil, at the beginning of any other homage.

Jindya stotra, praise of the temple

Praise of *Samanta-bhadra*, on first opening the door in a morning
Praise of *Vartaanam*, as a god, and the like as to *Chandra prabha*

Tut'hacara puja larma, order of homage to twenty-five canonized men they are represented by small images

At the conclusion of any ceremony these are immersed in water, devotees then sprinkle this water on themselves

Pushpanyah udhanam, offering of a double handful of flowers

Yentra-stotra, praise, with a diagram, said to be directed to a power presiding over the cotton bracelets worn round the wrists on festival occasions

Some other matter relating to *homas*, or fire offerings 56 leaves

The book is of medium length, on narrow talipat leaves, damaged.
39 No 1681 *Tatvart ha mocsha sastra*

By *Kont ha bhadra stam*, a *jaina*, *slocas*, with a *tica* in Canarese, incomplete

Certain observances, as to eating and drinking

It is right to eat only during the day, for there are evil spirits abroad during the night Water must be taken only during a particular *muhurtam* (2½ Indian hours or some say 2 hours, some 3 hours) In drinking it water must be poured into a vessel through a strainer, and also in using it to wash the feet, because it contains insects if not strained and the like small matters

Praise of a *Jina*, or deified saint, of the *siddha*, one near the *Jina*, but inferior

Bhupala stotra, praise of another *Jina derata*, and of *Chandra prat ha* another one, and of others similar, 120 leaves

The book is very long, of medium thickness, on talipat leaves, somewhat injured by insects.

40 No 1683 *Jama mata sutram*, *slocas*, with a Canarese *tica*—incomplete

It contains mode of *prayaschitam*, or expiation, on the *Jaina* system The specimen chosen by a *Vaishnava Brahman* may not be the most appropriate On the menstruation, and removal out of the house of any woman, then after bathing, she may re enter it on the 1st day if a *Chandala* on the 2nd day if of the washer tribe, on the 3rd day, if a *Sudra*, and on the 4th if *Brahman*, &c If any one of the family die—during the period of menstruation, then all the family must bathe before eating food If menstruation return after twelve days, then, on that same day, after bathing twelve times, a woman may re enter the house—leaf 26—51 or 26 leaves

The book is long, thin, injured by insects

41 No. 2331 Four tracts, or subjects

1) *Retna carandacam*, jewel casket, otherwise *upasachāra*, minor ritual—*ślōcas*, complete, in 7 *parich heda*s or sections

By *Samanta bhadra*

(1) The proper persons to perform the rites, &c. mentioned afterwards, knowledge is a primary requisite

(2) Spiritual wisdom (*gnāna*) is needed.

(3) On various minor vows (*anu vratam*) such as standing in water up to the arm pits, and stirring it with the forefinger

(4) *Guna vratam* mental discipline

(5) *Sicsha vratam*, instruction

(6) *Lekhana vratam*, writing

(7) *Śrāvaca nīleyam*, against listening by the uninstructed

Compare with 36 No 1654—which gives only a few specimens

2) *Sajana chitta talaban*, 25 *ślōcas*, complete.

Various reflexions, addressed by any one to his own mind, or soul

3) *Prasna uttara mala*, a dialogue, *ślōcas*, incomplete

A disciple asks, and a teacher replies to various questions, e.g. what is the nut, or kernel of the *mōcsha* tree? Answer, good wisdom (or true wisdom)

What is an ornament to the mouth? Answer, truth

In this world who is strong? Answer, he who can resist the arrows from a woman's eyes

4) *Vrata surūpam*, nature of a vow, *ślōcas*, two copies—both complete

One copy contains the formula, or ritual directions, the other the prayers which fill up the (*quasi*) rubric for the nature of *vratas* in general, see XXIII

The entire book is of medium length, thin, on talipat leaves, not all alike, somewhat injured

42 No 2349 *Graha yagnya vidhi*

On household fire-offerings, *ślōcas*, *sūtras* with *tīca*, *mantras* with *tīca*, a curious *jama* book, but incomplete

In such household offerings a description of ten kinds of holes, or fire pits, arranged around, and with a large circle, described with rules as to depth, and size

The *phalani*, fruit, or benefit of the offering as performed in each cavity, with what *material* each of these *homas* must be made, as milk, butter, oil, &c

Devatarddhana, a sort of family worship

Vaisradeva, offering of food before eating any.

Sandharpana, food must be eaten before sun set, not allowed afterwards. The 5th *parvam* contains the *mantras*, spells or prayers, used with the above, also mode of fire offering, both prayer and rubric

The 8th *parvam* has the household *carmas*, or special ceremonies

Garbhadhanam on pregnancy

Pumsa vanam, 4th or 5th month—woman bathes, puts on flowers, gives food to her friends, *sumantem* is the 6th or 8th month, *Jatacarma* at birth of a child, *Namacarma* naming it.

Uparsanam, on the 1st birth day, child bathed, flowers put on, carried round in procession, people fed at home.

Annaprasanam, on first feeding

Charulam, shaving the head when 3 years old

Acsharabhyasa, learning to read at 5 years

Upadnan, putting on scholar's thread

Vardha, marriage, so far to the end of the *suc'ha vidhi*, propitious circumstances

Then the rule, and term of ceremonial uncleanness in a family, consequent to the death of father or mother, or wife or child: leaves 1—57.

The book is medium size, on talipat leaves, somewhat damaged.

45. No. 2360. *Vastu tatva pracāsica*.

The title implies a comment on *Vastu tatva*, concrete truth, *ślokas*, with prose, meaning in Sanscrit, and some prose writing.

By *Amrita chandra*, wants the 1st leaf.

Jina, *Chandragupta*, *Camalasri*, *Sucumara*.

These were great *Pandits* in *Jaina* learning—the intermarriages of their families. They went about to many countries; discoursed, or disputed about their *sastras*; conquered many opponents, and widely disseminated their own form of credenda, and worship.

Their mode of proceeding as to ritual ceremonies

The order and benefit of their mode of homage.

After their success they became close ascetics; and subsequent to their death, their statues were put up in *jaina* fane, with that of *Buddha*, as minor objects of worship (They correspond therefore, in a great measure, with the *Alurdr* of the *Vaishnavas*). Leaf 2—157.

The book is long, thick, old, in the middle only full leaves; at the beginning and end the extremities are gnawed off.

Dēvatārddhana, a sort of family worship.

Vāisradera, offering of food before eating any.

Sandhārpana, food must be eaten before sun set, not allowed afterwards. The 5th *varcam* contains the *mantras*, spells or prayers, used with the above, also mode of fire offering, both prayer and rubric.

The 8th *pareṇam* has the household *carṇas*, or special ceremonies

Garbhadhanam on pregnancy

Pumsa vanam, 4th or 5th month—woman bathes, puts on flowers, gives food to her friends; *sumantem* is the 6th or 8th month, *Jātacarma* at birth of a child, *Namacarma* naming it.

Upaiśanam, on the 1st birth day, child bathed, flowers put on, carried round in procession, people fed at home.

Annaprasanam, on first feeding

Charulam, shaving the head when 3 years old.

Acsharābhyasa, learning to read at 5 years

Upanāṇam, putting on scholar's thread

Veraha, marriage, so far to the end of the *sucha udhi*, propitious circumstances

Then the rule, and term of ceremonial uncleanness in a family, consequent to the death of father or mother, or wife or child: leaves 1—57.

The book is medium size, on talipat leaves, somewhat damaged.

45. No. 2360. *Vastu tatva pracāsica*.

The title implies a comment on *Vastu tatva*, concrete truth, *ślocas*, with prose, meaning in Sanscrit, and some prose writing.

By *Amrita chandra*, wants the 1st leaf.

Jina, *Chandragupta*, *Camalaśrī*, *Sucumara*.

These were great *Pandits* in *Jāina* learning—the intermarriages of their families. They went about to many countries; discoursed, or disputed about their *sastras*; conquered many opponents, and widely disseminated their own form of credenda, and worship.

Their mode of proceeding as to ritual ceremonies

The order and benefit of their mode of homage.

After their success they became close ascetics; and subsequent to their death, their statues were put up in *jaina* faces, with that of *Buddha*, as minor objects of worship. (They correspond therefore, in a great measure, with the *Aturā* of the *Vaishnavas*) Leaf 2—157.

The book is long, thick, old, in the middle only full leaves; at the beginning and end the extremities are gnawed off.

XIX LAW (sacerdotal)

1 No 1542 *Dherma sastra*, fragment, *slocas*, no *tica*

The middle part only

Rule as to learning or study It is not lawful to *begin* to learn any art or science on the following lunar days, i e *amavasi*, complement between the 14th *tit hi* and conjunction of sun and moon *ashtami*, 8th *tit hi* first quarter, and last quarter, *chaturdasi*, 14th *tit hi* (day before the full) *purnami*, complement between 14th *tit hi*, and opposition of sun and moon

The evening of every day is also prohibited (In consequence of this prohibition, the practice in schools is to do nothing on the *amavasi* and 1st *tit hi*, and *purnami* and 1st *tit hi*, four entire days in a lunar month the other prohibitions are not regarded)

The book is short, very thin, on narrow talipat leaves, damaged by worms

Very possibly an extract, for some use

2 No 1690 Three Tracts

1) *Sat dherma vrutta*, 217 *slocas*, complete

By *Panditacharya*, a *Jaina* *cavi*, or poet On the *yajnas*, or sacrifice, and *yajanam*, causing a sacrifice, by finding money or means On gifts and on receiving gifts, studying the *Vedas*, explaining them to others For these, and the like beneficial offices, a *guru* is required

The two other sections are on different subjects

XX LEXICOGRAPHICAL

1 No 988 *Amaram*, *slocas*

By *Amara sinha* *cavi*, a fragment of 16 leaves only, from the 1st *candam*, or book containing the *sierga* and *vyoma vargas*, two sections complete, the *dic verga* incomplete

The book is of medium length, in good order

2 No 995 *Amaram*, lexicon

By *Amara sinha*, a *jaina*, *slocas*, with a *tica* in *Canare* c, in complete

The 1st *Candam* is complete in 1^o as to go from *sierga* down to *var verga*; the 2^d *Candam* has three *vargas* or sections from *dhā* to *la* 25 *lex* es

The book is long and thin, on very thin talipat leaves damaged

3. No. 1457. *Amaram, ślōcas.*

By *Amara sinha*. The 1st *cāndam* wanting; the 2nd and 3rd *cāndams* are complete.

2nd. *Bhū—pura—sāla, tanūshatī, simhatī, manushya, brīmha cshetriya, vāsyā, sudra*—10 *vergas*.

3rd. *Viśēsha nigra, sanyirna, nānārtha, aviyāyā* 4 *vergas* 99 leaves

The book is of medium size, old, two thirds of it very much damaged by worms, one third at the end larger leaves, and in better preservation.

4. No. 1484. *Amaram, ślōcas.*

By *Amara sinha*.

The 1st *cāndam* only; this complete, from *svērga* *verga* to *vāru verga*—with the preceding it forms a complete copy.

The book is of medium size, thin, old, much damaged by worms.

5. No. 1487. *Nāma lingāna sāssanam.*

By *Amara sinha, ślōcas.*

Nearly a complete copy, it wants 50 *ślocas* at the beginning and has the remainder of the 1st *cāndam*.

The 2nd and 3rd *cāndams* are both nearly complete: a few intermediate leaves are missing, others are irregularly strung.

At the beginning 1 leaf contains *ślōcas* from the *Mēgha sandēsam*: the 2nd leaf has the meaning of some Sanscrit words in Canarese.

The book is long, of medium thickness, very old, and greatly injured at the beginning; the latter part more recent.

6. No. 1488. *Nāma lingāna sāssanam.*

By *Amara sinha, ślōcas.*

Complete in three *cāndams*.

1st. *Svērga* to *vāru* 12 *vergas*

2nd. *Bhū* to *sudra* 10 "

3rd. *Viśēsha nigra* to *avvyaya* 4 "

Leaves 1—100 in regular order

The book is of medium length, and thickness, on narrow talipat leaves, touched by worms, and rounded off at the ends by rats, without touching the writing, a good copy.

7. No. 1489. *Nāma lingāna sāssanam.*

By *Amara sinha, ślōcas.*

Complete in three *cādam*s.

1st	<i>Sverga to tani</i>	12	<i>vergas</i>
2nd.	<i>Bhu to sudra</i>	10	"
3rd	<i>Vizésa nigra to avyaya</i>	4	"

Leaves 1—136. The book is of medium length, thick, on narrow palm leaves, touched by insects - some leaves broken.

8. No. 1490. *Nama lingāna sāssanam.*

By *Amara sinha*, *ślōcas*.

Fragments of two copies.

First Copy, the 1st *Cādam* complete

2nd from *bhu verga* and down to *tana ushat*: of this *verga* 14 *ślōcas* only, 3rd want-

ing

Second copy The 1st *Cādam* complete

The 2nd *Cādam* wants the first six *vergas* and then has from *Brahma* down to *sudra*, *vergas*

The 3rd *Cādam* is complete

The two copies would not make up one complete, as two *vergas* would remain defective in the 2nd *Cādam*.

1st Copy leaves 1—51, 8 others without any No

2nd Copy leaves 1—25, and 64 to 127: 26—63 wanting.

The book is of medium length, somewhat thick, the 1st copy very old, narrow palm leaves, slightly injured.

2nd copy broader palm leaves, injured by worms, and a few leaves broken.

9. No. 1491. *Amaram*, *ślōcas*, incomplete.

By *Amara sinha*.

The 1st *cādam* complete in 12 sections

2nd , from *bhū to sudra verga*, the last wanting a little at the end, leaves 63

The book is long, of medium thickness, somewhat injured by insects.

10. No. 1492. *Nama lingana sāssanam.*

By *Amara sinha*, *ślōcas*, with a *tica* for each word in Canarese.

1st *Cādam*, *verga to vāri verga* 12 Sections

2nd " *Bhu to sudra* 10 "

3rd " *Vizésa nigra to avyaya* 4 "

The whole is thus nominally right; but leaves are wanting from the midst of each section, 187 leaves remain.

The book is of medium length, thick, some leaves are broken, and part gone.

11. No. 1493. *Nigandu, slokas* with a Canarese *tica*.

By *Dhananjaya*, two *parich'hédas*, br chapters.

A list of ordinary words, as in all vocabularies.

Also, *nánart'ha śabda*, words of various meanings, and *Jinesvara dévata*, names of *jaina* gods.

Ubáiyárt'ha śabda, words of dual meaning ; only two meanings. Complete, leaf 1—33 in regular order.

The book is long and thin, very much injured by worms ; one leaf has a part broken off.

12. No. 1494. *Nigandu*, lexicon.

By *Dhananjaya*—two copies.

1st copy has 165 *ślokas*, with a *tica* in Canarese : 32 leaves.

2nd copy has 66 *ślokas*, with a *tica* in Canarese, incomplete, 10 leaves.

Containing words of one meaning ; of only two meanings ; and of various meanings.

The first copy is of medium length, on talipat leaves, the other longer on palm leaves, one broken ; the whole injured by insects.

13. No. 1495. *Nigandu*, lexicon.

By *Dhananjaya*, 162 *ślokas*, with a *tica* in Canarese, incomplete.

Containing words of one, two, and various meanings

The meanings of each Sanscrit word is given in Canarese.

Being by a *jaina* there may be some sectarial acumen in the dual words : thus the word *Sira* signifies a god, and a jackal.

The book is of medium length, thin, on narrow talipat leaves, in good order.

14. No. 1497. *Abhédāna retna māla*, a lexicon.

By *Haláyuta Bhatta*.

186 *ślokas*, with a *tica* in Canarese, incomplete.

The 1st *Cādam* is complete, the 2nd not so.

The 1st, entitled *śrerga*, contains the names of *Indra*, and other celestials, as *chandra*, *cūrera*, *sūrya*, *yama*, *varuna*, *agni*, &c. The other one contains names of year, *ayanas*, seasons, months, bright and dark lunar halves lunar days, days of week, and other names of terrestrial things : 56 leaves.

The book is of medium size, and in good order.

15. No. 1498. *Nāma lingāna sassanam.*

By *Amara sinha*.

The three *cāndams* complete, 1—36.

The book is very long and thin, on broad talipat leaves, old, in good order, except the two last leaves.

16. No. 1499. *Nāma lingāna sassanam.*

By *Amara sinha*, incomplete copy.

1st *Cāndam* 38 *ślōcas* are wanting in the *sverga* section, the remainder complete, to the end of *tāri* section.

2nd *Cāndam* has *Bhū* to *Brahma* section, in regular order, the remainder, being 3 sections, wanting.

3rd *Cāndam* has 117 *ślōcas* in the *nānart'ha varga*, the rest wanting, leaf 4—71.

The book is of medium size, on broad talipat leaves, a little injured.

17. No. 1500. Two books.

1.) The *Amaram* as in the two last; the three *cāndams* complete, *ślōcas*.

2.) *Dhananjaya Nigandu*—*ślōcas* with a *tīca* in Canarese; 183 *ślōcas*, the rest wanting.

Leaf 1—74 in regular order.

The book is of medium size, on broad talipat leaves, the edges worn off by decay.

18. No. 1501. *Nigandu*, *ślōcas* 241 without *tīca* incomplete.

By *Dhananjaya*—words of one meaning, of two meanings, and of many meanings: leaf 11—23.

The book is rather long, old, in good order.

19. No. 1504. *Sabda pustacam*—word-book.

A list of words that end in vowels, and in some of the consonants, with the genders of each; with number; and, when inflected, with the case: 53 leaves.

The book is long, of medium thickness, much injured by worms.

20. No. 1505. *Sabda pustacam*.

One leaf contains the meaning of the cases of nouns in Canarese. Afterwards a list of words from *Rama* to *ashta*, with the three genders, the number, and cases of words. It is related to grammar, and is, in appearance, a school book.

1—38 leaves regular. The book is of medium size, slightly injured by insects.

21. No. 1508. *Subda pustacam*—prose incomplete.

A list of words ending with the vowels *a, i, u, r*, and with the consonants *cha, ja, na, sa, ma*, (otherwise *ch: j: n: s: m:*) with the gender of each word, masculine, feminine, or neuter.

Also *sarva nāma sabda*, some generic nouns, belonging to many individuals of a class; and *yushma dastmatu sabda*, imperative words.

Leaf 1—46 regular. The book is medium size, the 1st leaf broken, injured by insects.

22. No. 1510. *Sabda pustacam*, prose.

From *Rāma* down to *pratyac* (meaning across) the three genders of the words intermediate, whether ending in vowel or consonant, including the number and case of some words; leaf 1—48. The book is of medium size, one leaf broken, one end gnawed off, not touching the letter; the whole injured by insects.

23. No. 1511. *Sabda pustacam*, prose, complete.

Specimens of words, with their genders; affording models both as to vowels and consonants, for the formation of cases: 36 leaves complete; a school book.

The book is of medium length, without boards; injured by worms.

24. No. 1522. *Nāma lingāna sāssaṇam*.

By *Amara sinha*.

The 1st *Cādam* has the *sterga-dic*—and *vyōma*, sections complete, with 11 *ślōcas* of the 4th or *kāla*; the rest wanting.

The 2nd *Cādam* from *bhū* to *sudra*, ten sections complete.

The 3rd *Cādam* has from *vizēsha nigna* to *avyaya*, 4 sections complete; the genders of the words are given in the 3rd *Cādam*, not in the two preceding: at the end of this *Cādam* the leaves are not regularly strung.

Leaf 1—14 and 39—145. 15 to 38 wanting.

The book is of medium length, somewhat thick, on narrow leaves, old, near the beginning injured.

25. No. 1598. A miscellany of eight, or nine tracts put together, in different letter, but agreeing in subject, lexico-grammatical.

1.) *Linga nirṇaya būshanam* (nagari letter;) on the genders of words—incomplete, 5 leaves.

By *Rāma chandra* The masculine, feminine, and neuter gender of various words stated

- 2) An extract from the *sutras* of *Pāṇini*, in Telugu letter, 4 leaves in complete—a list of some words, with the gender of each one
- 3) *Sabda pustacam*—word book, (*nagari* letter) from *acaranta* down to *sacaranta*—this is one copy on 20 leaves

Another copy (Telugu letter) 7 leaves, from *acaranta*, *Rāma sabda*, down to *yushma dashmat*

Another copy (Canarese letter) 25 leaves, from *vrishha* down to *ashtmat*

Another copy (Telugu letter) 16 leaves, from *Rama* down to *ashtmat*

Two copies (Canarese letter) 47 leaves, from *Rama* down to *ashtmat*

Another copy (*Grant ha* letter) 7 leaves, from *Rāma* down to *na caranta* In these word books from 3 the gender of each word is given, all are fragments

The bundle is of medium length, thick, very much damaged by worms, ends broken off

26 No 1602 *Amara nigandu*—lexicon

By *Amara sinha*, *slocas*, imperfect

The 1st *Candam*, *sverga* to *īāri*, 12 sections, complete

2nd *Candam*, *Bhu verga* wanting, from *pura* to *sudra*, the remaining sections are complete

The 3rd *Candam* wanting

71 leaves remain The book is somewhat long, of medium thickness, touched by insects, one third of the book is older than the rest, the leaves also longer

27 No 1603 *Amara nigandu*, *slocas*

By *Amara sinha*

The 1st *Candam* wants the two first sections and has from *dic verga* to *īāri verga*, the remaining ten sections complete

The 2nd *Candam* from *Bhu* to *Vana ushati*, 4 sections the remainder wanting

40 leaves remain The book is of medium size, very old, extremely injured by worms, and gnawing by rats at the end

28 No 1617 *Nanart ha retna mala*, *slocas*, incomplete

By *Bhascara cavi*

A lexicon of Sanscrit words, which have many meanings

The *ēcaśhara candam* single letters, as for example the vowels a, u, i, ; short a *Brahma*, *Vishnu*, *Isa*, u *Siva*, *Parvati* i *Indra*, wealth

The *devi acśhara candam*, meaning of two letters, only as far as *ga*.

The book is long, thin, on talipat leaves, touched by insects.

29. No. 2352. *Gana pattam*, lexicon.

By *Sācattāyana*.

The plan is to divide into *ganas* (*) or *genera*, and then to give the included species ; as *genus*—the human face, species, the members of the face ; *genus*, a Cow's body, species the various parts or members ; and the words under these *ganas* have their gender specified ; for example.

Hara, *siva*, *mucunda*, *vrishna*, masculine.

Bāla, *māla*, *icha*, *vāncha* feminine.

Gōtram, *gātram*, *cśhētram*, *pātram*, neuter ; and so on. A list of such words, and also a list of *Dhatus* or roots.

1 leaf wanting 2—43 and 53—93 ; does not finish.

The book is short, of medium thickness, on talipat leaves, some damaged by breaking.

30. No. 2356. *Nigandu*, lexicon.

There are ten kinds of *Nigandus* : this is one of them, but the title is not found—it is a fragment ; *ślōcas*, with a *tica* in Canarese, wild beasts—names of different beasts of that class : to some there are as many as ten names ; it resembles the *Amara* : leaves 56—94.

The book is of medium length, thin, slightly damaged.

XXI. Logic.

1. No. 1401. Two tracts.

1.) *Tarkha bhāsha pracāsica*, a comment on the *tarkha bhāsha*.

By *Channur bhatta kavi*, prose.

One *parich'heda*, or section, complete.

On the seven *padar'thas*, from *dravyan* ouwards described, and explained : 56 leaves.

2.) *Cśhētra dipika* a comment on the book *Cśhētra* i. e. the human body.

* The Sanscrit *gana* and Latin *genus* are one, and the same word ; only disguised by the spelling. The radicals in both are g, and n, with a short vowel intervening, the terminational s is merely dialectic. But then the latin word should not be pronounced *jeenous*, but *gunnu*.

On *atma* the human soul *Paramatma*, deity, and *sarīram* the human body

Theses, or disputations on these topics, maintaining that each one of the three is distinct from the other, and therefore opposed to the *advāitas*—author's name not known, as the tract wants the ending

35 leaves

The whole book is long, of medium thickness, on talipat leaves, in good order

2 No 1413 *Tarkhica racsha*, logic

By *Varada raja carī*

All secular, or existent things, may be arranged under seven divisions

1) *Dravya* 2) *guna*, 3) *karma* 4) *samanja* 5) *īzēsha* 6) *samarayam*, 7) *abhāva*
And *dravya* is subdivided into 9 sections (1) *Prithivi* earth (2) *jalam* water (3) *tījas* light or splendor (4) *Vaju* wind (5) *ākāśa* ether (6) *kāla* time (7) *ducca* direct on (8) *ātmā* soul (9) *manassu* mind

So much as a specimen, the book is not complete 21 leaves
It is long, on talipat leaves, in good order

3 No 1682 *Tarkha sastram*, prose, incomplete

By *Kēsava misra*

This book contains fragments of five, out of sixty-four common place topics of disputation

<i>Pramēti</i>	<i>īśam</i>	incomplete	16 leaves
<i>Sacti</i>	<i>vātam</i>	Ibid	<i>nāgarī</i> 6 leaves
<i>Adēya sacti</i>	<i>īśam</i>	Ib	canarese 10
<i>Savi kalpica</i>	<i>vātam</i>	Ib	<i>nagarī</i> 8
<i>Nirvi kalpica vātam</i>	Ib	canarese 10	,

The book is of medium size, the leaves are of different length, the state of the book results from some mismanagement it is injured by insects

4 No 2343 *Tarkha bhasha*, prose, no sections

By *Kesava misra*

On the seven *padart has*, from *dravya* down to *abhavam* This is not the old work, with the same title, that maintains sixteen *pad art has*

This work gives to the subject a religious turn, by the remark that the sum total of the *padart has*, or worldly things, is *anityam* finite, and

that *Isvara*, or God alone is *nityam*, eternal; the meditation of whom, on the *tatva* system (true, or spiritual way) is the path to beatification. In this mode a knowledge of existing things is turned, on the native system, to a superior account.

Leaves 87—115, and 15 blank leaves.

The book is of medium length, thin, on talipat leaves, very slightly damaged.

5. No. 2350. *Nyāya sāram*.

A. *mūlam*, *tarkha sastra*, prose.

Divided into three *parta* *heda*s, or chief parts.

1) *Pratyaksha*, self-evident

2) *Anumānam*, doubtful or circumstantial; the other *upamānam* is wanting.

It maintains seven *padart'has*.

1; *dravya* 2; *guna* 3; *karma* 4; *samānya* 5; *viśeṣa* 6; *samānya* 7; *abhāva*.

These are variously sub-divided, explaining the properties, or characters of the said *padart'has*.

B. *Nyaya sara tica*, prose.

By *Vāsu dēva*.

The meaning of the above *padart'has* in full paraphrase, leaf 1—86.

The book is of medium size, on talipat leaves, in good order.

XXII. MEDICAL.

1. No. 1403. *Vāidhya sastra*m; *śloca*s, with a *tica* in Canarese, incomplete.

A remedy, with a *mantra* or charm against fever, and another for quartan ague.

Vinōta vidyādhara rasam, a mercurial medicine to promote the acquisition of great learning

Kārūna Sāgara tailam, a medicine to promote urbanity of temper.

Various other medical preparations, 26 leaves.

The book is of medium length, in tolerable order.

2. No. 1417. *Vāidhya sastra*m; *śloca*s, with a *tica* in Canarese, incomplete.

This book does not treat of diagnosis; but is chiefly on cure, or remedies.

On the cure of fevers, of quartan agues, of leprosy, or white skin. *Chāṇḍrodaya anjānam*, a special cure for sore eyes ; ordinary remedy for the same, termed *Yerāṇḍam tāyalam*, that is balsam of almonds, with a kind of bark, &c. *Vilvāti*, electuaries from the *bīla* fruit, and other myrobolans

Essence of the berry of the Banyan tree (a kind of holly berry) against flatulencies.

Various other medical preparations.

82 leaves written · 35 leaves blank.

The book is of medium size, on talipat leaves, in good order.

3. No. 1554. *Vāidhya sastram · ślōcas*, with a Canarese *tica*, incomplete.

On quartan ague ; on dyspepsia, or indigestion ; on *kāmāla*, or *gutta serena* in the eyes ; *Karna rōga*, disease of the ears.

On fevers intermittent, three or five days.

On flesh wounds by any instrument.

Remedies in each one of the above cases.

The book is of medium length, thin, injured by insects, by breakage, and by being gnawed at one end.

4. No. 1556. *Vāidhya sastram* ; *ślōcas*, with a *tica* in Sanscrit prose, incomplete.

By 'Achara *śāmi cumāra*.

The 1st *adhyāya* complete, the 2nd not so.

On the cure of flatulency.

On *garbha śālyam*, or worms said to be in the womb of any barren woman. Mode of destroying them, so as to prepare the womb for fertility.

Cause of *unmata*, or madness.

Tabōlacshanam, property of penance ; discipline of *yōgis*, suppression of the breath ; stated to have the property of raising the body into the air, above the earth.

Cshīra bhēda nirupanam—discrimination of difference in milk ; what kinds of milk may be used in fevers, what not ; milk of cows and goats allowed ; milk of buffaloes prohibited.

Five kinds of decoctions for flatulency, bile, and phlegm.

Various other matters on diagnosis of disease, as to pulses, bodily symptoms.

Also on remedies : leaf 81—118.

The book is very long, thin, on broad talipat leaves, injured by worms and breakage.

5. 1558. *Vaidhya rājantram*, *ślokas*, with verbal meaning in Canarese; and in some places Canarese prose.

A description generally of diseases.

If such and such living creatures are killed, such and such consequent diseases will fall on the body of the person so doing.

The benefit of rubbing the body with oil; benefit if partial; or if over the whole body.

Ashta churnam, a powder of eight ingredients, against epileptic fits.

Matana kāmēvari a compound pill said to be against fever; the name implies aphrodisiac, or anti-aphrodisiac; being equivocal.

Medicines to strengthen the body, generally; roborifacient.

Remedy if a pregnant woman have fever; another if children are troubled with looseness of bowels.

On the *suli*, a twitching of nerves in the side of a pregnant woman.

Remedy against bleeding at the nose *Rutu* (season) medical term for menses, to prevent or to remove them.

Remedy against blackness of teeth.

Remedy against quartan ague.

Ganda aushatam, to strengthen the body.

88 leaves. The book is of medium length and thickness, slightly injured.

6. No. 1559. Two different books, medical.

1.) -No name, prose, incomplete.

1st, and 2nd *adhyāyas* (wanting 3rd) 4th to 7th complete. 8th to 10th wanting: 11th to 13th complete, 14th wanting.

On the discrimination of pulses, as indicating disease, and on discrimination of the mode of breathing, with like object.

Rāja yacshina-nidhanam, prognosis as to carbuncle, or cancer on the back; stated to be always fatal.

Rajasa, tāmasa, uśhāram, enquiry as to hasty and bad dispositions, as induced by disease; traced up to disease, if there be disease there will be *tāmasa* bad temper.

Sōsha nidhanam, on swooning and its various causes.

Gunma rōga nidhānam, on abscess, or colic in the bowels

Pāndu rōga nidhānam, description of the white leprosy, so far

Leaves 15—25 and 31—40: 5 intermediate wanting.

2.) *Sarvānga suntari*, medicine.

By *Aruna dhatta*, prose, incomplete, from 1st *adhyāya* to 21st complete, the 22nd not so.

Remedy for fever. Four modes of making decoctions for fevers. Removal of extreme thirst in fevers.

Rakta atisaram, remedy for bloody flux.

Kusmanda rasāyanam, an electuary from the large pumpkin.

Raja yacshina, remedy for cancer in the back.

Kushta rōga chicatsa, remedy for leprosy.

Pāndu rōga chicatsa, remedy for white skin leprosy.

Remedy for diseases occasioned by *vata*, *pitta*, *sleshma*, wind, bile phlegm; the latent causes of most diseases, according to native medicine: leaf 50—88, and 93—109.

The book is very long, of medium thickness, on broad talipat leaves, injured by insects.

7. No. 1560. *Bēshagā kalpāsāra sangraha*, an epitome of the medical art, *ślokas*, with *tica* in Canarese, incomplete; diagnosis, or description of symptoms in a bad state of body, arising from flatulency, bile, phlegm; and especially fevers, caused by either of the three.

Balavyati prakruti—on incipient, or recent diseases of body: prognosis; those of very long standing are deemed incurable.

Jiva sanjara st'hana lacshanam, discrimination of vital parts of the body, as the seat of diseases; and as the seat of the five kinds of flatulency.

Vamana rōga chicatsa, on removal of vomiting.

Cshaya rōga aūshatam, remedy for consumption.

Mēgha rōga aūshatam, remedy for diseases, occasioned by venereal heat of various nature.

Remedy for diarrhœa, when concurrent with fever.

Cusmanda tayalam, a balsam extracted from the larger kind of pumpkin; the marriage gourd.

Saca varga gunam, on the nature of regimen, proper to be used in certain specified cases.

Ramabhāna rasam; *Rāma's* arrow, a mercurial powder to strengthen the body.

Also, on different kinds of roots made into medical powders: 74 leaves. The book is long, of medium thickness, old, damaged by worms, and breakage.

8. *Vāidhya sastram, ślōcas*, with a Canarese *tīca* in some places.

Among other matters are the following.

Nitya paniya gunam, the nature of habitual water : if at first rising when cleansing the teeth a little cold water be drank it will keep away all diseases : dicitur.

Nāsica paniya gūnam, the nature of nosed water : if, in the early morning, as much water as a small sea shell will contain, be snuffed, or forced up the nostrils, it will obviate wind, bile, and phlegm.

Sambhōga gunam, caution against venery, after bathing with the use of oil ; or when wearied by a journey in the heat of the sun.

Natt lēra rasa pana gunam, nature of the water or milk of the coconut : it is beneficial to health, if taken early in the morning.

Nasya anjana gunam, if tobacco leaf, or snuff, be made into an ointment with butter oil, it is good for the eyes.

Yavaqhu rasa pana gunam, if the water that bubbles up, on boiling rice, be mixed with sugar and butter oil, it is beneficial to bodily health.

Varjya cshira prayōgam, milk, or anything sour must not be taken in fevers.

Anta sari and *nētra sari*, remedies stated for complaints of bowels and eyes.

Jicva rogam, blackness of tongue, a disease ; remedy for it.

Ada kashāyam, a decoction of roots against fevers.

Discrimination of pulses

40 leaves. The book is some-what long, thin, on narrow talipat leaves, in good order.

9. No. 1564. *Vāidhyāmṛtam*, ambrosia of medicine ; *ślōcas* with *tīca* in Canarese.

By *Sri dhara*, imperfect as to beginning and ending.

Disorders of the teeth ; on phlegm, or pituitous distempers. Remedy against *kappam*, a supposed ball of phlegm, or mucus in the throat or lungs. Remedy against an excess of bile, leading to vomiting.

On *suli*, twitching of nerves at the side ; on head aches, and kindred disorders.

Remedy against flatulency.

Remedy against cold, and fever, or ague

Remedy against dyspepsia.

Directions as to chewing betel, &c. In the morning takē more areca nut, at noon more lime, in the evening more betel leaf.

Remedy against diarrhœa

Krimi roga remedy against insects, that come out of itch, or other sores.

Remedy for fever in a pregnant woman.

Remedy for internal abscess ; and remedy for white leprosy.

Discrimination of pulses

Remedies for diseases of the eyes.

Remedy for *diabetes*, and for calent fever.

Leaves 133. The book is long, somewhat thick, old, considerably injured by worms.

10. No. 1565. *Vaidhya sastram*, medicine, *ślōcas*, incomplete ; one leaf has a *tica* in Telugu, the other half in Canarese.

On the cure of flesh wounds.

On five kinds of abscess in the abdomen, with remedies.

Remedy for consumption, for flatulency, for epileptic fits ; the *anu-banam*, or vehicle is stated with the remedy.

Remedy against a constant craving for water in fevers, and against vomiting.

Remedy against bilious purging.

Matana kamēsvara, a so named remedy for fever.

Electuary from the marriage gourd, with mercury.

Another from the *bilva* fruit, against bile and fever.

Balsams from the *asva gandhi*—from the green leaf called *Narayana*, from the *jambu* fruit ; from the *naga*, or *naval* fruit. Balsam termed *Indrani*, for the head.

Powder to expel flatulency.

Rasa gulike, mercurial pill.

Champaca tayalam, a balsam for the head.

Panasu toyalam, a balsam from the *jaca* fruit.

Agni rasa chūrnam, a powder to cause appetite

Ganda mala chūrnam, a powder against scrophula.

The mode of preparing the different medicines is stated. The book is of medium size, very slightly touched by insects.

11. No. 1566. *Vaidhya sastram*, prose.

The 4th *adhyaya* complete, the 5th not so.

A discrimination of ten kinds of Internal heat of body. Balsam for *visha jvara*, dangerous fever.

A powder called *nāga bala*, used afterwards for the same ; discrimination of five *ayus*, vital airs.

Bad pulses defined.

Remedy for head ache, or inward pain.

Remedy for vomiting. Medicine to cause appetite

On flatulency, bile, phlegm.

Remedies for diseases of children.

Five kinds of decoctions described.

These and other medical recipes.

The book is long, of medium thickness, on broad talipat leaves, in small and close hand writing ; injured by insects ; $\frac{1}{2}$ of two leaves broken off.

12. No. 1667. *Rasa retnu samuc'hayam*, on Medicine, *ślokas* with a Canarese *tica*, incomplete.

On diagnosis of fevers by means of various pulses.

On cold and fever, on cold in the bones (rheumatism ?)

On colic—*chitta vibrahm*, melancholy.

On swelling of eyes—on *pralebham*, or madness.

On diseases of the ears.

Chandrōdaya anjanam—an ointment for the eyes.

An ointment for killing worms in sores On ear-ache, and tooth-ache.

On scrophula, or king's evil. On bloody flux ; a remedy for bleeding at the nose.

On diseases after child birth. These and some other disorders, with the remedy in each case prescribed : leaf 1—137.

The book is short and thick, old, and slightly injured.

13. No. 1570. *Vādhya chintāman*, jewel of medicine, by *Indra Vallabha*, *ślokas*, with a *tica* in Telugu : incomplete, 1 to 3rd *vilāsa* complete, the 4th not so.

Discrimination of pulses, as indicating fever, fits, and other disorders.

On flatulency, bile, phlegm. On diarrhœa On mercurial preparations named *bhōgi rasam*.

Vishnu parācrāma rasam, *mulica rasam*, for dysentery. *Yoga mūrū rasam*, for fevers from over heat of system.

Eye ointment, *divrya anjanam*, cooling ointment.

Remedy for vomiting, vehicles for pills, decoctions used in fevers, as *ēca mūlica*, one herb, *dasa mūlica*, ten herbs, &c.

These and other matters as to pulses, diseases, and remedies, leaf 1—33. 34 to 86 wanting. 87—140.

The book is of medium size, old, a little injured by worms.

14. No. 1571. *Vāidhyam*, medicine : *vākata sūtra*.

In brief sentences, each one explained by paraphrase.

37 *adhyayas*, or chapters

An account of the reckoning of time from the instant of piercing a lotos flower with a needle, thirty of which make a moment (*nimisham*) up to *lagunas*, twelve of which make a day; 365 days, a year, 100 years the life of a man, and 120 years is *parama ayusha*, length of days.

On flatulency, bile, phlegm, as causes of disease. If any one of these prevail in the system the consequence will be disease. Some means stated in order to prevent the occurrence of any such disease; kinds of vessels in which food should be kept; for example, if milk-curds are kept in a vessel of brass or copper, and afterwards eaten they will cause disease.

A kind of precious stone is an antidote to venom; if tied on over the bite or sting, the venom becomes neutralized.

What kind of food must be avoided, or it will cause disease.

Modes of cooking, or preparing food.

What diseases are cured by purges, and others not so cured.

Snuffs as remedies for some diseases.

Smoke inhaled from prepared materials, as a remedy.

Some *gandūshas* (gargles) for the mouth only.

Anjanam, eye-salve.

Some kinds of medicines before being used are to be offered to some god.

On calcined minerals reduced to powders—and various other medical matters; leaves 1—63.

The book is long, of medium thickness, on talipat leaves, injured by worms.

15. No. 1572. *Vāidhya sastram*, an extract from the book entitled *Asvini samhitā proctā*; *ślokas*, with a *ticā* in Canarese, and some Canarese prose; incomplete.

Kēsa ranjana, preparation to make hair grow.

Garbha nāsanam, a destroying the fœtus in pregnant women; a causing abortion.

Kant'ha mālā tayalam, a balsam or ointment for scrophula.

Mēgha vyūti chūrnam, a powder against leprous, or venereal ulcers.

Hasta drāvana chūnam, a powder of mercury to cause appetite.

Mutra chicatsa, against diabetes.

Anga lépana, ointment for the body, against swellings. These, and other medical remedies.

The book is long and thin, on broad talipat leaves, the 1st leaf much injured.

16. No. 1620. *Sāra sangraha*, Medicine.

By *Srī Gumādisha*.

Especially on pulses, and their indications, as to *rātam*, *pittam*, *sléshma*, wind, bile, phlegm; if any one of these be in excess it is shewn by the pulse.

On modes of moving or walking, classed under the terms, fowl, serpent, frog, &c. with indications as to diseases. Fevers are caused by flatulency, bile, phlegm; description of their symptoms.

On asthma, or difficulty of breathing.

Convulsions, or fits; thirteen kinds of them described.

With other matters, in two *parich'hedas*, the 1st complete, the 2nd not so: leaf 1—27, the 2nd leaf wanting.

The book is of medium length, thin, on narrow talipat leaves, touched by insects.

17. No. 1625. *Vāidhya sastram*, Medicine, *ślócas*, with prose writing in Canarese, not being translation: incomplete.

Remedies for varied complaints, as for fever, for disease of the eyes, for such fevers as are caused by wind, bile, phlegm.

Remedy for consumption, for headache, or other disease of the head, and for other disorders.

At the end are *Sīta* and *Hanumat mantras*, as spells, or charms against diseases, with *stotras*: in all 57 leaves.

The book is of medium size, touched by worms at the end.

18. No. 1638. *Vāidhya sāra sangraha*.

An epitome on medicine, *ślócas*, without any *tīca*, or verbal explanation.

Amrita sanjīuini, elixir of life, and with what accompaniment to be taken.

On bile, phlegm, indigestion, flux of blood, various kinds of fits.

Remedy for asthma.

Panchamrita rasam—the juice of five nectars; a kind of remedy so termed.

Kanṭha māla, remedy for king's evil, or scrophula.

Gulma rōga, colic, or bowel complaint.

Decoctions for fevers occasioned by flatulency, bile, phlegm.

Remedy for dysury, and diabetes.

Powder of *ēlakay*: and other materials. Other powders. Remedies for consumption.

Aśva gandha, a root used against indigestion, and to give strength.

Preparations made with long pepper

Kushmāṇḍa hruta, a preparation from the large *cucurbita*, marriage gourd

Remedies for headache, sore eyes, and diseases of the throat.

Red calx of mercury, *chintūram* in powder.

Leaf 2—277, many leaves in the midst wanting—246 remain.

The book is long, very thick, on narrow palm leaves, closely written, injured by insects; and at the end a few leaves are broken

19. No. 1642. Section 1. *Gunapāttam*, a *materia medica*, or list of medical materials. These have their respective medical qualities discriminated, and described. They consist chiefly of myrobolams, roots, and the like For section 2 see XVIII.

20. No. 1687. Section 2. *Vāidhya sastram*, fragment of five leaves, incomplete: prose.

Gaja keśari churnam, a powder for flatulency, *ch'haya rōga cashāyam*, decoction prescribed for consumption.

Jvara chikitsa, removal of fever

Directions for preparing these, and other remedies in various disorders.

21. No. 2338. Section 1. *Vāidhyam, ślōcas*

Rāja yacshina lacshanam, diagnosis of cancer, or carbuncle on the back.

Dōsha jvara, dangerous fever.

Ślēshma rōga, excessive phlegm, causing disease; a fragment of one leaf.

XXIII. MERITORIOUS DEVOTION.

1. No. 990. Four tracts.

1.) *Sravana dvādaśi vratam*; *ślōcas*, incomplete.

Extracted from the *Nāreṇḍīya purānam*, ascribed to *Nārēda muni*.

The 33rd *adhyāya*, only this complete.

Nārēda tells *Yagnyaiācya*, the merit of a fast with other observances, whenever the 12th lunar day falls in the *śravana* lunar-mansion, not occurring every year : on seven leaves.

- 2.) *Śravana dvādasi vrata calpam* from the *sāura purānam*—*ślocas*, complete.

Legend of *Haridatta* a king who carefully observed the prescribed fast on the 11th lunar day, and also the 12th when it was the *śravana dvādasi*, and during it he heard books read to him : such as the *Bhāratam*, *Bhāgavatam*, and other *Vāishnava* works, doing at the same time homage to *Vishnu* ; and when he died he was beatified. *Sūrya* (the sun) told this legend to *Yagnyaiācya* . 8 leaves

- 3.) *Rushi panchami vrata calpam*, *ślocas*, complete.

It relates chiefly to women.

In the 5th lunar day, if women fast, with other observances, they will be absolved from sins, will have children, and obtain other benefits—said to be *Sāila* : 8 leaves, see various other notices.

- 4.) *Sōma rāra vratam* ; *ślocas*, complete.

If women on a Monday (sacred to *Siva*) place an image of his symbol on the banks of a river, or of a water reservoir, they will obtain *Cāilasa* (*Siva's* heaven) 8 leaves, in all 31.

The book is of medium length, and slightly damaged.

2. No. 1377. Vows, and benefits.

Dasāp'hala vratacalpam, said to be from the *Bhavishtōttara purānam*, an observance that has a reference to *Krishna*.

Vinayaca vrata, directed to *Ganēsa*.

Vara lachmi vrata, directed to the gift-bestowing *sact* of *Vishnū*.

Svarna Gāuri vrata, a ceremony to get wealth from gold-giving *Parvati*.

Sanāthichara, a fast with homage to the slow moving *sani*, planet Saturn.

Vāmāna jayanti vrata, a ceremony on the birth day of the *Vāmāna avatāra*.

Dhana p'hala vrata, a ceremony to the sun.

Rishi panchami vrata, *ut supra*. These and various other *vratas* partaking of the character of "stations ;" removing some evil, or securing some good.

The composition is poetry and prose, mingled : incomplete, as leaves are wanting in the midst ; and some are not regularly strung—99 remain.

The book is short, somewhat thick, in good order.

3. No. 1378. *Vara lacshmi vrata calpam*; *ślokas*, with prose complete.

Said to be from the *Bhavishóttara puránam*.

The day of observance is the day before the full moon, if that day be Friday, not otherwise; and only in the *sravana* month.

It is a household ceremony, by means of a pot of water, women conduct it, and use the prescribed homage; the object being an increase of connubial happiness, or gifts in general: leaves 1—22 in reversed order—16 blank leaves.

The book is short, of medium thickness, slightly injured by breaking.

4. No. 1380. *Vratas*, ceremonies, with fasting, and use of *sahasra-namas*, in praise of different gods.

- 1.) *Vmayaca vrata calpam*, a ceremony on the day known as *Pulliyar sáuts*, or birth-day of *Ganésa*, with its result or benefit; said to be from the *scanda puránam*.

It occurs on the fourth day (lunar day) after the new moon, in the *Bhádra pada* month.

- 2.) *Rishi panchami vratam*, a fast and ceremony by women, having reference to the seven great sages, stellarized in Ursa-major: see other notices.

- 3.) *Yamuna puja*, homage to the river Jumna; flowers with a pot of water used; it follows last in the order of other performances.

- 4.) *Ananta vrata calpam*, a fast and ceremony directed to *Vishnu*, with its benefit, said to be from *Bhavishóttara puránam*.

It is observed on the 14th lunar day (or day before the full moon) in *Bhadra pada* month.

- 5.) *Nashtha dora prayaschit*.

Sávaś, *Smartas*, and *Mádhavas* (omitting the *Visishta advántas*) on performing a *vrata*, or fast ceremony, tie a cotton or silk cord around the right arm, women on the left arm, and it should remain there an entire year; if by any accident the said cord be lost, the above is an expiatory ceremony.

- 6.) *Ananta vrata udyápana*, the vow to *Vishnu* to perform this *vrata* may be for such a day, and so many years, on which it recurs; when the number of years is accomplished, this is the concluding ceremony, with feeding Brahmins.

- 7.) *Gópadma vrata*.

It is usual to mark lines, plain or ornamental (as a lotos flower), on the cow stalls, and on the raised seats about the doors of houses. When the fixed terms for doing so has expired, then on the twelfth lunar day, bright half in the *cartikeya* month (Nov.—Dec.) the *Gópadma vrata* is closed, with the feeding of Brahmans.

8.) *Vishnu sahasranáma, slokas.*

The one thousand names of *Vishnu*, daily repeated; as also in various *pújas*, with the use of *tulsi*.

9.) *Sóma vara vratam*, said to be from the *scanda puránam*.

Vow on Mondays, but especially in four Mondays in the month *Cartikeya*; at which times *Saiva* processions are usual.

10.) *Vara lacshmi vratam*, in the month *sravana* on Friday, preceding new and full moons, and only these; directed to *Lacshmi*.

11.) *Lacsha varrti vrata calpam*, on the offering of one hundred thousand lights in a temple, its benefits.

The *Madhavas* plant *tulsi* instead, with a terrace around it, and place lights as in a temple: this is said to be from the *Bhavishóttara puranam*.

12.) *Gókula ashtami vratam.*

Ceremony on the 8th day after the full moon in the month *sravana* (August—Sept.) when the moon is usually at the full in the constellation *Aquarius*, and in about 8 days enters the *nacshétra Rohini*; *Krishna* was born under the asterism *Rohini*.

The *Smartas* and the *Madhavas* adhere strictly to the *ashtami*, or 8th lunar day, the last quarter of the moon. The *Vísishtha advaitas* followers of *Ramanuja* adhere to the *nacshétra Rohini* and not to the *ashtami* alone. Thus it happens that sometimes they all agree, and sometimes the first party observes one day, and the other another day, for the *Krishna jayanti* or celebrating the birth of *Krishna*; a festival of great importance.

There are other copies of the *Vinayaca vrata Rishi panchami*; and *vara lacshmi vrata*; one of each. The book is properly two, somewhat differing the one from the other in appearance; but the series runs on consecutively and the duplicate copies of 1) 2) and 10) follow.

Leaf 1—85—wanting in midst, 67 remain.

1—56—in midst 3 wanting, 53 remain.

The entire book is of medium length, thick, touched by insects.

5. No. 1381. Five tracts.

- 1.) *Vinayaca vrata calpam*, mantras and śločas, incomplete; said to be from the *scanda purānam* Krishna to Yuddhist'hira.

On the fourth lunar day after the new moon in the *Bhadra pada* month, a mud image of *Ganēsa* is made in the usual sitting form; when *bilva* leaves, and various other plants and flowers, are offered with the use of mantras, as herein stated. 16 leaves.

- 2.) *Vara lacshmi vrata calpam*, mantras and slokas complete, said to be from the *Bhavishhottara purānam*, Mahēsvara to 'Uma. A ceremony on a Friday, in the bright half of the month *Sravana*; homage to *Lacshmi* for benefits sought, 10 leaves.

- 3.) *Ananta vrata calpa*, slokas and mantras, complete.

Homage to *Vishnu* on the 14th lunar day, bright half of the *Bhadra pada* month.

Attached to this is the *Yamuna puja krama*, mode of homage to the river *Yamuna*—22 leaves

- 4.) *Garuda dvādasī nāma stōtra*

Homage with praise, by twelve special names, to *Ganēsa*. Attached are *Hanumat cotacham*, *surya ash aca satam*, and *sūrya namaścāra krama*; being homage to *Hanuman* and the sun, for benefits desired. 62 leaves, five fragments.

Bahishpātamāna, mantras, incomplete; they appear to be addressed to the god of wind

Bōtayana pacsham, two leaves at the end by *Bōtayana*, a *rishi*; some prayaschit for errors as to modes of visceral evacuation: at noon to the north, at night to the south; not E or W when the sun is above the horizon—59 leaves; in all 169 leaves.

The entire book is of medium length, thick, old, and somewhat injured—the handwriting is not uniform throughout.

6. No. 1383. Five tracts.

- 1.) *Soma pāra vrata calpam*, a *sāna* ceremony, on Mondays especially, in the month *Cartikēya*; women make a *sōma siva* of earth and offer homage to it, the benefit of so doing stated: 13 leaves complete.

- 2.) *Gangā mānassicu snanam*, ślocus from *Vāmana purānam*: This is a form which if used, mentally, standing on the banks of the Ganges, is equal in virtue to actually bathing in it. At the end of it—meditation on *Rāma*—10 ślochas, 6 leaves complete.

- 3.) *Sri Rāma pūja vidhanam*; ślochas and mantras, complete on 5 leaves.

Mode of doing ritual homage to *Rāma*; said to be briefly narrated by *Agastya*.

- 1.) *Sala grāma dāna calpam*—45 *sloca*s, complete on 8 leaves.

If any one give the said petrified shells to good persons he will acquire the merit of going to *Vishnu's* world.

- 5.) *Srāvana dvādasa vrata calpam*—*śloca*s, complete on 14 leaves.

The benefit of a special observance, if the moon, on the 14th lunar day, is in the asterism *śravana*; *sūrya* told *Yagnyatācya*—that *Hari datta* observed this fast, and listened during the night without sleeping to the reading of *purānas*: after sometime he was beatified.

The book is of medium length and thickness (46 leaves in all); the leaves are not of equal lengths; and, near the end, are damaged by worms.

7. No. 1384. A compendium of tracts, chiefly *vrata*s and *vrata calpa*s: *śloca*s and prose complete.

- 1.) *Samprócshana vidhi*.

This relates to household customs: when an image in a house is polluted or injured, this ceremony is used to set matters right.

**Samprócshana*, is also the first purification of a temple, or image in it, before consecration.

- 2.) *Lacsha svastikas vrata*, complete.

The ceremony of marking a house floor with white lines of rice powder, sometimes in the form of flowers.

- 3.) *Lacsha dipa vrata*—complete:

By *Vishnu* to *Brahma*, and is found in the 37th *adhyāya* of the *Pāñcharātam*.

On lighting 100,000 lights in a temple.

- 4.) *Lacsha namascāra*.

A discourse between *Vasishtha* and *Ambarisha*; said to be from the *Bhaviṣhottara purānam*: on 100,000 prostrations to *Vishnu*.

- 5.) *Lacsha tulsi vrata udyāpaṇa*.

The closing ceremony after having offered 100,000 joints of sweet basil to *Vishnu*; said to be a discourse between *Uma* and *Mahēsvara*, in the *scānda purānam*.

- 6.) *Tulasi kashla mahātmyam*.

By *Narēda*, from a book called *Prahlada samhita*, on the excellence of the dried tulasi plant (*ocimum sanctum exsiccatum*).

7.) *Lacsha pushpa vrata udyāpana*:

The closing ceremony after offering a hundred thousand flowers to *Vishnu*.

8.) *Vara lacshmi vrata*. See No. 1378 and 1380—10.9.) *Vinayaca vrata*. See No. 1380—1).

10.) *Dūrta Vinayaca vrata*—from the *scanda purānam*—an offering to *Ganēsa*, by means of sacred grass.

11.) *Dasa p'hala vrata*—a ceremony relating to *Krishna*.12.) *Gōpadma vrata*, see 1380—7).13.) *Yamuna pūja*, see 1380—3).14.) *Ananta vrata*, ib: 6).15.) *Rishi panchami vrata*, ib: 2).

16.) *Nṛisinha jayanti*, ceremony commemorating the birth (or *avatara*) of *Vishnu* as a man-lion, on the 14th lunar day of the bright half of the month *Madhava* (said to be April).

17.) *Vamana jayanti*, commemorating the birth of *Vishnu* as a dwarf, on the 12th lunar day of the bright half of the month *Bhadrapada* (March) from the *Bharishōttara purānam*.

18.) *Sravana dvādasa vrata*.

From the *sāura purānam*—the *sravana* asterism is sacred to *Vishnu*, as the sun; the ceremony is for beatification.

19.) *Sittala stōttra* praise of a goddess, a form of *Parrati*.

20.) *Kedāra vrata* a field ceremony, on the 14th lunar day of the dark half of the month *Asvīja* (*Asvini*, April) from the *Bharishōttara purānam*; where large *sāiva* emblems are placed in woods, or wilds, this ceremony is used: (it is perhaps nearly synonymous with witchery).

21.) *Siva rātu*—the special commemoration of *Siva's* swallowing poison, in the *cūrma avatāram* of *Vishnu*: commemorated on the 14th lunar day of the dark half of the month *Māgha* (July) in the night time.

22.) *Gōpadma vrata calpa*—see No. 1380—7).23.) *Lacsha varrti vrata*, *ibid*: 11).

From the *Vāya purānam*; celebrated in the month *Māgha* (July—August)

24.) *Sūrya Chandra masō-vrata*; ceremony to the sun, and moon—when not stated.

25) *Dhana p'hala vrata calpam*—from the *scanda purānam*—ceremony directed to the sun

26) *Svarna Gāuri vrata calpam*

A ceremony to the gold-giving *Parvati*, to get wealth .

27.) *Uma Mahésvara vrata calpam*

A ceremony to *Siva* and *Parvati*, to obtain desirable objects from the *Scanda puranam*

28) *Sōma vara vrata udyāpanam* Close of the ceremony, see ;
No 1383—1)

29) *Dasa p'hala vrata—Supra 11.)*

All the *vratas* are understood to be for *ishtasiddhi*, desirables, but this term has the four fold, and extensive meaning of virtue, property, pleasure beatification Hence the desires are as the mind of the votary is disposed

To this book is appended the *Sringāra* and *vāragya satucams* of the work of *Bhartrihari* wanting the *niti satucam* for other copies of which see the heading Miscellaneous, under various letters

The entire book is of medium length, somewhat thick, touched by insects at the beginning only

8 No 1385 *Vāishnava-Dharma* from the *Garuda puranam*—incomplete from the 1st to the 11th *adhyaya* so far right from the 20th to 24th *adhyaya*, right, the 25th *adhyaya* incomplete, and the rest wanting

The *mūlam*, or original, appears to be wanting, and only a *Cananese tica* remains

Bhagavata mahatmyam, on the causes of obtaining *morsha* or liberation, to wit, the observances of the *Vāishnava* system

Aditi puja mahatmyam, on the merit of entertaining guests—giving food to way-faring men

Sadāchārya mahatmyam, on the benefit of imitating the example of good men

On the merit of constructing *Vāishnava* temples, tanks, &c as a means of obtaining beatification

Tulasi archana mahatmyam, merit or excellency of offering sweet basil

Merit of doing any service, as a charity, in a *Vāishnava* temple

Merit of giving rice and milk-curd, to ten or more *Brahmans*, in a temple daily

• The merits of chants of the *Vāishnava* kind in a temple, as very pleasing to *Vishnu*, and the way to beatification.

These, and other modes of *dhermam* are contained in the book. *Garuda* narrated the same to *Marichi rishi*: leaves 1—6 and 94—181—7 to 93 wanting.

The book is somewhat long, of medium thickness, and in good order.

9. No. 1427. *Dhana p'hala vrata*, *ślōcas* complete, from the *scānda purānam*.

A ceremony directed to the sun, on *bhānu vāram* (Sunday), the bright half of *Magha* month (if then homage be paid to the sun by this *vrata*, the result will be the accomplishment of *ishta' siddhi*, under the four-fold division of *dherma*, *ai't'ha*, *kāma*, *mōcsha*—see No. 1384—29).

5 Leaves 29—33 complete: but taken out from some other book. It is of medium length, and in good order.

10. No. 1443. Five *vrata calpas*—*ślōcas*, complete on 30 leaves.

The *Vishnu panchaca vratam*, or five *Vāishnavā* vows: that is,

- 1.) *Vruttyodyapana calpam*, benefit of a begun and ended ceremony.
- 2.) *Lacsha vrata vrata calpam*, on lighting one hundred thousand lamps.
- 3.) *Lacsha tulasi vrata calpam*, giving 100,000 sprigs of sweet basil.
- 4.) *Lacsha namascāra vrata calpam*.

Benefit of 100,000 prostrations to *Vishnu*.

- 5.) *Lacsha pradacshina vrata calpam*, benefit of rolling the body on the ground, around a temple, a hundred thousand times.

Krishna told *Yuddhist'hira* that if the aforesaid ceremonies be performed, both men and women will obtain the pardon of their sins.

XXIV. MISCELLANEOUS.

1. No. 991. Eight subjects.

- 1.) *Brahmōpanishada*, supplement to the *Vēdas*, complete on 4 leaves. *Para Brahm* is the first cause of creation.
- 2.) *Kāirālya upanishada*, form of the *Vēda mantra*, 4 leaves complete.

They who obtain full liberation are not again born: praise of beatification.

- 3.) *Jāpālya upanishada*; *mantras*, and *ślōcas*, complete 7 leaves.

Praise of *Para Brahm*, and of *tatva gnānam* or true wisdom.

- 4.) *Atma bodha prakaranani*, *ślōcas* complete, on 8 leaves, ascribed to *Sancara Bhagavat padicharya*, a disciple of *Sancarācharya*: on the divine, and human soul.

5) *Krishna ashtotttram sata stotra*

108 stanzas, or *slocas*, complete, on 5 leaves

Praise of *Krishna* by 108 names said to have been given to *Bhumī devī* (the earth goddess) by *Adi seshan* (the old serpent)

6) *Vedapustacam, mantras*, on 35 leaves, incomplete, from the *yajur vedam*, meaning not known7) *Ashtapati, slokas*, incomplete—10 leaves

By *Jaya devī carī*

Otherwise known as the *Gita Govinda*, translated by Sir W Jones, this is a fragment

8) *Bala Ramayana, slokas*, complete

By *Valmiki*, epitome for schools, 19 leaves, in all 92 leaves

The book is of medium size, slightly gnawed at one end, otherwise in good order

2 No 1293 Fragments

- 2 Leaves, one containing the *mantra* for a fire-offering, the other in Canarese, matter referring to the *vedanta*, and asceticism leaves 41—88 and 91—100, a list of words beginning with *Tem*, a quiver for arrows and others following, alphabetically, Sanscrit, with the meaning in Canarese

On the 99th leaf a little *Grant ha* letter, with Canarese language, same subject The book was taken out from those in the *Grant ha* character

The book is medium size, old, and somewhat damaged

3 No 1302 Various matters

Tadhiyaradhana phala, the benefit of feeding *Vaishnava* devotees, literally worship of *Vishnu tad* or *that*, being used to designate *Vishnu*, or *ens that which is slokas* of some of which the meaning in Telugu is given

Some matter on the *chit*, *achit*, *isvara*

This is understood to be what is sometimes designated *tatva treya*, triple verity

Chit pure ether, incorrupt ble immortal

Achit corrupt ble w thout immortal ty

Ivara, de ty comprehend ng the other two

The scheme of deity is *Vaishnava*

Some *slocas* having reference to *Rama*

Stanzas concerning *Vishnu*, in the Canarese language. By *Purandhaca Vittala dasa*.

A description of *Krishna* and of the *Gópis* seeking for him; with some stanzas from the *Gajendra mócsa*, a part of the *Bhágavatam*.

Some *slócas* from the *Bala Rámayanan*, others from the 3rd *sarga* of the *Raghuvamsa*.

Specimens of declining nouns. 39 leaves, some strung upside down, all of them fragments, and only of use to fill up other copies.

N. B.—The book would be of use in the work of collating the works in the 'Telugu letter, much being of that kind.

It is of medium length, thin, damaged at the ends.

4. No. 1355. A bundle of fragments

1 leaf injured, *Váishnavi*, on the acquirement of knowledge, and the way to beatification. Leaf 1—7, *Garuda bijácshara mantrá*, *slocas*, with prose, to get desires, health, &c., and against venomous bites.

Also *Garuda kavacham*, spell for protection against snakes.

3 leaves, *drávida prábhandam*, the *Palandu* and other stanzas, Tamil language, but Canarese letter.

Leaf 1—10, *Páriana sraddha krama*, verses from the *Védas*, with *slócas*, on the mode of fire-offerings, and funereal offerings.

7 leaves—further matter on funereal ceremonies; defective at beginning and ending.

2 leaves—*charana slócas*—record of the precise time of any one's decease, as to year, month, solar and lunar day. Tamil language, 99 leaves, that is 1—64 and 73—106; but wanting 10, 33, 90.

On the *rahasya-treya*, mystical triplicity.

Tatva treya, triple verity.

Theological, as to the nature of God, and relation of the human soul, to God, and matter; means of acquiring beatification

Divided into five *surupas*, nature, or form—*Sri vacchana bushana*, *Artha panchaca*, *Purvacharya anukramanica*; *Rahasya retna val*, *Mantra retna val*, each one again divisible into five parts *Váishnava* divinity.

Sanscrit—4 leaves, indicating the twelve places of the body on which *Váishnavas* put the *úrdhva* or *nama*; how to mark them, the benefit of so doing—some make only three, one on each arm, one on the breast—this work states the so doing to be insufficient, and to be sin.

1 leaf *Mukunda mála*, *Vishnu's* garland, 5 *slocas* incomplete.

By *Kula sec'hara 'Aluar* Tamil language

22 leaves, *upadesa retna mala*, from the *Prabandas*—translation from the *Vēdas*, in all 157 leaves, not of equal length

The book is rather long and thick, old, injured

5 No 1366 Four tracts

1) *Pancha bāudica sarīra tatra*

On the five elementary principles of the human body, left incomplete as to the application

2) *Harī pūja*, homage to *Vishnu*, according to the *Madhva* system, and *pitṭha pūja*, homage to the pedestal, or seat of the image of *Vishnu*

Also *Vishnu manassu puja*, mental homage to *Vishnu*, this last only has a *tica* in Canarese

3) *Kalamṛta ślokaś*, astrological, on special times, as on the first menstruation, the good *nacshetras* Also on marriage, the good times for it, times favorable to friendship, or alliance, or the like

1) *Taratamya sangraha*, *Nagari* letter

On various births, as of the seven *rishis*, of the fourteen *Manus*, of the eight *rasas* (chief of *pitrus*), of the six vitals, to wit, eyes, ears, nose, mouth, skin, and interior, including wind On the eight guardians of points On things born of eggs including insects proceeding from hairs of the body On beings born from a womb Details on those points, but left incomplete. Leaf 1—55 in regular order, 13 of them in *Nagari* letter, being this last article, 4 with some blank leaves

The book is short, and thick, a little gnawed at the corners

6 No 1374 Seven pieces

1) *Vishnu puja vidhanam*, *mantras*, *slocas* incomplete Some extracts from the *Vedas*, as to daily formulas, used with motions of the fingers and other bodily members

Subject, homage to *Vishnu*

2) *Vignesvara cavacha stotra*—*slocas* complete, praise of *Ganesa* from feet to head, for protection

3) *Vencatesvara sahasranama*

By *Ananta tīrt'hacharya* Praise of *Vishnu* at Tripetī, by 1008 names, *mantra* form

4) *Asvattṭha Narayana stotra*, *slocas* complete From the *Brahmanda puranam*, *Brahma* told it to *Narayana*

The figure of a serpent is cut on a stone, and this stone fixed at the foot of an *arasu* (aspen) tree ; men and women by walking round this tree, keeping it on the right, and repeating the prescribed *mantras*, will obtain children, the favor of *Vishnu* and his paradise

5.) *Brahma Yagnyam*, *mantras*, complete, *Váishnava* in kind ; a sitting on grass in honor of *pitrus*, or ancestors : also, homage to some *rishis*. At the end 5 or 6 *slócas* containing praise of the earth goddess, of the dwarf *avatára*, of *Vishnu*, and praise of the god of wind ; with *mantras* to *Vishnu*, used with motions of fingers and other members so far 92 leaves, in regular order.

6.) *Bálu Ramayanam slócas*, complete on 6 leaves

7.) *Sūrya namascāra mantra slokas*, homage to the sun—*mantras*, mixed. 8 Leaves complete. In all 106 leaves.

The book is of medium size and in good order.

7. No. 1375. Four tracts.

1.) *Mahimna stotra*, 38 *slócas*, complete.

Nāgari letter. The title may mean praise of the glory, or praise by *Mahima*. Subject, on three upper worlds, 1st the *Brahma lōca*, 2nd the *Vishnu lōca*, 3rd the *Siva lōca* ; and this *Siva* is head of all.

He is the cause of creation, of preservation, and of destruction ; on these grounds *Siva* is specially praised.

2.) *Siddha sarasvati stotra*, Canarese letter, *slócas* 10—43, panegyric on matters pertaining to *Sarasvati*.

By *Prithvitadhara rāja*, various praise of *Sarasvati*, 5 leaves.

3.) *Siva pūja krama* ; *dandacam*, or long measured chant, also with *slócas*.

The mode of ritual homage to *Siva* ; and also a statement of the results or benefits ; incomplete, on 6 leaves. This *pūja* is made with the use of leaves of the *bilva*, a tree sacred to *Siva*, its *trefoils* are said to represent the *satvica*, *rājasa*, and *tāmasa*, *gunas*, but probably have a higher reference. This, and the following are in Canarese letter.

4.) *Nara devatā ārāhanam* ; *mantras* and sanscrit prose, 5 leaves, incomplete.

Mode of fire offering to invoke the presence of the nine planets, or their regents.

The book is somewhat long, or of medium length, and this, slightly damaged.

8. No. 1382. Three tracts.

- 1.) *Vara Mohana tarangini* this one is in the Canarese language ; 561 *padyas* incomplete. From the 1st to 10th *sandhi* regular.

Description of *Krishna*, with his story ; account of *Lacshmi*—birth of *Manmata*, his attack on *Siva* in a state of penance. Burnt to ashes by *Siva's* frontlet eye, the grief of *Rati* his consort.

The rest wanting, 51 leaves.

- 2.) *Vinayaca vrata calpam, slucas, mantras* complete. Benefit of the mode of homage rendered to *Ganésa*, on the 14th lunar day of the bright half lunation, in the *Bhadra pada* month.

- 3.) *Aûpâsanam ; mantras* from the *yajur véda*, incomplete.

A pot is filled with chaff, diagrams are marked on it by sacred grass, *mantras* uttered, the whole burnt as a *hômam*. In all 60 leaves.

The book is rather long, of medium thickness, touched by insects ; the last piece has leaves shorter, and more injured than the rest.

9. No. 1409. Three subjects.

- 1.) In the style of the *védas*, in short sentences, treating of the wisdom and good disposition of *Vishnu*, by extracts taken from the *védas* ; partly understood, partly not so : 15 leaves.

- 2.) *Pancha karana vartti*, on the five vital airs (or winds) supposed to reside in the different parts of the human body ; herein specified, with the name of each vital air, 3 leaves.

- 3.) *Sancranti lacshanam*. It contains *mantras* used at the time of the winter solstice, the *macara-sancranti*, 8 leaves, incomplete.

(The three pieces are in *balband* letter, which from its affinity might perhaps be ranked with the *nâgari*.)

The leaves differ in length, and the book is slightly injured

10. No. 1410 Four subjects.

- 1.) *Sandhya vandanam ; mantras*, complete.

Prayers recited at morning, noon, and evening, by *Vaishnavas*.

The book explains the need of these to be, that, in the morning, *racshasas* (evil beings) impede the rising of the sun, trying to stop it ; when the *mantra* as an arrow flies by way of the sun, and discomfits them ; so at noon the said beings try to lay hold on the sun, till the *argha* and *mantra* send them away ; and at evening the like efforts are repeated, &c. (So that *mantras* rule the heavens, as well as the gods.)

- 2.) *Vishnu stótram*, Canarese language, with an explanation, incomplete, on 23 leaves.

Vishnu is lord of the universe, also the eternal; if he be praised, beatitude will be obtained.

- 3.) *Gópica gīta*; *ślócas*.

1 *Adhyāya* complete—Praise of *Krishna*, as if uttered by the cowherdesses, with whom, in early life, he associated—3 leaves.

- 4.) *Anga nyāsa karanyasa*. The *mantras* used in the early morning, with certain motions of the fingers by *Brahmāns*; touching also various parts of their bodies—15 leaves incomplete.

The book is of medium size, and somewhat damaged

11. No. 1419. Three subjects.

- 1.) *Mahōpanishada*, the great supplement.

Brahma to *Narēda*, *ślócas*.

The 1st *adhyāya* is wanting, 2—6 complete.

Praise of *jītanḍheya*, or one who conquers the senses. If in making fire-offerings the person officiating receive money in compensation it is an evil gift; and transfers the punishment of the sin sought to be expiated from the culprit to the said officiating *Brahman*, leaf 40—75.

- 2.) *Padma purānam*, the *Pātala cāndam*; *ślócas*, the 4th *adhyāyam* complete.

Panegyric on the removal of sin. To obtain that removal *Vishnu* must be worshipped. *Vishnu's* forbearance extends to one hundred faults; not beyond. *Brahma* told this to *Bali chacraverti*: leaf 79—88.

- 3.) *Gayatri hr̥dayam*, complete, 10 leaves, told by *Brahma*. The *mantras* used in the early morning, at noon, and in the evening.

The book is short, of medium thickness, on talipat leaves, in good order.

12. No. 1435. Various small pieces, with comments.

Much of the matter appears to be of a *jangama* kind; beginning from conception in the womb, to the attainment of beatification.

- 1.) *Smara tatva pracāsica*, a comment on a piece entitled *smara tatva*, the comment by *Rēvanārādhya*.

The *smara. tatva*, or original, in five *ślócas* only, follows. This is by *Vīranarādhya*, both are complete. It is somewhat difficult to describe a production which gives a religious turn to what western ideas consider indecate or obscene: to wit—

Panegyrics on the splendid nature of *Manmata* the god of love On the *sula* and *sonita*, or *semen virile*, and the blood, so deemed, of the female sex. If the *sula* prevail a man will be born, if the *sonita* a female, if both are equal an hermaphrodite Recipe to restore lost virility Five kinds of *ratu* (turpiter)

- 2) *Siva rahasya pancha retna*, five jewels (i.e. *ślokas*) by *Viranāra-dhyar*, on the *Sāiva* mystery This relates to the *Sāiva* emblem, as to the cause of creation, with the *Sāiva tantra pracasica*, a comment by the same

Panegyric of the said emblem 13 leaves

- 3) *Sruti sarapancha retna*, 5 *ślokas* by the same

Sruti artha prakasa by the same, a comment complete, contains *ślokas* and prose matter from the *Vedas* It is endeavoured to be shewn that by all the *Vedas*, *Siva*, (or his emblem) is the *Paran*, the alone heavenly one the cause of creation, leaf 51—110 wanting the 69th

- 4) *Tantra sara pancha retnam*

By the same

Tantra sara pracasica, a comment on the other, by the same

The subject relates to the discipline of a *yogi*, or strict ascetic He may be a householder, not necessarily a *sannyasi*, or one wholly relinquishing all family and secular cares 29 leaves

- 5) *Taraca pancha retnam*, and *Taraca dipica*, original, and comment by the same

The list of the 27 lunar asterisms in the usual order *taravali*, with a *Sāiva* cast given to the matter

The book is of medium length, and somewhat thick, injured by insects, and a little gnawed at one end

- 13 No. 1448 A confused mass of matters, 16 leaves on the two fold nature of *mantras*, and ritual homage to *Īshnu*, the mental meditation and the outward ceremony. This relates to the *pancha ratnam* There is also a statement of the appropriate tunes and musical instruments, on festival days appropriated to *adīśeshan*, *Garuda*, the *senatipati*, *Brahma*, *Indra*, and the other guardians of celestial points, of like reference

3 leaves *Grantha* letter, Canarese language, containing house accounts, and some details of the five *gavyas*, or products from a cow

Astrology, mode of finding out the birth asterism from the name of the enquirer, when the date of birth, and the lunar asterism are unknown

(This must be a device to deceive)

On the twenty seven lunar asterisms, and twelve zodiacal signs, how distributed, so as to coincide with each other

The lords (or planets ruling) the zodiacal signs incomplete

14 leaves—on the *pancha ratnam*

On hoisting the flag, beating the great drum, calling together Indra and other deities &c

3 leaves 10th *padalam* or section from the *prayoga manī mūlaca* on the mode of fire offering and other matters

Mode of purifying a house, from the 38th *adhyāya* On the tunes and instruments used in *Vaishnava* worship

Brahma tells *Vishnu* various matters about fire offerings, and details of the *pancha ratnam*

The matters connected with this system are multiform but in confused order The only use of the book, as it now is would be to compare it with other defective books of the *Pancha ratnam*, and possibly to supply these deficiencies The leaves of this book are of different lengths, and in different characters, Canarese and *Grant ha* As a whole it is rather long thick, old, in pretty good order

14 No 1451 Three subjects

1) *Pancha ratna puja vidhanam ślokas* and *mantras*, incomplete

The *anurapanam*, or sowing seeds and offering them to *Vishnu* Before doing so the great drum is beaten and the *Brahmans* repeat their *mantras*, the said beating continues for one *muhurtam*, then the grains are sown &c. 46 leaves

2) *Chandrōdaya varu nama*, poetical description of moon rising
19 *ślokas*

Darkness then disappears—the moon flower (*kuralāiyam*) opens its petals the sea reflects rays from its waves, women become amorous, 5 leaves, *Grant ha* letter

3) *Garuda panchasata*, should be 50 *ślokas*, but incomplete

By *Védantacharya*

When sectarian enemies sent a large serpent, *Paṇipāsādi*, to destroy *Védantacharya*, he addressed these *ślokas* to *Garuda* the kite of *Vishnu* which came and carried off the snake 11 leaves in all 62

The book is long, of medium thickness, slightly damaged

15. No. 1463. Bundle of leaves.

Mantras of the *Jdina* system, *slocās*, incomplete, some Canarese prose; the *upanaina*, and *viāha mantras*.

Some *slocas* containing praise of *Siva*.

Some medical matters, in Canarese prose.

Afterwards incoherent matters, one leaf, or half a leaf, and so on: in all 146 leaves. Of no use save to collate them with defective books.

The leaves are of different lengths and ages, more or less damaged.

16. No. 1482. A variety of forms of homage.

The mode of homage to the sun; with the one thousand names of the sun.

Tricha kalpa, relating to a purifying the elements of the body, before engaging in any ritual service.

The offering water, poured out with both hands to the sun.

Drishta mantra,—Canarese—against the effect of evil eyes.

Vistramitra kalpa—it contains the entire routine of a *Brahman's* duties, during a whole day.

Gayatri stotra, praise of the *gayatri*, with an invocation to it for protection.

Rāma stotra—praise of *Rama* by 1008 names.

Nārāyana hrūdayam, and *Lacshmi hrūdayam*, two spells taken from a book called *At'hariāna rahasyam*, or mystery of magic.

Aditya hrūdayam, heart of the sun; *Agastya* revealed it to *Rāma*, who thereby conquered *Rāvana*—from the *yuddha cāndam* of the *Rāmāyanam*: *sūrya Narayana cavacha stotra*, praise, with appeal for protection, to *Vishnu*, as seated in the *sūrya mandala*, or region of the sun.

Asvatthi stotra, praise of the *arasu* (aspen) tree.

A numb, or *teppa* sapling is brought near to it on Mondays by women, and carried round with this chant to procure offspring.

Purusha sūcti, or hymn from the *yajur vēda*, relating to *Vishnu*.

Nārāyana upanishada, a *vēda* supplement.

Sri sūcti, a hymn from the *vēda*; it relates to *Lacshmi*.

Some *mantras*, or prayers, from the *vēdās*.

Krishna stotra, praise of *Krishna*.

Naráyana stotra, praise of *Vishnu*.

Gajendra mocsham, the liberation of an elephant from a crocodile (allegory), from the 1st *adhyāya* 8th book of the *Bhāgavatam*.

Ganga sahasranama, praise of the Ganges goddess, by 1008 names.

154 leaves, not all numbered, 17 leaves are a little shorter than the rest.

The book is somewhat long, and thick, in tolerable order.

17. No. 1485 *Excerpta*.

Leaves 23—88, the *Virata parvam* of the *Bhāratam* complete; *padya cāvya*s in the Canarese language.

Leaf 1—28 *Amara nama lingāna sassanam*, the 1st *cādam* complete, but strung in reversed order.

Leaf 2—14—*Bala Ramayanam*, wants the 1st leaf, an epitome for schools.

39 leaves Telugu language, containing *mangala stotras*, or epithalamia, on *Alamela*, a form of *Lacshmi*, and on *Vencata nātha*, or *Srinuasa*, a form of *Vishnu* as worshipped at Tripety.

Stanzas used on joyful occasions.

Some *sisā padya*s, or short lines on moral subjects.

Also some stanzas, in the Telugu language, from the *yuddha candam* of the *Ramayanam*, on *Vibishina* finding his counsel rejected and going over to *Rāma*: a fragment.

Some intermediate leaves containing Telugu accounts.

The book is long, somewhat thick, old; slightly injured, uniform in appearance.

18. No. 1550. Fragments of odd leaves.

8 leaves on confectionary, Canarese

2 „ *ślokas*, the tale of *Raghu* of the solar line.

2 „ *ślokas*, the sports of *Krishna*.

1 leaf on Grammar, *sutras* on nouns

2 leaves panegyric, *Krishna rāja* of Mysore.

2 „ *kriyā māla*, or list of roots of verbs

2 „ praise of *Rama*

2 „ *ślokas* ethical in kind

4 „ *Amaram*, the 1st *candam*, the *kāla varga*

4 „ praise of *Rama*.

1 leaf *Nandī'tha retna mālica*, words having various meanings.

The whole, little better than a bundle of leaves, useful to supply leaves wanting in other books.

The leaves are of different lengths, the book of medium thickness, injured by breaking.

19 No. 1551. Fragments.

8 Leaves *slocas*; *nacshētra p'halam*, influence of the lunar asterisms: does not begin, nor end; damaged.

9 Leaves *slocas* enquiry as to any thing stolen, and mode of reply.

1 Leaf (*nāgari* letter) *slocas*. Query as to going to such a town, on such a day.

The number of words used in such an enquiry observed, and an answer thereby determined.

4 leaves Canarese letter, *slocas*. A diagram containing 108 small squares, each one numbered: any enquirer is directed to touch any one of them at his pleasure; and from the number an answer affirmative, or negative to his question is given.

5 leaves (*nāgari* letter) *slocas* only, various ethical matters.

19½ No. 1574. *Subhāshita slocas*.

Extracts on various subjects, whether from the *Bhartri hariyam* is uncertain.

Laudatory encomiums of learning, liberality, courage, or bravery; *vāni*, or eloquence, corn, grain, patience, or clemency. There are mingled with these, *sringara* and *nīti*, or amorous and ethical; corresponding in all the subjects, with the abovementioned work, leaf 1—44.

The book is short, and touched by insects.

20. No. 1577. *Subhāshita retna māla*.

By *Bartri hari*. *Slocas* or *mūlam* only.

The three *satacas* are complete, but strung in confused order.

1 *nīti*, 2 *sringāra*, 3 *vāirāgyam*, is the proper order; but in this book, 1 *vāirāgyam*, 2 *nīti*, 3 *sringaram*, is the order adopted: the smaller included *padadhis* are in regular order.

See former notices of the work.

This book is of medium length, thin, on broad talipat leaves, damaged by worms, one leaf broken, very close, small writing.

21 No 1579 *Subhashita ślocas*, incomplete

Description of the mode of playing with bills by both sexes 3 śloca

Other *sloca*s on *sringara* matters, relative to women, *lekṣaṇa* *guna* *varna*, whether as of his own composition or that of others, the qualities of a good writer, or copyist, i. e. the hand writing neat, fair, &c

Leaf 14—56, or 42 leaves remain

The book is rather long, of medium thickness, injured by insects

22 No 1626 Three subjects

1) *Bhaviṣyōtra puranam*, said to be taken from it, the *camalachala mahatmyam*

The 2nd and 4th *adhyayas*, *sloca*s, both incomplete

, *Suta* narrated to the *rishis*, the excellence of the lotos hill, 7 leaves

2) *Vishnu stottram*, 97 Canarese stanzas

Praise of *Vishnu* and *Nila devi*, a form of *Lacshmi*. 26 leaves

3) Fragment of an almanac—incomplete, the year not found—prose, 28 leaves

It contains *tu'hi*, *varam*, *nacshētra*, *yōgam*, *namakarana*, *tyajya* bad hours, *rahukala* bad time in all 61 leaves

The book is of medium thickness, the leaves not of equal lengths, somewhat injured

23 No 1630 This book is made up by a heterogeneous mixture of palm and talipat leaves, of very different lengths and sizes, put together in a hasty and careless manner, as if making up a tail piece of fragments of no use, except to fill up other defective books—75 leaves

Among the contents are, amatory verses, *sloca*s from the *Amāram*, a lexicon, on astrology, a commentary on amatory verses in Canarese, description of *cunkuma*—spot on the forehead of women, medical matters, some *sloca*s on *jaina* subjects, &c. &c

In various conditions, some leaves damaged

24 No 1635 *Subhashita śloca*s

By *Bhartri hara yōgi*

Two copies, one has the *mūlam* only, the other *mūlam*, and *tica*, the latter in Canarese

1 copy—*mūlam* only, the *nīti* and *sringara satocas* are complete, the *vāiragya satocam* incomplete

2nd copy *mūlam* and *tīkā* both incomplete

The *śringāra satacam* has 95 *ślokas*, wanting 5 others

The *nīti satacam* wants a few *ślokas* at the beginning

The *vāragya satacam*, original, and comment, both complete.

The leading subjects are amorous, ethical, ascetical; according to the titles.

For minutest notices, see other copies, *Grant'ha* letter. The *nīti* relates to worldly morals; the *śringāra* refers to women, and in parts, scoffs at them; the *vāragya* is on entirely renouncing all worldly attachments

1st Copy leaf 1—13

2nd Copy „ 1—112, but 33—35 are wanting.

The book is of medium length, somewhat thick, on broad talipat leaves, in good order.

25. No. 1644. *Subhāshita retna valī*.

By *Bartrī hari*, *ślokas*.

Two copies. 1st copy contains 1 *nīti*, 2 *śringāra satacam*s; with a *tīkā* in the Canarese language, leaf 1—77.

2nd Copy has only the *śringāra satacam*, the *mūlam* without comment. leaf 1—12.

The whole book is somewhat long, of medium thickness, a little injured.

26. No. 1651. *Varieties*.

1.) leaf 11—15. *Gayatri hrudayam*; *veda*, *ślokas*, and prose mingled. Origin of the *Gayatri*; description of its nature, or form. Its benefit (*p'halam*) and the like. A discourse between *Brahma* and *Yāgyavalkya*, complete.

One leaf contains the proper characteristics of a *Brahman*, and *Muni*. This portion is in Telugu letter.

2.) leaf 36—46 *Grant'ha* letter.

Gayatri hrudayam, the same as the foregoing.

Gayatri cavacham, the charm with *stotra*; signs with fingers, and appeal for protection

Sudarisana shadacshara, *mantra* and *stōttram*.

The six lettered *Vāishṇava* charm, *ślokas*, prose complete; named after the *chakra* or discus.

3.) Leaf 38—41. *Sudarisana stōtra*, *Grant'ha* letter. Praise of the discus. By *Vēdantacharya*, the leader of the *vadagalas*.

Snāna krama, mode of bathing, as to the use of *māntras*, &c prose, in all 21 leaves

27. No 1655 Varieties, some mixture of *grant ha* and *nagari* letter

Chaturya slokas (*Grant ha*)

Facts from the *Ramayanam* and *Bharatam*, so confused in appearance as to be self contradictory, but the writer states it to be the story of the *Ramayanam*, so that the matter must be a sort of sphinx like riddles needing ingenuity to find out the meaning

Vishnu salasranama puja, praise of *Vishnu* by a thousand names incomplete Canarese letter

Karnamrita, slokas (*Nagari*) verses pleasing to the ears, on the sports and adventures of *Krishna*

The same in the *Grant ha* letter

Raja niti, in the *Grant ha* letter, various matters about kings, among the rest censure, in that they do not observe their own laws, but in order to extract money act like a *dēvadīyal* ("her ways are changeable") sometimes coaxing, sometimes angry, &c

Sringara slokas, ornamental, it is no crime to eat the cakes, &c, offered at a *Vaishnava* shrine

Among the *Saivas* it is deemed a fault other matters

Pavitra lacshanam on the properties of a cotton bracelet worn around the wrist at the time of sacrifices and festivals

Proper size of a pot, or vessel, to be used on various ritual occasions

Jyotisham or divination (*nagari* letter) on signs, omens, *pujas* on birth days of some demi gods

Sringara slokas, others from the *Amarukam*

Again *jyotisham* in Canarese and other *sringara slokas*

Notes, as to the asterism of birth of *Kulaśekhara Aluvar*, in all 62 leaves, without numbers

The book is of medium size and injured by worms—some leaves are a little shorter than others

28 No 2362. Nine tracts

One leaf contains a Tamil stanza in the *Grant ha* letter

1) *Alavantar stottram*—*slokas* with a Canarese *tica*, praise of one of the *Aluvar*, his birth, nurture, adventures, greatness incomplete

- 2.) *Suprabādam* ; Canarese *padya cavyam*.

By *Chāma-rāju* of Mysore.

Concerning *Rāma*—to arouse him in the morning, after sleeping at night.

The subject refers to his conquest of *Rāvana*, and dwelling with *Sita* at *Ayódhya*.

- 3.) *Paschama Rangha nāyaca stotra*.

Praise of *Vishnu* at *Seringapatam* in Mysore, Canarese prose, incomplete.

- 4.) *Hari ashtacam*, 8 *ślocas*, with a Canarese *tica*—complete. Praise of *Vishnu*.

- 5.) *Narasinha mangalāshtacam*, 8 *ślocas* complete, no *tica*.

Praise of the man-lion *avatara* in a rapid metre, with *jayamangala* often repeated.

- 6.) *Abhitti stācam*, *ślocas*, incomplete.

Praise of *Sri rangha nāl'ha*, a form of *Vishnu* at Trichinopoly.

By *Vēdantacharya*.

The manner is serious ; without the silly ornament of some of this author's writings.

- 7.) *Sudarisana-ashtacam*—8 *ślocas*, praise of the discus of *Vishnu*.

- 8.) Stanzas without names, relating to *Krishna*, Canarese *padyas*, from 1st to 3rd *adhyaya*, his sports as a child, and amorous adventures in youth.

- 9.) *Vishnu cavacham* with *stotra*, Canarese *padya cavyam* 28 stanzas incomplete.

Appeal to *Vishnu* for his protection.

The leaves are strung out of due order ; and some of them not numbered, in all 151 remain ; they seem to belong to various books. As a whole, the book is of medium length, somewhat thick, old, in good order.

XXV. MUSIC and DANCING.

1. No. 996. *Bharata sastram*.

The *hasta adhyāyam*, or chapter on motions and indications by the hands ; incomplete.

In public dancing twenty-seven different motions are stated, and explained, such as *pataca*, *tripatāca*, *tarjini*.

The book is short, on four talipat leaves, a little damaged

- 2 No 1587 *Bharata sūtram*, *slocas* with a Chinese *lica*, thus last by *Mallicarjuna*

Hasta adhājam

Hasta lachhanay property of the hand is added to each of the following technical words that is—

Dhuta—slight movement

Vidhuta—greater or more rapid

Upadhuta—rapid motion

Cambitam—finger movement

Anjyana—slightly folding the fingers

Alunpitam—closing the hand

These and various other motions with the hands and fingers

The book is short of medium thickness, narrow leaves, very old, and much injured by worms 43 leaves are written in the midst are 17 blank leaves in all 60 leaves

- 3 No 1666 This book is prefaced by matter on musical modes, and on the tunes adapted to times and occasions—the *palari*, the *eca talari* &c the tunes are those intended for household use There follows about one half of the *Ashtapadi*, 1st to 12th *sarga* twelve others wanting Praise of the 10 *avatars* of *Vishnu* Then a description of the amours of *Krishna* the piece is otherwise known as the *Gita Govinda*, by *Jaya deva*, and I believe is much used at rural festivals See XI

The book is short, of medium thickness, somewhat damaged

XXVI PAURANICAL

- 1 No 991 *Sri Bhagaratam*, *slocas*, fragment of two books in the 18th *purana* The 19th *adhyaya* of the 1st *scandam* is complete, and there are 7 *adhyayas* of the 2nd *scandam* incomplete Various traditions matters on the four castes *Vaishnava* subjects 55 leaves

The book is of medium size, and, with the exception of being very slightly gnawed by rats, is in good order

- 2 No 1392 *Bhagaratam*, *slocas*, the 8th *scandam*

The 1st *adhyaya* wanting, 2nd and 3rd complete, the subject is popularly known as the *Gajendra mocsham*, or liberation and beatification of an elephant, after a long struggle with a crocodile, released by *Vishnu* coming on his eagle vehicle Most probably allegorical 8 leaves only

The book is long, and in good order

3. No. 1411. *Vishnu purānam*; *ślōcas*.By *Parāsara* to *Māitreya*.Part of five *amsas*—or books.

The 1st book has 22 *adhyāyas*, the 2nd book has 16 *adhyāyas*, the 3rd book has 18th *adhyāyas*, the 4th has 24 *adhyāyas*, the 5th has 37, only from the 12th to the 30th *adhyāyas*, in the midst the matter is deficient, the 6th book has 4 *adhyāyas*: general subjects—

Praise of *Vishnu*; creation by *Brahma*, but through *Vishnu*—the four ages, and other matter, in special honor of *Vishnu*. Translated into English, see also other notices. 260 leaves; over 206 to 230, or 24 leaves wanting.

The book is long and thick, in good order.

4. No. 1412. *Vishnu purānam*, *ślōcas*.By *Parāsara* to *Māitreya*.In six *amsas* or books, complete.

The 1st has 22 *adhyāyas*, the 2nd 16 *adhyāyas*, the 3rd 18 *adhyāyas*, the 4th 21 *adhyāyas*, the 5th 37 *adhyāyas*, the 6th 8 *adhyāyas*.

Details on the mode of creation—the *avatāras* generally, in praise of *Vishnu*; and *Vēdānta* in substance: 82 leaves, neat, very small and close writing.

The book is somewhat long and thick, on broad and strong talipat leaves, in good order.

5. No. 1421. Selections of various matter from various portions of the eighteen *Puranas*; and some matter from the *Bhāratam*.

Aditya purānam, on the burning of *Manmata*: marriage of *Parvati*; birth of *Kartīcēya*: killing of *Taracusura*, by *Subrahmanya*, from 53rd to 56th *adhyāyas*, leaves 33—48: from 218—400, various matters, some as follows:

Brahmōttara purānam, the conquest of *Yama* by *Mārcandēya*. On *Sivā's* cutting off *Brahma's* head: incomplete.

Padma purāna, discourse of *Vasishtha* to *Dilīpa*, an ancestor of *Rāma*: again, the conquest of *Yama* by *Mārcandēya*.

Mārcandēya's praise of *Siva*, birth of *Nandikēśvara*. *Linga purānam*, the amusement of *Siva* in assuming the form of a *sarabha*, and with its beak piercing the skull of *Vishnu*, when the latter lay drunk with the blood of his victim, slain in the man-lion *avatāra*, and that because of enmity between them. *Scānda purānam*, excellence of *Paramēśvara* or *Siva*. The legend of the *svarna muchā* river. Excellence of the image at *Calahasti*. On *Sivā's* dancing during the twilight, the *pradōsha kalam*, from the *Brahmōttara*

khandam of the *scānda purānam*. He also dances periodically at the time of the deluge—this from the *cūrma purānam*.

Bhārātam The *kirartarjuna*, as found therein, complete.

Padma purānam, of which the first part is *Sāira* and the second part *Vāishnava*.

A tale from the former part on the *dacshana murti*, the god of learning with the *Sāntas*.

Excellence of the five lettered charm: Mode of ritual homage to *Siva*, its excellence.

Bhāgaratam, 6th *scandam*, the *Nārāyana verma*, or *cavacham*, a spell complete.

These, and a few other matters

The book is long, somewhat thick, old, and considerably injured.

6. No. 1507. *Cumara sambhavam*.

By *Cāli dasa*, *ślōcas*, *mulam* only, and incomplete.

This is one of the *maha cavyams*, or classic poems: but as being grounded entirely on *purānas* it is placed here.

This incomplete copy contains from the birth and training of *Parvati*, through the account of the *tapas* of *Siva*, the episode of *Manmata*, to the marriage of *Siva* and *Parvati*; the rest wanting. 1st to 3rd *sarga* complete, 4th wanting, the 5th complete, the 6th has only 83 *ślōcas*; 62 leaves remain, negligently strung, in reverse order; written in a coarse schoolboy's hand writing.

The book is somewhat long, of medium thickness, in good order.

7. No. 1517. *Cumara sambhava*.

By *Cāli dasa*, *ślōcas*, the *mulam* only.

From the 1st to the 7th *sarga* complete, the 8th wants something at the end, leaf 1—24. A classic poem used in schools; on the marriage of *Siva* with *Parvati*, and birth of *Subrahmanya*.

The book is long and thin, on broad talipat leaves, touched by insects.

8. No. 1518. *Cumara sambhava*.

By *Cāli dasa*, *ślōcas*, *mulam* only.

The 1st and 2nd *sarga* complete, the 3rd has only 13 *ślōcas*, the rest wanting.

On the birth of *Parvati*, with attendant details—not more: leaf 57--74, leaf 70 broken, half remains.

The book is of medium length.

9. No. 1525. *Cumara sambhara*.

By *Calidasa*; *mūlam*, or original only.

The 1st to 8th *sarga*, so far right; the other matter wanting.

The birth and marriage of *Parvati* down to the birth of *Subrahmanya*.

89 Leaves. The book is of medium size, old, very much injured by worms.

10. No. 1588. *Scānda purānam, ślokas*.

Tīrt'ha cādam, 1st to 11th *adhyāyam* complete, the 12th incomplete.

Kalyāna cādam, 1st to 4th *adhyāyam* complete, the 5th incomplete.

Mahatmyās, or legends of *Mandagin dhara* hill, and of various *tīrt'has*, or pools, known by the names of *Agastya*, *Parasara*, *Māitreya*, *Kanata*, *Mandagalya*, *Siva*, *Gangu*; and the *Siva puja*, or ritual homage to *Siva*: leaf 1—60, 61 to 66 wanting, 67—81.

The book is very long, of medium thickness, injured by insects,

11. No. 1608. *Samhini*; a commentary on the *Cumara sambhara*.
by *Kōlla chela mulli nat'ha suri* (a poetical title of *Pedda Blatta*, a Telugu poet) prose form: 8 *sargas* are complete, but the work not so.

The story of *Parvati's* birth and rearing; description of her—burning of *Manmata*; grief of *Īśa*, down to *Parvati's* marriage—not more, leaf 1—94.

The book is somewhat long, of medium thickness, touched by worms.

12. No. 1645. *Padma Purānam: ślokas*.

Uttara khandam, incomplete.

Sudarśana mahatmyam—praise of the discus of *Vishnu*, or thunderbolt.

Importance of putting the *nāmam* on the forehead, and other parts of the body.

The doctrine of the eight lettered spell; not of each syllable, but as a whole said to have been privately told by *Sudā* to *Parvati*.

Paramatma surūpa nū nayam, or description of the nature of God.

The order of the elements in the creation of the world. By the authority of *Para-Brahm*, *Vishnu* is the creator, after every *yuga pralaya* or periodical deluge.

St'hiti krama, mode of preserving created beings; *samhara krama*, mode of destroying them.

The whole on creation, preservation, and destruction is herein predicated of *Vishnu*.

Siva told the whole privately to *Parvati*. (Sectarial device).

34. Leaves irregularly strung.

The book is long, of medium thickness, slightly injured by breaking.

13. No. 1664. *Gayendra mocsham*, *ślōcas*, from the 8th book of the *Bhāgavatam*. The 1th *adhyāya* complete, no more.

Vishnu, on *Garuda*, delivered an elephant from an alligator, and gave it beatification (probably allegorical).

1 leaf Canarese language, on the story of *Vicramaditya*, 19 leaves.

The book is of medium length, injured by worms.

14. No. 984. *Scānda purānam*, *ślōcas*.

Siva rahasya khandam, complete.

This part is divided into six *cāndams*, or sections.

1. *Sambhara candam*, 50 *adhyāyas*; on the birth, growth, and power of *Subrahmanya*

2. *Asura candam*, 15 *adhyāyas*, on the *asuras* coming to battle with the *dēvas*

3. *Vira mahindra candam*, 7 *adhyāyas*; *Indra*, and *Cumara* armed go forth to war

4. *Yuddha-candam*, 35 *adhyāyas*; destruction of the *asuras*

5. *Deva candam*, 7 *adhyāyas*, the *dēvas* went to *scānda giri* and praised *Cumara*

Dacsha candam, 10 *adhyāyas*, legendary account of *Siva's* destroying the sacrifice of *Dacsha*

251 leaves in all.

[In the antediluvian world *Casyapa* had two wives *Diti*, the mother of the *dāityas*, and *Aditi*, the mother of the *dēvas*. After the deluge the name of the *devas* continued; but the other word merged into *asuras*; designating the children of the emigration under *Ashur*, and *Nimrod*. It is high time that these *dēvas* and *asuras* should cease to be considered as superhuman beings; the *asuras* being very evidently the *Assurs* of Nineveh; and the *dēvas* in this book, the residents in the then warmer climate than now of *Scandinavia*. Mr. Layard's researches, on being properly compared with the Hindu *purānas*, will bring this out in open day.]

15. No. 1397. *Vasishta puranam ślōcas*.

Tirtha candan—this contains matter relating to the pool, or lake near the foot of *Cātilasa*, on the table land above the *Himalyas*, being the river or lake known by the name *Manasārowa*

Parvata mahatmyam, legend of the hill i e *Cātilasa* *Siva* related to *Agastya* the excellence of *Cātilasa* If any one come to that hill beatification is assured there can be no more pain of future births

The 53rd *adhyayam* complete, leaves 62—66 and 81—88, or twelve in all

The book is long—a fragment taken out by copying from some other book, and recent

LOCAL PURANAS

- 16 No 1415 *Vencata giri mahatmyam*, said to be from the *Va mana puranam*, *slocas*, incomplete, 18 *adhyayas* are regular

Janaka maha rāja made an *asamedha* sacrifice, when many *rishis* and others being present he asked who ought to be worshipped One present, named *Vamana rishi*, said that he had seen *Agastya*, *Pulasthya*, and other great *rishis* doing penance on *Vencata giri* and, on his asking them why, they said because the god of *Vaicont ha* (*Vishnu*) condescended to dwell there and they were doing penance, with a view to beatification, wherefore *Vencata swami* is to be worshipped leaf 77—132, or 55 leaves

The book is short, of medium thickness, in good order

- 16½ No 1428 *Hasta giri mahatmayam*, legend of *Conjeveram*, said to be from the *Brahmanda puranam* Narrated by *Bhrigu rishi* to *Nareda*

Satya vrata chetram is the name given to the plain on which the town is built *Brahma* there made an *asamedha yagam* Description of *Canchi patanam*, its excellence, fame of *Hasta giri* (elephant hill), *pranaya culla vimanam* the shrine, the birth of *Varada-rama* there concerning the *vega vati* river, it is a visible form of *Sarasvati*, she assumed that form because of its excellence with some like matters, as usual in such legends

Note—18 *st halas*, or fanes, are said to be connected with the *Vaishnava* temple there

The book is short, rather thick in good order

- 16½ No 1429 *Ventata giri mahatmyam*, said to be from the *Brah manda puranam*, *slocas*, 10 *adhyayas* on 16 leaves, so far right, the remainder wanting

Durvasa rishi having come to the residence of *Dilipa maha rāja* this king asked him concerning the eight *st halas* of *Vishnu* not made, but

self erected, and especially begged him to discourse concerning *Venkatā gūṛu* (Triplet) as one of them. *Durāsa* narrated the legend of the hill, and of *Sinirasa* (or *Vishnu*) dwelling there

The book is long, thin, old, touched by worms

17. No. 1430. For sections 1, 2, 3, see XXIX

Sect 4. *Casi mahatmyam*, *sloca*s, said to be from the *Vayupuranam*, from the 1st to 9th *adhyaya*m but the 3rd, 6th, 7th wanting, on 11 leaves, incomplete

Legend of Benares. If any one reside in Benares and bathe in the Ganges, there will be no pain of future births. The excellence of *Casi* and of the Ganges

The great felicity of *Vistanatka* (a form of *Siva*) there

Section 4 *Sri Rangha mahatmyam*, *sloca*s said to be from the *Brahmandapurānam*, 1st to 6th *adhyaya*, on 3 leaves, incomplete

Legend of Seringam, near Melinapoly

Mahesvara narrated to *Nārada* an account of the same, and its god

Other and fuller notices elsewhere occur

This book may be known by its being of double length, on broad taliput leaves, closely written

18 No 1431 *Sara csketra mahatmyam*, said to be from the *Bhāvishya purānam*, the *madhyama khandā*, or middle section

Brahma to *Nārada* from the 68 h to the 72nd *adhyaya*, so far complete

Sara is one of the 108 *Vāishnava* fanes. Its excellence, glory of the god *sara nātha*

On the *Cateri* river doing homage, it obtained the gift of being greater than the Ganges. The *Cateri* thereupon praised *Vishnu Marcandeya*, doing homage at this place, had success. *Sara pushkarani*, a tank, its excellence. On the *Prahlada* and *Brahma* pools, with other tales

14 leaves. The book is long, much damaged on one edge, or side, by worms

19 No 1607 *Garala pura mahatmyam*, *sloca*s, said to be from the *scanda purānam*, from the 1st to the 13th *adhyaya*, complete on 31 leaves

The *Kopila* river, its origin

Kopila mahatmyam, its excellence.

Karundini nadi, origin of a river.

The excellence of the mud, or clay of that place. The junction of those two rivers, a ghāt there for bathing.

The excellence of *Sanjāmesraśa*, a form of *Sica* worshipped at the confluence of those two rivers.

Parasu Rama was born and did penance there.

Gautamā's penance there.

The legend of *Garala puri*—or poison town, specified in another notice.

The book is of medium length, thin, touched by insects.

20. No. 1676. *Paschama srirangha mahatmyam*, said to be from the *cshetra khandam* of the *Brahmandu purānam*; *ślōcas*, with a Canarese *tica*, complete; 1st to 5th *adhyāya*. *Paramēśvara* to *Nāreda*.

If any one die at that shrine he will be certified.

The excellence of the *Cāveri* river there. On its banks are *Gāntama cshētra*, the hermitage of *Gautama*, with *Srinivas cshetram* and others, where the triple weapon bearer, the possessor of the six good qualities, *Vishnu*, condescended to dwell: 266 leaves.

The book is of medium length, double thick, with a wooden peg; recent in appearance, but much wormeaten.

21. No. 1660. Three local legends.

- 1.) *Vencata giri mahatmyam*, from the *cshētra khandam* of the *Brahmandu purānam*; 1st to 9th *avśāsam*, so far complete, the rest wanting: *ślōcas*, with a *tica* in Canarese.

A description of *Vāicōṭṭha* the paradise of *Vishnu*; the dimensions of *Vencata giri* defined; the coming of *Vishnu* to dwell there.

Account of a *chōla* king who desired a son, and, in a dream, was assured of one being born to him.

A son was born, who became sovereign of the countries around, or near this hill.

Whosoever dies at *Vencata giri*, even as low down in the scale of being as an insect, to such a being there will be no future pain of birth or transmigration. These and many other matters, as usual in *ś'halu puranas*, or local legends.

Nāreda narrated the same to *Bhrigu*.

1st and 15th leaves wanting, otherwise from leaf 2 to 83.

- 2.) *Hastu giri mahatmyam*, legend of Conjeveram 1st to 18th *avśāsam* complete, *ślōcas* with a Canarese *tica*.

Brahma did sacrifice on the banks of the *Vegavati* river *Sarasati* came, in the form of a river, and destroyed the sacrifice. Many sheep were being sacrificed, and some observers mocked whereupon *Brahma* took the fat of the cawl, and, meditating on *Vishnu*, poured this on the sacrifice.

From the great flame which it caused *Vishnu* as *Varada rāja* appeared, fully armed as a warrior and devouring the said fat with his teeth with connected matters such as,

Aia mrita snanam closing ceremony after a sacrifice washing the body, taking the ashes remaining from the sacrifice, and putting some on the bodies of attendants, then returning to their homes. And

The mode of homage to *Varada rāja* after the finishing the above sacrifice brief 2) is on 51 leaves

3) *Paschama rangha mahatmyam*

1st to 4th *asthasam* so far only the rest wanting, *ślokas*, with a Chinese *tiā*

Gāutama's hermitage on the river bank, and excellence of the place the appearance of the *īmanam*, or shrine of *Sri rangha*—the excellence of the temple the rule of its god *Siva* to *Nareda*—25 leaves in all 115

The book is long, somewhat thick, on broad talipot leaves, touched by insects in the midst some leaves are broken, only half remaining

XXVII POLEMICAL

1 No 1408 Two tracts

1) *Adiāta vāidica siddhanta sangraha* prose, incomplete

By *Narasinha cavi*

This tract opposes the popular notion that *Brahma*, *Vishnu*, and *Siva* are three distinct, and jarring personages, and maintains that there is one *Para Brahm*, who unites the three in the offices of Creation Preservation, and Destruction 12 leaves

2) *Jaganat hariyayam*, the triumph of *Jaganat ha*, otherwise termed *pancha pashanam vyakyanam*

By *Rudra bhatta cavi*

This is a laboured attempt to turn fifty six special names of *Vishnu*, so as to make them designate *Siva*, e.g. *gr vi* the atmosphere, *shnu*, dwelling in, thence "dwelling in the air," an appellation of *Siva* and so on, but the endeavour fails in five names, hence termed stones (*q d cruces*) thus *Na* in *Narayana* cannot be turned to a *Sāiva*

sense, though there is a report that some modern polemic, from Mysore, boasts of doing what *Sancaracharya* attempted, but failed to accomplish 20 leaves incomplete

(My own derivation of *Vishnu* may be, at least as good as the above, that is

Vi intensive particle, corresponding to *ha* in Hebrew, *ish*, Hebrew for man *nu*—*Nuh* or *Noah* (*sicut*) “the man Noah who—ever has attended to the *teppa*, and *asanta* festivals among *I áishnavas*, can have little doubt that such is the true derivation, even as *Rama*, without meaning in Sanscrit, denotes high, lofty, eminent, in Hebrew)

The book is of medium size—1) is a little gnawed, 2) in good order

2 No 1150 *Ietindra mata dipica*

By *Srinivasacharya*, prose, complete, 62 leaves

On the *I áishnava* view of the *Vedánta* system

1 leaf *mangala stotra*—or recommendatory preface

Terms used in native logic are employed, with the addition of *nirupana* description, and *avataram* which means here simply birth existence, with the addition of these two words the divisions of the work are *pratyacsha anumána sabda prakṛti kala nitya vibhūti jiva Isvara drasṭa acyāpti adṛṣṭi āsamḥaram*.

The first two are either logical or other technical terms, applied to a theological system. The three last are metaphysical as to character of other parts, 1) wanting the quality possessed by another of the same species, or possessing some quality additional to those common to the same species, or an entire defect of the quality under consideration. *Pramanam* and *prameyam*. *Praerūti* and *nitya vibhūti*. The *ac* are *vibhūgam*, different, distinct. Bodies that are produced by *pramanam* and *pracrūti* material, subject to sorrow such as are produced by *prameya* and *pracrūti*, are celestial gods, spiritual not physical.

Besides these matters, the *sūnā* system is stated by *purīa pācsham*, or objection, and then confuted by *siddhantam* or reply. And *Narayana*—to whom various epithets or attributes are applied—is asserted to be the primary cause of creation, and also of destruction.

The book is by consequence, ultra *Váishnava*, and in result, monotheistic. It is recondite, but would seem to be worth translating.

The book is of medium size, and in tolerable order

3 No 1526 *Vīśva*guna darśanam*, a *kaleidoscope*, stanzas, and prose, with much Telugu letter

By *Venkatacharya*

This writer exercises his ingenuity by first abusing, then praising, various gods and places: with what object other than to shew his own skill is not apparent; except as a masked battery against the *Tengalas*.

1. *Surya*—*nunda stuti*—abuse and praise.
2. *Bhadra* *et'halu Narayana* „
3. *Arothya* „
4. *Caichetra* „
5. *Gurjara* *desa* „
6. *Carnataka* *desa* „
7. *Canchi* „
8. *Chola* *desa* „
9. *Pandya* *desa*, and other places „
10. *Madhe* *matam* „
11. *Tac* *hve* *castes*, including *Paras* „
12. The *Cómties* or *merchants* „

Also the astrological *Brahmans*, and other classes. All these are first abused, and then praised.

It seems that the author belonged to the *Vadagala* sect of *Váishnavas*; and he gives the *Tengalas* abuse, but no praise; leaving his sang with them. leaf 1—22 complete.

The book is long, and thin, touched by insects.

4. No. 2315. *Bich'hátana carya vidhi*; 21 *slocas*, incomplete.

The writer asserts that all other gods pay homage to *Siva*. He is superior to them all, and on these grounds *Siva* is addressed and lauded. The author then advises all the people of the world, those who are *bich'hátanas* (mendicants) and go a begging to other gods, warning them not to do so: but to look for benefits to *Siva* alone.

Example.

“When there is a good milch cow in the house, why should the dweller in it, for the sake of getting milk, go all round about trying to milk a number of asses.”

8 leaves written, 6 blank.

The book is of medium length, and very much worm eaten.

XXVIII. RITUAL.

1. No. 983. *Sadáchára smriti*.

By *Ananta tít'háchárya*: *slocas*.

Only the 4th *adhyaya*.

On the morning exercises by *Brahmans* of a devotional kind, directed to *Vishnu*: by which, and similar matters, beatification (*dicitur*) will be secured: leaves 62—69.

The book is short, the leaves not homogenous.

2. No. 1372. *Srāddha prayōgam: mantras*, and Sanscrit prose, complete.

The practice is that of the *Smartas*.

The annual commemoration of the death of an ancestor, on the return of the same lunar *ti'thi*.

Some time previously three *Brahmans* are told of the return of the anniversary.

On their coming to the house their feet are washed with water, mingled with cowdung and butter-oil. After they have washed, the water, &c. is drunk by the family. The process, accompanied by *mantras*, then goes on.

A placing the sacrificial offerings around and causing the *Brahmans* to eat them, with spells accompanying. While they eat, the giver of the food is placed near, so that the *mantras* which they repeat may be heard by him. No *Budras* are allowed to be near, and the doors are closed against such. After this eating ceremony a present of money is given to the *Brahmans* and they are dismissed.

The book is of medium length, thin, very much damaged by worms.

3. No. 1399. *Srāddha prayōgam, mantras*, with Sanscrit prose as *tīca*, incomplete.

While eating the sacrificial food, as above, certain verses of the *rēdas* are read, and the *tantra*, or connected ritual by motions of hands, gestures, &c. is specified; 71 leaves, without numbers.

The book is long, the leaves are destroyed at one end by worms.

4. No. 1407. '*Aba stambha grahyam*.

By *Aba stambha rishi*: prose complete.

It contains rules and regulations as to the proper observances in marriages, and other matters of an auspicious kind: with others applicable to serious or mournful occasions. See *Grant'ha* letter.

The book is of medium length, and in good order.

5. No. 1423. '*Vāishnava rites*.

Extracts from *Vēdas* with *slocas* complete. Consecration of *kalasas*: many small vessels are filled with water, which is then exorcised by *mantras* and the water used to bathe the image, and in other illustrations.

Punyaharasana krama, water is poured into a vessel placed on rice, the mouth covered by a mango fruit, *mantras* from the *rēdas* are recited. The water is used for sprinklings, as holy water.

Fire offering to the nine planets.

A ring of grass put on one finger, then the *anga* and *kara nyāsa*, signs with members and hand. After all this follows the mode, or order of hoisting the flag.

The order of the ten days festival observances, with processions

The splendor of the car-drawing festival ; a frequently pouring butter-oil over the image while on the car.

On the *avaróhana*, or taking down the festival flag, dismissing people to their homes ; and the *samproeshana* or washing the temple precincts, 108 leaves.

At the end, Canarese prose, some medical matters, and various *stottras* or hymns : 12 leaves : in all 115 leaves.

The book is of medium size, and slightly injured.

6. No. 1449. *Váicanasam*, extracted from the *Ananta samhita* of *Váicana* by *Angírasa*, containing *ślōcas*, verses from *vēdas*, prose.

Pit'harchana, the altar service.

There are two kinds of service.

1st *Atmanti'ha bhagavatradhana*, that which is rendered to *Vishnu* from the innermost soul.

2nd *Para anti'ha bhagavatradhana*, external homage, in a temple, of the two, the first one is the best.

The *dōsha*, or fault in either ; such as looking at, or touching an image that is served by *sudras* ; such as *Pandarams*, and others.

Panegyrics of *Sita*, *Rāma*, *Krishna*.

The *punyahāvāsanam*, as performed in the temple of *Vencatīsvara* at Tripety.

Garudārchana, service to *Garuda*, and some other matters pertaining to public processions

At the end, seven leaves in *Nāgari* letter.

The *punyahāvāsanam*, or consecration of water, with use of *mantras*.
64 leaves.

The book is of medium size, old, slightly damaged ; there appears to be leaves from four different books.

7. No. 1455. Three subjects.

1.) *Sarasvati puja vidhanam*.

4 leaves, *ślōcas* only, *Grant'ha* lip'hi.

One *śloca* is given to each one of the different kinds of offerings, usually rendered to this goddess. The *arghya*, pouring out water; offering a compound of sugar, honey, plaintain fruits, cocoanut kernel.

2.) *Bhagavat pūja vidhānam*, *ślocas*, incomplete, Canarese letter.

Service to *Vishnu*, technically termed *ārgyam*, *pādyam*, *āchamānyam*, *gandam*, *ach'hatvi*, flowers, garment, fan, sacred thread: to each one a distich.

3.) from the *linga purānam*, *nāgari* letter, by *Hari tālicā*, *ślocas*, complete.

On the third day in the moon's increase in *Bhadra pada* month, on the first of the *Vinayaca chatūrdhi*: if women fast, and form a mud *lingam*, first worshipping it, and then casting it into a river, they will receive great happiness, or a good reward; 7 leaves, *Sua* told this to *Parvati*.

Five loose leaves in Canarese letter, on the motions of hands and fingers, when repeating the *Gayatri*.

The book is long, but the leaves of different lengths, thin, injured.

8. No. 1548. Two subjects or sections.

Sect. 2—see III. 2.

Sect. 1 *kāla vidhāna padadhī*; *ślocas*, incomplete.

Jata carman, suitable, or not suitable time for the ceremony after the birth of a child.

Lekha homan, fire-offering on beginning to learn to write.

Madhu barkha hōmam, a mixture of butter-oil, honey, plaintain pulp, sugar, made and then poured on a sacrificial fire.

Garbhādāna kāla nirnayam, a discrimination of the proper time for bridegroom and bride to come together; bad time rejected.

Aśāsana kāla nirnayam putting on a ring of grass, then making a fire-offering.

In reply to the question, if the first doing so should be morning or evening? answer, the evening.

Kāla tū'hi prayaschita—an expiation if a long time have elapsed without performing a ceremony that was needful.

Vāisra dēta; before eating, *Brahmans* make a handful of rice into a ball, and give it to crows.

St hāḥ bhaga isht—*ist* marriage, on the first day after the full moon, a fire-offering is made, and then the pair enter on their future dwelling

Leaves 1—24, so far complete

The entire book is long, thin, old, damaged by worms and breaking

9. No 1641 *Pañcha ratram*, *ist* matter, taken from that system, *slocas* and prose,

—Mode of beating the great drum at festivals, and at the end of the procession, advantage of the practice

—Offering of flowers on the last day of the festival

—Dismissing *Indra* and other celestial, from their attendance and also sending the people away in *slocas*, with a Telugu *īca*

The preceding relates to the practice at Tripety

On fire offerings in temples, according to general practice *Saṅcalpam* or record as to the exact time of performing the *puṇyat* *sanam*, consecration or lustration of a temple verses extracted from the *vēdas* *Saṅcalpam* or record of the time of having bathed in the *Gaṅges*

—Mode of fixing a large vessel with its accompaniments for the preparation of holy water, and other matter on 84 leaves

The book is labelled, *Jinendra pratishṭha*, consecration of a *Jina* god, which appears to be incorrect The book is of medium size, old, damaged by worms, and otherwise

10 No 1695. *Pancha ratram*, *slocas*

By *Kapinjila* incomplete

The 1st to 7th *adhyayam* regular, the 8th defective, 24 leaves in all

—Qualities of the officiating *Brahman*

—Discrimination of the *Tanar* asterisms, on which *pūja* may be made such as *sravana* &c

—Order of *Vaiṣṇava* ritual homage

NOTE—Among *Vaiṣṇavas* the *pancha ratram* is one class, the *vaiṣṇavasam* is another it is said that the two classes are discordant, so much so that the images worshipped by the two must not be brought face to face, and intermarriage of the two classes is not allowed

The book is long, thin, old, touched by worms

11. No. 2346: *Pāñcha rātram—ślocaś.*By *Kapinjala*.

—*adhyāyas* 15 to 17 and 20 to 26, the others are wanting: the subjects in these are:

—Properties of the altar for sacrifices.

—Time of pouring butter, oil over it.

Mode of the *Vasanta*, or spring festival to the god.

There is in this a symbolical reference back to the deluge: but the main feature is an opera, by *figurantes*, during the greater part of a night.

—*Jalādhi vāla utsāram*, festival of floating the image on a raft—of like symbolical reference.

—On the size and properties of a thousand vessels used for making water of lustration, q. d. "holy water." Mode of placing these vessels in the ground.

—*Ancutāpanam*, sowing seeds in vessels, which germinate during the festival.

Vastu dēva hōma vidhi—mode of fire-offering to a tutelary god, or demon in the temple. Mode of fire-offering to *Indra*, and other guardians of the eight points of the heavens.

—Mode of lustration of images by consecrated water, sprinkling that kind of water on the people. The wrist band of cotton worn during a festival.

—On hoisting the flag at the beginning of any festival.

Concerning musical instruments, as used at festivals. 131 leaves with lacunes remain.

The book is larger than medium size, on narrow leaves, damaged by breaking at and near the beginning.

12. No. 2353. *Pratishṭha tilacam.*On consecrations, *Jdina* ritual.

By *Vāṭi cumūda candra*, *ślocaś*, *mantras*, with *tica* in Canarese, incomplete.

The benefit arising from ritual homage, both to the person officiating, and to the person on whose behalf the office is performed.

The mode of homage by the three colors, that is *Brahma*, *Cshṭtriya*, *Vāirya*.

Qualities of the person officiating, and of the person on whose account the homage is rendered.

Mode of preparing water for drinking, by straining insects out of it.

The *mantra* for consecrating this water for lustrations.

Mode of using that water in ceremonial washings

* *Yentra archana krama*—in this place *yentra* means the cotton cord tied around the wrist in ceremonies the *mantras* used with it

The mode of consecrating the *puṭṭa*, or foundation for the flag staff the *mantras* used

Punyaharāsanam, mode of preparing water of lustration in purifying and sprinkling before services

Draja arāhana mantra, the spell used on hoisting the flag at festivals

Dic pala puja, homage to the rulers of the eight quarters of the heavens

Bhūmī arāhana—homage to the goddess of the earth before performing the following

Ancuṣapana, sowing seeds of various kinds of grain, at festival seasons

The *mantra* used on placing vessels of water for lustrations.

Vinana suddhi, cleansing the shrine by means of that water

Placing the image on grass, with attendant ceremonies. If the spell termed *mocṣa mantra* be used it will procure beatification

The book is of medium size, on talipat leaves, in good order

XXIX ROMANCE HISTORICAL.

- 1 No 980 *Bala Rāmāyanam* ascribed to *Valmīka*, 105 *ślokas*, complete

An epitome of the *Ramāyanam*, for use in schools

The book is of medium size, no boards, old, injured

- 2 No 992 *Naishāda cavyam*, *ślokas*

By *Sri Harisha cavi*

3 *sargas* 1, 2, complete, 3 not so

Description of *Naiśāda charveta* s excellent qualities his going to a forest and catching a *hamsa* bird in a pool The bird asked leave to go through the air as a *Brahma duti* to arrange for his marriage with *Damayanti* not more here in the midst are two leaves of *nāyari* letter same subject 30 leaves.

The book is of medium length, a few leaves broken

- 3 No 1430 Three first sections

1) *Rucmangada*, legend of a king so named, said to be the 3rd scanda of the *Naradiya puranam* *ślokas*, not complete, out of 24 *adhyayas* the three first are wanting, 24 leaves in all *Mohini* attempt to destroy the king's steadfastness in observing the 11th lunar day as a fast She induced him to order his own son to be killed He came to himself afterwards and attended to the instructions of *Vasishtha* to add the *Harivasaram*, or 12th lunar day as a fast. Hearing *puranas* read at length the king attained

Vishnu sa-uchcha, or union with *Vishnu*. This legend, together with the *śaśa mahatmyam*, *Sūta* told to *Savunaea*

2) *Bhāratam* The *Haris-ha-d-ōpahyanam*, *ślokas* complete, 10 *adhyāyas*, 17 leaves

The tale of *Harischandra*, as to loss and recovery of his kingdom

3) *Bharatam*, the *asvamedha parram*, *ślokas*, 1st and 2nd *adhyāyas* are wanting, the 3rd to 14th right—13 leaves

On the horse sacrifice, by *Dharma raja*, for section 4, 5 see XXVI

No 1441 section 1 *Bharatam*

The *adiparram*, or first book, incomplete, leaves 1, 2 chasm, 16—54 intermediate leaves wanting; much is Canarese, for sect 2 see XV

5 No 1506 *Magha cāryam*

By *Magha caru*, *ślokas*, or *mūlam* only, *sarga* 1—12, other sections wanting, the 9th, 10th, and 11th are also defective

At the end are 22 leaves, loose, the matter belonging to other *sargas*, the numbering of the leaves is regular, but the contents seem to be extracts of distinct passages, not copying in regular order

The general subject is the expedition of *Krishna* against *Susupala*, intermediate points are

Discourse between *Nareda* and *Krishna*

—Council taken as to preferring sacrifice or war—going to *Indra caprastha*, a description of that place, and also of Mount *Rāivata* also of a military encampment—the six seasons described, on women gathering flowers—sports in water—description of sun set, and of wine drinking (Persian)

The book is somewhat long, of medium thickness, on broad talipat leaves, touched by insects.

6 No 1509 *Raghu ramsam*, *ślokas*

By *Calidasa*

The 9th *sarga* to the 11th *sarga*, this last incomplete

From the crowning of *Dasarat ha*, down to the birth and youthful adventures of *Rama*, as far as to the breaking of *Siva's* bow, and marriage with *Sita* 33 leaves, not regular

Other 11 leaves contain a fragment of the *Magham*—part of the 1st *sarga*, description of a battle 1 leaf distinct, alphabet, *nagari* letters.

The book is of medium length, thin, a little damaged

7. No. 1518. *Raghu vamsam; ślokas.*By *Calī dāsa*.From the 9th to the 13th *sarga* only.On the birth of *Rāma*, and his going to live in the wilderness.

The leaves have the appearance of having been taken from different books.

This book is of medium length, thin, some of the leaves much broken.

8. No. 1519. *Sanjivini*, a comment on the *Raghu vamsam*—no *mūlam*.By *Kōla chēla malli nā'ha sūri*.From *Dilipa* of the solar line, down to the birth of *Rāma*: no more, 1st and 2nd *sargas* wanting, 3rd to 8th complete, 9th incomplete; leaves 1—103.

The book is somewhat long, of medium thickness, injured by insects.

9. No. 1520. *Nalādayam*, *mūlam*.By *Calī dāsa*.1st to 4th *astāśa*, so far only complete.Birth of *Nalā rāja*—description of his person; his hunting—message by a bird, leading to marriage with *Dāmāyanti*: leaf 1—17.10. No. 1521. *Raghu vamsam; ślokas.*By *Calī dāsa*; *mūlam* without *tica*.1st *sarga* wanting, 2nd to 6th complete.

6th to 8th wanting, 9th to 11th complete, the 12th wants a little at the end. Subject—

The solar line from *Raghu* and *Dilipa* by *Aśa* and *Dasaratha* to *Rāma*—his birth, and going to sojourn in the wilderness: only so far.Leaves 1—97 to the end of 11th *sarga*.

11 leaves of 12th not numbered.

The book is of medium size, on very narrow leaves, touched by insects.

11. No. 1524. *Māgha caryam*.By *Māgha cari*, *mūlam* with (in some places) *tica*—different copies.1st Copy 33 leaves. 1st to 2nd *sarga*, the 4th wanting, 5 *sarga*, so far *mūlam*—of the 6th only 36 *ślokas*.

2nd copy 24 leaves, 1st *sargam* *mūlam* only. 2nd original, and prose comment.

3rd copy 49 leaves.

1st *sarga* wants the first 10 *ślokas*, 20th to the end of the *sarga*, with a prose *tica* or comment.

2nd *sarga* has only the prose comment.

4th copy 48 leaves, the prose comment, on the 1st *sarga* only.

The general subject is *Krishna* going from *Dvāraka* *puri* to fight against *Sisupāla*.

The leaves are of different lengths, none beyond medium, as a whole the book is thick, the 1st copy much damaged, others slightly injured.

12. No. 1528. *Māgha cāpyam*.

ślokas, Canārese and Grantha letter mingled: 4 copies.

1st copy 22 leaves *mūlam*; 1st and 2nd *sarga* complete; 3rd has only 70 *ślokas*.

2nd copy 11 leaves—*mūlam*, 3rd *sargas*; the 4th has 11 *ślokas*.

3rd copy 18 leaves *mūlam*, 1st, 2nd, 4th *sargas* each one incomplete.

4th copy 72 leaves; 9th and 10th *sargas* both incomplete.

—Leaves of different lengths, book of medium size, touched by insects.

13. No. 1530. *Raghu vamsam*; *ślokas*.

By *Cālī dāsa*—*mūlam* only.

The 2nd *sarga* complete; the 3rd has only 49 *ślokas*; subject as above.

1—36 leaves, in the midst some broken.

The book is of medium length, thin, some leaves gnawed.

14. No. 1591. *Raghu vamsa*, *ślokas*.

By *Cālī dāsa*—fragments from different books.

1st *sarga* wanting.

2nd *sarga* 11 leaves, 4th 8 leaves, 5th to 7th 20 leaves, 8th wanting, 9th to 11th 28 leaves; in all 61 leaves; and at the end 4 *ślokas*, on one leaf, praise of *Dasaratha*: leaves of different lengths, not beyond medium, damaged by worms.

15. No. 1593. *Champu Rāmāyanam*.

By *Bhōja rāja*; incomplete; a mixture of prose and verse.

The *Bāla*, *Ayōdhyā*, *Aranya*, *cāndams* are complete; the *Kishkinda cādam* is a little deficient at the end.

On the birth and nurture of *Rāma*, his going to the wilderness

with *Sita*, and as far as to the friendship of *Hanuman* and *Sugriva* leaves 1—26

The book is long, partially injured by worms and *termites*

16 No 1594 *Sukti śutā nidhi*

By *Timna déva raja*, *slocas*, incomplete

An epitome of the story in the *Ramayanam* from the *Bāla*, *Ayodhya*, and *Aranya*, *candams*, a little at the end of this last one wanting *Rama's* birth, and down to his separation from *Sita* 20 leaves

The book is long, thin, old, very much damaged by worms

17 No 1614 *Raghu vamsa*, *slocas* only

By *Cālī dāsa*

1st to 19th *sarga*, in the 1st and 2nd the leaves are in confused order, and not complete

On *Dilīpa*, *Raghu*, *Ajā*, *Dasarat ha* and on *Rama* especially, leaves 1—58

The book is long, thin, medium breadth talipat leaves, injured by worms and breakage

18 No 1615 *Kirartarjunyam*, or *Bharaviyam*

By *Bharavi*: 1st to 5th *sarga* the 6th has only 17 *slocas*, at the end, a detached section, its number not known

The book is of medium length, thin, injured by worms, and breaking

19 No 1616 *Raghu vamsa*, *slocas*

By *Cālī dāsa*, some portions have a prose comment

Of the 1st *sarga*, 2 copies, one having only the *mūlam*; the other *mūlam* and *tīca* both incomplete

The 3rd *sarga* has, the *mūlam* only, incomplete, 4th, 5th the same, 6th and 7th wanting, 8th the *mūlam* only, and incomplete, 9th wanting, 10th *mūlam* only in *grānt ha* letter incomplete the remaining *sargas* deficient, 56 leaves

The book is of medium size, leaves differing in length, touched by insects

20 No 1636. *Magha cavyam*, *slocas*

By *Magha cavi*

Sargas 1, 2, 4—8 the 3rd wanting leaves 1—24 and 32—84, 7 remain

On the expedition of *Krishna* against *Sirupāla*, with various descriptive matter by the way

The book is of medium size, and in good order

21 No 1667 *Bāla Rāmāyanam*

By *Valmiki* 12 leaves, 106 *ślokas* complete

A brief epitome for schools

The book is somewhat long, slightly damaged

22 No 1672 *Raghu vamsa, ślokas*

By *Calidasa*

2 copies of the 2nd *sarga* both *mūlam*.

1 copy of the 3rd

2 copies of the 4th *sarga* *tīkā* only in Telugu letter

These portions relate to *Raghu* he was childless, and *Vasishtha* told him that if he went out and fed *Cāmodhenu*, the cow of plenty, his former sins would depart, and he would have a son

2nd and 3rd *sargas* 42 leaves, 4th *sarga* 1st copy 16 leaves, 2nd copy 14 leaves 70 leaves in all

Leaves differ in length, book of medium size, 2 copies are damaged by worms

23 No 1673 *Bala Rāmāyanam*, an epitome for schools

1st copy 10 *ślokas* complete with *tīkā* in Canarese 17 leaves

2nd copy 21 leaves as above complete

3rd copy 14 leaves complete, but without *tīkā*

Leaves of differing lengths, book medium size, tolerable order

24 No 1677 *Clāṇḍīya Rāmāyanam*

By *Vitarbhataja* *ślokas* and prose

The *Bāla*, *Ayōdhya* *Aranya*, *candams* complete, the *Kishkinda*—*candam* not so *Rāma*'s birth marriage dwelling in a wilderness, adventures with *Hanuman* and *Sugriva* A brief outline of poetry and prose mixed for court minstrelsy, leaves 17—44 : 21 leaves blank

The book is long, of medium thickness, looks recent, yet injured by worms

25 No 1692 For sect 1 and 3 see XV

Section 2) *Bala Rāmāyanam*, epitome ascribed to *Valmiki*, 105 *ślokas*, complete, 6 leaves

Section 4) *Bāla Rāmāyanam*

105 *ślokas*, complete on 12 leaves

* The *Ganésāshtacam*, praise to *Ganēsa* prefixed to each copy, it would also seem to be a school book total 49 leaves

The book is of medium length, thin, some leaves, shorter than others, are injured

26 No 1700 *Nāishadha cavyam, slokas*

By *Sri Harisha cavi*, 2 copies, both incomplete in both copies the 1st to 3rd *sarga* complete, the 4th incomplete,

The good dispositions of *Nala*; praise of the garden which he planted—the *hamsa* bird caught by him—and its statement to him • 1st copy 22 leaves, 2nd copy 33, in all 55 leaves

One copy has longer leaves than the other, medium thickness, one of them damaged

27 *Jirattu* a comment on the *Naishadam*

By *Pedda Bhat*, no *mulam*

The *tica* on the 6th and 7th *sargas* only is complete, much is wanting

When *Damayanti* was engaged to *Nala* the deval gods *Indra*, *Agni*, *Yama* *Varuna* sent messages to her by *Nāla* he being in disguise, but the message of each one was rejected The poet takes occasion to describe her person from head to foot, as to appearance, and beauty, leaves 1—62

The book is long of medium thickness, touched by insects

28 No 2358 *Ramayanam* abridged

1) *Sangraha Ramayanam*

Bāla cādam 7 *sargas* complete.

Ayōdhya, 10th to 13th *sargā* only

<i>Aranyam cādam</i>	}	both wanting
<i>Kushkinda</i>		
<i>Sundara</i>	}	3rd to 6th <i>sarga</i> only
<i>Yuddha</i>		
<i>Uttara</i>		1—16 <i>sargas</i> , others wanting
		1—7 <i>sargas</i> others wanting

Leaves 1—16 and 38—49 and 80—91

The *Yuddha cādam* is numbered distinct 1—86

Subject the *Ramayanam*, in brief

2) *Sangraha Ramayanam* *nagari* letter, 7 *sargas*, the 7th does not end, each *sarga* contains an epitome of a *cādam*, as *Bala*, *Ayōdhya* &c

The book is somewhat long, and thick, a little damaged in the midst, the rest in good order

XXX SAIVA

1 No 1300 On the sole supremacy of *Sita* *gita* sectarian
Sita : *serta kára* as the alone supreme cause

He ought to be worshipped by all people. All ceremonies should be directed to him as performed in his name. *Prakṛa* *Īshvra* and other gods are inferior to him, and in comparison defective. They who hate Śiva will go to *Varāṇasī* the worst hell. Such as are devotees to *Viṣṇu* still do not also worship Śiva, them will *Viṣṇu* desert.

The *Sica bharti*, or devotedness to *Sica*, is the one which tends to *mocsham* full release

On the excellence of co'-dun-g'-a'-es On home-prayer, fire
offering us spell, made us and excellence The virtues of Siva may
alone partake of the butter e'-lo'-red If any, on do not worship Siva
he ought not to exist

In the 16 first leaves proofs are introduced from other books, many being prose extracts *stôcas* and prose are mingled throughout. The leaves are not properly numbered, and the book is incomplete.

[According to the *Lagu puranam* (a very ancient one) *Brahma*, *Vishnu* and *Siva* are only personifications of the *stya*, *rjasa* and *tamasa* *gunas* of the Supreme will by which is all to be *arguna* without quality or attribute. Personification having been long ago admitted people now a days are persuaded that *Vishnu* and *Siva* are two distinct beings, whom they respectively exalt with heat and animosity, instead of saying I worship by the name *Siva* that which you worship by the name *Vishnu*. If their argument be taken apart from polemical names, it amounts to insisting on the simple unity of God. They know something of a triple hypothesis, but not aright.]

¹ The book is long, thin, rather old and damaged

2. No 1421 Yeda gata starā?

By Jaimuni 130 slokas complete

One *Iśa-pāta* went to the hill *Cāilasa* and, on seeing the god there, he uttered this chant declaring the god to be aunt, and mother, and father 8 leaves at the end of some book. 158—165

The leaves are long, and in good order

3 No 1426 *Snaggu aridya slokas Adhyajas* 1 to 4 and 7, 9, 10, 11—41 leaves, incomplete the leaves in confused arrangement

The excellence of *Siva*—*mantras* with the motions of hands and fingers when using them, their value

On the excellence of the five lettered charm, and also of other *mantras* on the *Sāiva* system

The book is of medium size, on talipat leaves injured

4 No 1432 *Retna cara adhesiara satacam* .

By *Caviraja hamsa*, *Sāiva*, and laudatory in Hind, mingled with Chinese words, and composed in *padya* stanzas 108 on 52 leaves

The book is short of medium thickness, much injured by worms

5 No 1442 *Stuti suti mala i acyas and slokas*

By *Haridhattacharya*

By extracts from the *vedas*, from the *Siva purana* and *Vayu puranam*, and *slokas* from other *puranas* the author proves that *Siva* has neither birth nor death *Brahma* and *Vishnu* were born from the frontlet eye of *Siva* When *Rama* built the *setu*, or bridge at *Ramase rai* he made homage to *Siva* and besought him that he might obtain *Sita*

The substance of the *Gayatri mantra* is *Siva Bhukti* (food) and *mukti* (beatification) are given by *Siva* In various other ways the writer magnifies the excellency and supremacy of *Siva* .

The beginning and ending are found, but many intermediate leaves are wanting 108 remain

The book is very long, thick, old, and injured

6 No 1445 *Sancara stuti retna mala*

By *Sancaradiari*—two copies .

1st Copy, *mulam* with *tica* complete

2nd „ *mulam* only, 100 *slokas* complete .

Siva is chief of all gods, and dwells in the midst of *Brahma*, *Vishnu*, and *rishis*, he is without the *tamō guna*, and full of the *satva guna*—he is neither born, nor dies Creating, preserving, destroying, are alike his work, 90 *slokas* on *Siva*, and 10 *slokas* on *Chicka Bhupati*, the poet's patron

1st Copy, leaf 194—239

2nd Copy, 12 leaves, together 58 leaves

The book is long, of medium thickness, old, and slightly punctured by insects

7 No 1538 Two subjects

1.) *Mantras* of a *Sâna* kind, to what object not defined, but apparently malignant Sanscrit, mingled with Canarese prose, *Vira Bhadra mantra*, with praise of that form of *Siva*, in the Canarese language 31 leaves

2) *Siva charanam, padya caryam*

By *Basava rajayya*—incomplete

The *charanam* is a kind of stanza the language in this portion is Canarese

8 *charanas*, the 9th, &c wanting

—*udaya ragam*, a musical measure

—*palavi* another, and other *ragas* or melodies by means of them, and the chants, a description is given of *Siva* from head down to feet

Also a description of jewels on his person

Siva alone gives wit (or good sense), and also *mukti*, beatitude

He is supreme in the universe The whole in the shape of panegyrical verse 120 leaves strung without order

The book is of medium length thick, and in good order

8 No 1589 *Parama Siva puja vidhanam slokas*, incomplete

—*Maha linga nirnayam* a description of the high symbol, to which *srishti*, *st hiti* *samharam* (creation preservation, and destruction) are ascribed It is situated in the *Siva* loci, world of *Siva*

In the form of *Brahma* it creates in that of *Vishnu* it preserves, and in that of *Rudra* it destroys

Mode of *sâna* bathing, and other ceremonies

Bhasma dharana vidhi, mode of putting on the ashes of cow dung A glossary of words referring to the *Vedas* but giving them another *sâna* meaning It may be that this book is *Vira sâna* though not so classed from want of full certainty

In the theological part, if the superfluous symbol be set aside, it comes back (as extremes meet) to the most ancient system that of one supreme, with three eminent actions, personified as *Brahma*, *Vishnu* and *Siva* a system which differs in names only from that of old Hebrew Rabbies

This book is of medium length, thin (18 leaves), some of them injured

9 No 1592 *Mrigendra palurati*

By *Bhatti narayana*, *sutras* with sanscrit prose *tīca*, much in Telugu letter, 23 *prakarnas* or sections, incomplete. It has matters on the abstract *sāiva vedantam*, and also on concrete idolatry

—*Jīva paramatma surupa*, on the nature of the divine and human soul

—*Jīva para bheda nirupanam*, on the difference between the divine and human soul

Siva is supreme, and giver of *mukti* to all. It is the right, or property of *Siva* to create, prescribe, destroy. He holds *har tatva* (potestas divina) to those ends

A description of living souls concerning the *anupasa*, or destroying implement of *Siva*

On ceremonies or sacrifices

On the secret (or recondite) nature of *Siva*, as *Isvara*

How all things are delusive in their appearance

On passive matter and on *pratyī*, its active energy concerning (*ahancaran*) arrogance, pride, and other dispositions

—*Joti mantra*, a spell, *sauva* in kind

—*Snāna nirupana*, mode of bathing

Description of (*archana*) ritual homage to an idol

On signatures, or motions of hand and fingers when repeating spells

Concerning the size of images according to localities, as house, temple, forest. Measures of various statues. On the proper mode of fire offerings

On bathing (or baptism) as an initiatory ceremony. A description of *yōgam*, or ascetic practice. These, and some like *sauva* matters in detail

The book is long, very thick, narrow leaves, touched by insects

10 No 1605 Various matters

—8 leaves, *sruti sara samuchayya*

By *Brahma niracara yogendra*

21 *prakarnas*, *slocas*, *sruti*, *vacyam* bearing on the *advaita* system.

On devotedness to a teacher, qualities of a disciple, as zeal, quitting all possessions, living on alms

On the benefit of giving alms to such. On quitting household or family affections, and engaging in spiritual matters (such is the origin of monkery: it does not properly belong to christianity)

On *Paravara* as a name or title of *Brahma*. (This seems to be the word adopted into Christian usage in Tamil)

Other matters *adrūta* in bearing

- 8 Leaves—*manassolasana*, praise of *Dacshand murti*, the god of learning among *Sauvas*, *Anushtup* metre, very short lines complete *Adrūta* in kind

- * —4 Leaves a description of the soul, which *Siva* told to *Parvati*, which moreover is better than all the *agamas* (or special *Siva* books) the earthly author's name being *Mallikarjuna*. It relates to the *Siva loca*, or heaven, *Siva* is the universal soul—the sole cause of the universe. One of the leaves contains the *retna treya* (triple jewel) a mystic matter, incomplete 9 leaves

- Retna treya udyota, slokas* and *vacyam*

By *Trilochana Sivacharya*. The "triple jewel" is understood to designate *Bindu* (*Om*) *acti*, *Siva*. The first is a symbol of the supreme, the second the negative, or passive principle, personified as female (Nature), and the third an active "*demiourgos*," or secondary active agent in the universe. (The term *rahasya treya* elsewhere occurs but appears to belong to another mode of credence)

- In all 59 leaves. The book is long, of medium thickness, on broad talipot leaves slightly injured

- 11 No 1606 *Siva gita slokas*

Ascribed to *Parasara*, said to be from the *Padma purana*—the 12th *adhyayam* complete

On the benefit of *Siva bhakti*. A discourse between *Agastya* and *Rama*

Agastya told *Rama* to prepare the *pasupata vrata* which he did, on the banks of the Godavery. *Siva* appeared in great splendor, and gave to *Rama* a bow, and exhaustless case of arrows, and also the *pasupatastram*. *Siva* then shewed his *visva-rupa*, or universal form, including the universe. Some matters on ascetism are added, with a description of the human soul, and the mode of praising *Siva*. A description of beatitude, and of the person who will obtain it by homage to *Siṅga*, like matters—extra *Sāra*, by *Suta* to *rishis*, leaves 1—51

The book is rather long, of medium thickness, old, some leaves touched by insects

- 12 No 1610 *Aditya puranam, slokas* in 66 *adhyayas*, complete at the end. At the beginning some incoherency, through damage

- Siva* killed *Jalandhara*, an *asura* or *danava*, by the aid of *Brahma*. The thousand names of *Mahesvara*. Mode of building *Sāra* temples, and benefit of so doing. *Siva* is the *parātma* or universal

soul. On the *pasupata-vrata*, a kind of penance. On the benefit of cleaning lamps in *Sāiva* fanes.

It is stated that eyes, ears, hands, &c., are only of use, as they lead to go and see and hear matters in *Sāiva* temples. By *Siva's* favor a *Brahman* became *Cuvēra* (or very wealthy). Praise of *Parvati* by *Indra*. *Siva's* marriage to *Parvati*. The Pleiades turned nurses. Birth of *Subrahmanya*, who became general of the army of the *dēvas*, against the *asuras*.

—A description of *Uch'hini*, or Ougain, with its sacred pools. Some other *Sāiva* matter. The book is rather long, of medium thickness, old. The leaves are considerably eaten into by termites; and, at the end, broken, only bits remaining.

13. No. 1650. *Siva pūja vidhanam*, *ślokas* and *mantras*, with a Canarese *tīka* complete.

On the motions of hands and fingers, and spell used therewith. The five-lettered charm, on the pouring out water from the hand, and sipping water.

On incense and camphor lights, and the spells used with these.

The *rudra mantra*, from the *yajur vēdam*, on making the triple horizontal mark on the forehead; mode of so doing. Mode of performing lighter services in households; offering of fruits to the household god; also offering food. The whole relates to household service.

The book is short, thin, old, one leaf a little injured.

14. No. 1659. *Rudra bhāṣya*.

By *Bhatta Bhascara*.

This is a selection of 14 *anuvācas* from the *Vedas*, on the subject of *Rudra* or *Siva*, with a *bhāṣya*, or commentary in Canarese, complete, by *Guru Nanja*. The selection and comment are mixed together in this work; each portion of the original being immediately followed by the explanatory paraphrase: one *anuvāca* is imperfect.

The *Rudra prasna* is added; commonly known as *namuca chamuca*. Praise of the excellency of *Siva*; a mode of homage: some persons use it with bodily prostration, others not so.

Leaf 3—8 blank, 9—37 written on.

The book is long, thin, old, and much injured by insects.

15 No. 1661. *Vira dīcsha vidhānam*, *ślōcas* and *mantras*, with a *tīca* in sanscrit prose, incomplete, as wanting the *ādī bhāgam*, or first part

—Remarks on the primary place for teaching, that is the temple and the secondary place, that is the teacher's house

—*Sūa līga dharana mantram*, the spell used when tying the *Sāra* symbol on the arm

—*Guru śishya lacshanam*, right properties both of teacher and disciple

—*Adīcshata*, rejection of unsuitables

—*Māsa vidhi* month.

— <i>Pacsha</i>	half lunation	} If these are suitable to the person concerned, then studies are to be pursued, but if unsuitable not so bad times are to be rejected
— <i>Vara</i>	week	
— <i>Nacshetra</i>	asterism	
— <i>Ioga</i>	times	
— <i>Rāsi</i>	signs	

The instructions proper to be given in the suitable times. On cleansing the ground before sitting on it for purposes of instruction. Properties of the vessel for water used in the *pūjas*. Mode of placing it, with the appropriate spell. Mode of pouring water into the vessel, and spell used. Mode of washing the disciple (nec baptism) *Pancha Brahma nyasam*, signs as to the five elements [each one being a *Brahma*]. The places indicated on which ashes of cow-dung are to be smeared. *Anga nyasa kara nyasa mantram*, spell, and signatures with hands and fingers accompanying the said smearing. *Panchacshara nyusam*, signature with the five lettered spell. *Rudracshara dharana mantram*, spell when putting on sacred beads. The above instructions are given to a disciple. He is next taught to bring the *pancha gavya*, or five products of a cow, and to purify the *sāra* symbol with them. *snāhana*, a washing the said symbol

Cshīra snānam, washing it with milk, and *mantra* used

Dhātūda „ Do with curds, and *mantra*

Gṛta „ Do with butter oil „

Madhu „ Do with honey „

The teacher takes the disciple by the hand, and so instructs him to go through the various ceremonies

Hasta pustaca samyōga The teacher and disciple hold the same book, and the former instructs the latter from it

A spell to remove all sins before teaching the *Veda*, its right enunciation is then taught (in many cases nothing more is known of it, than the accents in chanting)

The disciple is finally taught to worship his teacher, and then presents areca nut, betel leaf, and other customary matters

He does various personal service to his teacher leaf 38—93, or 55 leaves

The book is long, of medium thickness, injured

16 No 1687 Three tracts

Sect 1, *Mallaná stottra*, *slocas* with *tica* in Canarese, by *Mallana cavi*

Brahma, *Vishnu*, *Indra*, and *munis* all worshipped *Siva*, and they who pay homage to *Siva* will obtain *Siva sâmyam*, oneness with *Siva* (*sa uchchya*m) 67 leaves

Sect 2, see XXII

Sect 3 *Mantra sastram*—*mantras* with Canarese *tica* incomplete, 30 leaves *Mantra* here is not a spell, but a sort of prayer

The subject adoration of *Siva* 130 leaves in all

The book is short, thick broad talipat leaves, in tolerable order

17 No 1691 *Siva siddhanta sastra*, *slocas* With Canarese *tica*, incomplete

In the great deluge *Vishnu* and the other gods perished *Siva* remained the supreme Omnipresent, and restored the whole creation 97 leaves

The book is short, of medium thickness, talipat leaves, old, very much damaged

18 No 2361. Without title

The tendency is to shew that *Siva* is supreme, verses from the *vedas*, the *chamuca*—*rudra* and other *mantras* that relate to *Siva* verses from *smritis*, and *slocas* from other books, to the like end

The language being Sanscrit, is written in Canarese, *Grant ha* and *Nagari* letters mixed, 33 leaves, incomplete

19 No 2363 *Rudra bhasyam*

By *Rudra Bhatta* *mantras* from the *Vedas*, and *slocas* from other books both have a *tica* by the said author

1—11 *Anuracam* each *anuracam* is a *rudra* of the *Vedas*—the 11 make up the whole of *Siva* who is said to contain eleven *rudras* The sum of the *rudras* is the supreme in the universe The excellence of these *rudras* and praise founded on them 83 leaves, 27 blank The book is of medium size, slightly injured

XXXI. VAISHNAVA

1 No 987 *Vishnu pūja kramam*

By *Gopalacharya*—mantras, and some prose, complete

After *Vāishnava Brahmins*, in the early morning, have performed the customary duties of bathing, they take five vessels which are filled with water, and a ceremony, being the above *kramam*, is used, with repetition of the thousand names of *Vishnu*, and *ashtotttras*, octaves. After so doing it is usual, or right for the family to take the morning meal, a sort of family homage, with mystic forms, supposed to have much power, 25 leaves 107—132. This book is short, thin, partly worm eaten.

2 No 993 Three tracts

1) *Varaha puranam*, the 44th *adhyaya* from the *uttara cardam*, this one chapter is complete, *slocas*, with a Canarese *tica* *Srī devī* (i.e. *Lacshmi*) asks *Varaha svamī* (*Vishnu*) concerning the numerous sinners upon earth, how they can obtain beatification? *Varaha svamī* replies that by hearing *Harī kīrtana* (hymns to *Vishnu*) or by remembering them, all sins will be removed, and the sinners themselves will obtain *mukti*. leaf 61—72 or 12 leaves

2) *Vishnu stottam*, praise of *Vishnu* in Canarese, incomplete, leaf 29—37, or 9 leaves

3) *Tiru mantrani, slokas, mantras*

By *Lacacharya*. These appear to be taken from the *tiru may morhi*, or chants in Tamil from the *Vēdas*. The subject is complete on 27 leaves in all 48. The *mantra* is said to be used after bathing, and the *tandanam* or recital of names, morning, noon, and evening, the chant following all are *Vāishnava* in kind.

The book is long, of medium thickness, no boards, in good order, the handwriting very large.

3 No 1373 For section I see XII

Sect 2 *Tiru mantra niganam* incomplete, prose and *mantra* form. Some special forms of prayer, belonging to the *Vāishnavas*, when bathing, putting on the *nāmanam*, and the like. The terms *sesha* and *sēsht* are here used, when treating on the difference between the deity and mankind. They seem to be distinctions in polemics with *advaitas*. *Seshi* is *Vishnu* (or in general God) *seshta* is mankind, a complement or filling up of Deity, as if *sēsht* alone is imperfect, but

then they are not regarded as one common soul. [Śeṣha would appear to correspond with an occasional use of the Greek word *pleroma*.*]

Some stanzas in Tamil, relating to *Vishnu*, termed *pasuram*, from the prabandhas. Other *mantras* of the *Vaiṣṇava* kind, relative to household affairs, and duties

This section is recent, compared with the former, but much worm eaten

4 No 1420 *Krishna karnamrita*

By *Lila suca cavi*, *slocas*.

It should contain three *satacas*, but is incomplete. The 1st has only four or five *slocas*, the 2nd *satacam*, two copies, one in Canarese one in Telugu letter, both complete, 3rd *sataca* in Canarese letter, complete

The subject is the praise of *Krishna*, especially as to his childish, and boyish sports. 19 leaves, not all alike

The book is long, thin, in good order

5 No 1452 *Pancha kala pravareshanam*, *slocas* with a *tica* in Canarese, incomplete. Reference to the ten incarnations of *Vishnu*, and his slaying many *rachhasas*, and to his protecting the good. On his supporting the earth, and preserving the *redas*. Hence of all gods he is chief. As such *Vishnu* is to be worshipped by rising very early in the morning, and repeating the usual forms, with the *stottras*, in *slocas* contained in this book.

[The *pancha kala*, or five times I understand to be so many divisions of the period between 4 A. M. and sunrise, or astrologically while the sun is in the ascendant.]

The original, with a commentary on 56 leaves, has the beginning, but does not finish. The book is long, of medium thickness, old, damaged by worms

6 No 1569 Three subjects

1.) *Ashta sloki*, eight distichs, with a *tica* in Canarese, complete, leaf 1—15

By *Parasara bhattu*

On the excellence and greatness of *Rangha nat ha* at Trichinopoly.

2.) *Chatush sloki*, four distichs (only 3 here) with *tica* in Canarese, incomplete, leaf 1—8. On the excellence of *Rangha nayuki*, the *sakti* at the above place

3.) *Mukunda mala*, *slocas* with a Canarese *tica* leaf 1—51.

On the infantile sports of *Arishna*, and on his excellence
The book is short, rather thick, in some places worn eaten

7 No 1600 *Daya satācarī*, 108 *slokas*

By *Vedantacharya*, head of the *Vadagelas*

It relates to *Srinirasa* at Tripeti, and is complete.

Description of *Srinirasa*, from feet to head

Vaibhacem, or *mahatrinari*, or great excellence. Praise of
Halamelu, the sakti there the excellence of the *risha giri*, a hill there
—15 leaves

The book is long, thin, touched by worms

8 No 1633 Three tracts, said to be by *Ramanuja*, but his name
does not appear in the book

1) *Saranagadya*, a prose work on going to *Bhagadān*, and praising
the divine qualities, *sarara* meaning devotion

2) *Srirangha gadya*—a description of the god at Trichinopoly

3) *Vaicontha loca gadya*, description of the world of *Vishnu*, and
of *Vishnu* as residing there Trees, gardens, artificial hills, wells,
and water courses, flowers, fruits, perfumes a paradise.

Confession of sin, asking pardon, and salvation, addressed in
homage to *Narayana*, complete leaves 1—15

The book is of medium size, and in good order

9 No 1675 Six subjects

1) *Rama dasasī nama stottram*, *slokas*, complete, said to be from
the *Brahmanda puranam* seven leaves

Brahma narrated to *Nareda* the excellence of *Vishnu*

2) *Mantra saram*, *slokas*, *mantras*, incomplete, on 12 leaves

If a *Brahman* has been sick, on recovering he bathes his head, or
down to his waist At other times when he gets a new cloth, he puts
aside the old one, and in bathing uses the above *mantram*

3) *Dattatreya catāchēri*, *slokas*, *mantras* with *tica* in Canarese,
complete, 20 leaves An appeal to *Dattatreya* for protection, doing
homage, putting marks on the shoulders, with motions of hands, and
fingers

4) *Hanumat catācham*, *slokas*, *mantras*, complete, to *Anjanīya*, a
name of *Hanuman*, with motions of hands and fingers, for protec
tion 15 leaves

5) *Hari kirtana*, Canarese prose, incomplete, chants to *Vishnu*, by

means of the *Cambodī*, *Bhāiravi*, '*Alarī*, and other tunes 32 leaves

6) See VII *Supra*

The book is short, and thick, a collection of tracts, the leaves of each differing, touched by worms

10 No 1686 Five subjects

1) *Harī smaranam*, *slocas*, 20 complete

By *Vedantacharya*, head of the *Vadagalas* Praise of *Vishnu*, with private, or personal homage, in the very early morning

2) *Purīacharya tanniyar* 28 *slocas*, with 1 *tica* in Canarese, incomplete Various *alutars*, as *Natamuni*, *Sadagopa*, *Alavantar*, *Namalutar* and others are praised in these detached traditionary verses the authors of them being unknown so far 36 leaves

3) *Vishnu dhyana slokas*—35 *slocas*, incomplete, meditation on *Vishnu*

4) *Cshama shodasi*, 16 *slocas* complete, by *Vedantacharya*, *ut supra*
On the clemency of *Vishnu*, and on *Bhu devi*, the earth goddess

5) *Srinivasa mangalam*, 1^o *slocas*, incomplete, praise of the form of *Vishnu* at Tripeti 3) 4) 5) contain 42 leaves

The book is short, of medium thickness, slightly injured by insects

11 No 1699 Three subjects

1) '*Alavanta stottram*, 66 *slocas*, complete

By *Yamunacharya*—he praises his spiritual preceptor, another '*Alutar* termed *Alavantar*

2) *Ieti raja vimsati*, 20 *slocas* complete

By *Alavantar*, return praise of *Ramanuja* the opponent of *Sancaracharya*

3) *Guru parambata*, 18 *slocas*, incomplete

In *Paracala matam* in Mysore, the different ascetics, from time to time, formed 1 *sloca* in praise of *Vishnu* these are collected in old chants, handed down by oral tradition, and constant repetition, 30 leaves in all

The book is short, thin, and touched by insects

12 No 1716 *Vishnu mantram sassanam*, a collection of *mantras* on the *Vaishnava* creed

By *Indra bhuti caru*. It contains 137 *mantras* on 23 leaves 42—64, deficient at the beginning, the end wanting

As far as examined these *mantras* are not of malevolent kind, but either to obtain benefit, or to do good. No spells or evil incantations. For example, a *mantra* for a disciple for aid in acquiring knowledge from his teacher. There are directions as to modes of being seated—stopping the nostrils—motions of hands, and fingers. As *Vishnu* is, in one aspect, a preserver, spells are not so appropriately addressed to him they are usually directed to some form of *Siva* or *Parvati*.

The book is long, of medium thickness, on broad talipat leaves a few leaves only injured

XXXII VEDAS

No 1354 Section 1 *Purusha suktam*, leaves 1—4, hymn from the *Vedas*. Concerning *Brimha*, the supreme Being, known also as *Parama purusha*, the heavenly man. The origin of the four chief castes, and favorable to the *Vaishnava* creed

Section 2 Part of the *Taittiriya upanishada*, from the *vedas*, on 20 leaves, concerning the supreme *Brahm* and as an extract, complete

Five leaves are put between, on tal ing up the *sannyasi* profession, on horary questions in astrology, and praise of *Hanuman*

The book is of medium length, thin, slightly injured by insects

XXXIII VETERINARY

No 1555 *Asva sastram slokas*, with *tica* in Canarese, incomplete

On a knowledge of the temper and quality of horses chiefly by means of the *anart ham*, or curl of the hair. If the curl bend inward it is good, but if outward bad

The places where to look for such curls on the head two, on the breast two—on each side two, back of the neck one, hollow of neck one

What god is indicated by these curls, that on the head designates *chandra*. The *uttama*, *madhyama*, and *atama* or best, medium, worst kinds of horses. The best kind has four hoofs white, head white, tail white

The worst indicated by deep black, leaf 1—28 and then 9 leaves in Canarese—on the above ten curls, and also on remedies for various diseases of horses, incomplete The book, is short, and thin, with very thick boards

XXXIV VIRASANA

1 No 1139 *Vira sâra dîcsha vidhanam, mantras, &c* complete on 35 leaves

Sancalpa vidhanam, mode of recording year, lunar month, and day, with day of week, on which any particular event occurred

Punyahâsasanam, consecrating water in a vessel, placed on rice grain, and the mouth closed with a mango, or cocoanut

Kalasa puja, preparing like water in a small vessel before consecrating the scholastic thread or commencing to learn from a teacher

Vappana vidhi, mode of shaving the head of a disciple

Snana krama, bathing a disciple

Agâ marashana snanu mantra the formule with bathing, for removing a disciple's sin

Bhasma dhâraṇa kramam, mode of putting on the ashes of burnt cow-dung

Rudracsha dharana krama, mode of putting on the sacred beads

Linga dharana krama, mode of the disciples wearing a symbol of Siva (hence the term *lingadhari*)

Linga puja krama, on the mode of ritual to the sud symbol

'Eca dasi rudra puja krama, mode of homage on the 11th lunar day, to the eleven murtis or forms of Siva

Guru pata puja kramam mode of a disciple washing the feet of his preceptor

So much being done then the guru commences teaching the disciple, as follows

—The opening *mantra* with motions of the hands and fingers

—The order of general instruction

—The mode of using the five lettered *mantra*

—The mode of teaching some *mantras* from the *vedas*

These instructions are spoken in the disciple's ear, not aloud, throughout are interspersed directions as to certain *homas*, or fire offerings

The book is long, and thin, a little perforated by insects

- 2 No 1441 *Vira Śāira maha tantram*. On the *jangama* system, *slocas*, Canarese *līca*

By *Varanasīrara*

On the wearing, or putting on the *lingam*, and ashes of cow-dung, and using the five lettered *mantra* The excellency of so doing, and of the *Śāira* way in general

The *para vastu* which dwells in every one's breast is indeed *Śira* Beatification must be sought through the means of *Śira* The excellence of the *Śāira* symbol, and of the *jangama* devotee The consecration of the said symbol On the *Jnana guru*, or he who recites the *mantras* The *jnanagama*, or book of wisdom On the *sacts* of the heavenly soul as the doctrine or teaching of *Brahma*. The doctrine of three sentences Five *Brahmas* in one These and other *Vira Śāira* matters. Quotations in support of the author's views are made, stated to be from the *Bhāratam*, *Bhagavatam*, *Scanda*, and other *puranas*, p 2-291 many leaves, in the midst, wanting, 148 leaves remain

The book is long, thick, a little injured by insects, and rats

- 3 No. 1444 *Vātuldgama tantram*, *slocas*, complete in ten *padalams*

Śira to Subrahmanya

Padalam

1	<i>Tatva</i>	<i>bheda</i>	discrimination of wisdom
2	<i>Varṇa</i>	,	of letters
3	<i>Chakra</i>	,	of revolution of ages
4	<i>Varga</i>	,	of classes of letters.
5	<i>Mantra</i>	,	of prayers or spells
6	<i>Pranava</i>	,	of the mystic o m
7	<i>Brūmā</i>	,	concerning <i>Brahma</i>
8	<i>Āṅga</i>	,	as to the body
9	<i>Mantra jāta</i>	,	of kinds of <i>mantras</i>
10	<i>Mantra k lacā</i>	,	(not known)

In the world of *Śira*, above the paradise of *Vishnu*, is a *linga*, named *nat ka Brahma* In a *yugam* it was born in the world in the shape of a stork, and in the *matsya avatara* with its beak, it laid hold of the fish's (*Vishnu*'s) neck and cut, or tore it In another *yugam* it pounced upon the tortoise (*Vishnu* in the *cūrma avataram*) eat its flesh, and used the entrails as a garment. Afterwards that *linga* formed itself into eleven *rudras* or forms of *Śira* The different forms discriminated This said supernal *linga* is the cause of creation, and of destruction

Quotations are given in proof from *vedas*, law books, *puranas*, and prose authorities 51 leaves complete

The book is of medium size, much injured by worms at the end

It is a great curiosity, and, as such, might merit translation, to explain the *Jangama* system

- 4 No 1639 *Basava puranam*, *slocas* with a Canarese *tica*, incomplete

By *Sancara-radhyā*

It contains from the 21st to the 30th *adhyayas* or ten chapters only

Vira Bhaktar, *Nachī deva*, *Basava*, these and others being *pramata ganas*, or celestials of *Sua's* world, became incarnate on earth. Legends concerning them, with panegyrics, the slaying of some *racshasas* by them

The book is long, somewhat thick, old, towards the end several leaves are broken, and bits remain

The *Basava puranam* has, I believe, been collated and printed

- 5 No 1647 *Sāva advāita pracasica*, *slocas* with a Canarese *tica* complete. Properties of the human and divine soul on the human soul departing it cleaves the skull, and departs

It ascends through thirty-six inferior places up to the *Siva linga*, it disapproves of every thing seen in the ascent, until at last it becomes united to that symbol

A description is given of some of the thirty six places aforesaid

The *akahanda lingam*, or symbol without limits—its excellency

[In my notes I have entered the names of some of the steps of ascent in a system so little known even insanity may be chronicled. Above the symbol without limit is *sarva srishta st'hala*, the place of the entire creation, then the *pinda gnāna st'hala*, and the *pinda gnana vichala st'hala*, with their glory. The *samsāra brandi st'hala*. The *deha prati brandi st'hala* its glory. The *panchendra udrica brandi st'halam*, where the five senses have no power (the body having been left at the lowest stage). The *agnana brandi nirasana st'halam*, and the *Sita gnāna pracasa st'halam*, with their glory. And so higher up to the *sarāna st'hala mahima*, the place of final refuge, its excellence, and the glory of the *aikeya st'halam*, or final absorption, or union of the soul with deity—surely heathenism is not without its "weak enthusiasm"]

I remember seeing the alleged translation of a Parsee book, having some resemblance to this one, in a labored description of at least seven heavens. There is a wide spread belief of ascending degrees, but description becomes puerile "intruding on things unseen."

This book is somewhat long, and thick, on talpat leaves, and in good order

6. No. 1653. *Karana hasagi, ślōcas.*

* By *Chenna Basava*—with a *tica* in Canarese, leaf 1—25.

O'm kara pranava surūpa.

From the *O'm kara* all things are produced.

This is the elementary primal cause—its excellence.

On the *pancha bāudica*, or five elements.

On the *tattas* or faculties of body and souls; mental included. The situation of the elements in the different parts of the body, and their operations.

On the evil dispositions. *kama*, *cródha*, *lōba*, *māchariya*, &c. resulting from mental dispositions, or bodily faculties.

Jita surūpa, nature of the soul. These and like matters.

Leaf 26—37 in the Canarese language.

Mizrápanam by *Basava*.

The *ácharya*, *guru*, *jangama*, *prasáda* and *maha lingas* are in the human body, and by doing homage to them (worshipping self) beatification will be acquired; i. e. *sa-uchyam*, oneness with *Siva*. A few other matters.

Leaf 38—41, *Karana hasagi* resumed, but incomplete; leaf 49—53, *Siva caracham*, a charm for protection.

The book is of medium size, old, and slightly damaged.

7. No. 1662. *Karana hasagi*, 1—17, the matter the same as above.

Leaf 18—24, the *Mizrápanam*, as above.

Panchikarana, on the five elements in the human body.

On the three *gunas*, the *satva*, *rájasa*, *tamō rupam*; or meekness, choler, depravity. The *punya*, moral merit, and *pápátmaca*, or sinfulness, how produced, with the nature of each: the seat, or situation of each in the human being; the results, good or evil.

1 *Pránā*—2 *pana*—3 *udana*—4 *samana*—5 *viyana*, or five vital airs, their seat in the body. The five senses where seated. The *gnánéndriya*, mental or spiritual faculties. The *áchára*, *guru*—the *Siva jangama*—the *prasáda*, and the *maha lingas*, are members of the earth, and of the human body, as elementary principles. The seat of each in the human body; these and other matters, on what is sometimes collectively termed the *tatva* system. It seems laborious trifling, *nihil óperose agens*.

The book is short, of medium thickness, in good order.

8. No. 2333. *Ashta hávarana maní derpana*.

By *Chinna vira déva*—*ślōcas*, with prose mingled, complete in eight *praharanas*, or chapters.

Lingachara vidhanam, mode of *linga* homage—*eca rumsati dicsa vulhanam*, or twenty one modes of initiation.

—*mata st hala mahima vidhanam*, on the excellency of making a place for homage.

—*ashta vidha archana vidhanam*, eight kinds of service—*mente vel manu*

—*shodasa upachara vidhanam*, mode of sixteen subordinate ceremonies.

—*pâtôdaca st'hala mahima*, merit of drinking the water that has washed the foot of the *Sâiva* symbol

—*jangama linga st hala mahima*, glory of a superior world.

—*bhaktâ st hala linga mahima*, glory of a still higher world.

The glory of other worlds in the ascending scale, named *Mahesvara-prasada linga-Prana linga sarana*—and *âikya*, with the addition of *st'hala* (place) to each one.

Ashta ânga yôga nirupanam, a description of penance, with eight members

Guru lacshanam, properties of a teacher, he should be well informed in the *sastras*, and in ritual services

Sishta lacshanam—the deportment of a disciple described

Other *paras.* are on the places whereon to put cow-dung, ashes, and beads On the excellency of the six lettered charm of the *Vira sâivas*, and *samadî kriya*, the work of penance.

In the superior world above that of *Brahma* is the *nat'ha Brahma lingam*, which governs all beings and things beneath it. In the form of *Brahma* it creates, in the form of *Vishnu* it preserves, and in the form of *Siva* it destroys, leaf 1—125.

The book is short, rather thick, in good order.

As this book is a sort of compendium of the system—a caricature of the common *Sâiva* one, it might deserve translation; for the system is unknown, otherwise than by wilfully false description.

B. A. c.

II. No. 1213. *Sri muc'ha samvatsara panchangam*, Almanac, A. D. 1753-4, *caliguga* 4854, Sal: S. 1675.

The usual contents in five parts, also the *p'hala stuti*, or influence of the planets, prognostics for the year.

Leaf 1—42—one leaf at the end wanting.

The book is short, of medium thickness, touched by insects, and slightly broken.

VI. No. 537. *Pâitru médhika vidhihi*.

Ascribed to *Asyglâyana rishi*, *slôcas*.

On the *apara carma*, or funeral rites and observances, during several days. In this tract, which is not complete, there is the burning, gathering, and washing the bones, and casting them into a river, with the 10th day's ceremony, leaf 1—24.

From another book 7 leaves—incomplete; concerning things unclean, and on ceremonial pollutions.

The leaves of the first portion are longer than those of the other, old, but in good order.

β. A. d.

IX. No. 1593. Two subjects.

1.) *Niti sastram*, 21 *ślokas* with a Canarese *tīca*.

By *Chanacya*, incomplete: on seven leaves, specimen.

To one unlearned a *sastram* is venom.

To one who has the colic food is poison. If a poor man see ten men together, to him it is poison.

By reason of *goshā* (slavish dread) of evil people the whole body is venom. These and the like sort of aphorisms.

2.) *Bhartri hari*, only 84 *ślokas*, a fragment from the 3rd, or *Vāirāgya satacam*.

Specimen of one aphorism.

If any one read the *Vedas*, *sastras*, *purāṇas*, &c., so as to be learned; if he make many sacrifices, if he collect great wealth; yet since he can take nothing of all this with him, when he is about to die, it is his better wisdom to do penance, and by *Bhagavat dhyānam* (meditation on God) to seek for final beatification: 16 leaves.

The book is of medium length, thin, slightly injured by insects.

XV. No. 1685. *Siva stotram*, *ślokas*. By *Halayuta*, with Canarese *tīca*, incomplete, leaves 183—204 or 23. Praise of *Siva*.

XVIII. No. 1473. *Jaina puja vidhānam*.

By *Bujiya pātar*—*mantras*, *padyas*, and prose mixed: complete.

The five elements deified; mode of homage. Homage to the nine planets; and to a being termed *Facsha*. Praise of *Vrishaba raja*, a *Jina* king. Praise of *Chandra prabhu*, a deified man so named; the great bathing of *Jina deva*, on festival days. The *sahasranama*, or one thousand names of *Jina deva*.

• Also some fire-offerings with *mantras* and services therewith connected: 76 leaves in all. This book is long, old, slightly injured.

XXXIV. No. 1438. Physico-theology.

Hari shad-varga—six inimicals, that is *kāma*, lust; *cródha*, anger; *lōba*, avarice; *mōha*, cupidity; *māta*, fanaticism; *māchārīya*, malice; *shad Brahmi*—six advantages *Jati*, *varnam*, *astama*, *culam*, *gōtra*, *nāmam*.

Sapta visāna—seven sorrows, *tamu*, *mana*, *dhana*, *rajya*, *visva*, *utsala*, *séraca*, desires arising from want of health, mental vigor, wealth, power, credit, pleasure, employment.

Sapta datas, or *rasa*, *rudra*, *māmsa*, *metasu*, *hasli*, *maja*, *sucra*, the nervous fluid, blood, flesh, gristle, bones, marrow, semen.

Ashta murti mātās—or *Prithivi*, *salila*, *paraca*, *pavana*, *ambara*, *ravi*, *seshi*, *atma*

Antakarana chudushtānyam, mental afflictions, *dasu vāyus*, ten vital airs in the body

Pancha budas, five elements.

Pranava, *utpatti*—origin of the *Vedas*

Brahmanda surupanam, form of the universe, with the *panchikara tatvas*—five material and spiritual qualities their nature, and the effect of their union

The book appears to be incomplete it contains 32 leaves, in confused order

An expositor of the physico theology of the *Vira Sātras*

It is of medium size, and in good order

XXXIV No 1668 *Vatula agamu tantra*, *slocas* and *mantras* with *tica* incomplete

On the *nat ha Brahma linga*, see 8 No 2333 *supra*.

Various *padalams*, or chapters, with the following titles—*tatva-bheda*—*varna*—*chakra bheda*—*varga*—*mantra*—*pranava*, the two last incomplete, three leaves are also deficient at the beginning.

Above the world of *Vishnu* is the world of *Siva* where there is a symbol known as the *nat ha Brahma lingam*, its splendid appearance by its power it creates—preserves—destroys. It is distinct from the eleven *rudras* and superior to them. The eleven *rudras* are as rays proceeding from it This symbol dishonored *Vishnu* in some of his *avatars* It is the elementary cause of the entire and eternal universe Other matter on the *tatva* or properties of body and mind delivered by *Siva* to *Subrahmanya*

The book is long, somewhat thick, injured

β A

e Uriya letter

I DRAMA

No 2369 *Maha nātacam*

By *Hanuman cavi*, with extracts from another book, by *Mala sutana misra cavi* 1000 *slocas* Not a regular drama for acting, but containing a variety of dramatic incidents from the *Ramayana*, with praise included of *Vishnu*, *Siva*, and other gods *Misra cavi*, quoted, is a celebrated author

The book is long, thick, in good order

II. LAW.

1. No. 2367. *Smṛti sāra saṅgraha*.

Leaf 1—5 a few rules of Sanscrit grammar.

The remaining leaves contain a compendium of Hindu law, in 6 chapters.

By *Vaidhya nat'ha*.

The 1st chapter is on *tiṭhi nirṇaya*, or fixing of proper lunar days for various sacerdotal observances. The second is on the *māsa māsa*, or month in which two new moons occur; and *rājasrāla nirṇaya*, or observances as to female menstruation. Other chapters not examined.

The book is long, of medium thickness, on talipat leaves, and in good condition.

2. No. 2372. *Kaṇva saṁhita*. The law treatise of *Kaṇva*. On the *āchāra cāṇḍam*, or sacerdotal law, containing 41 chapters, incomplete.

The book is long, of medium thickness, the edges a little injured; otherwise in good condition.

3. No. 2373. *Yagnyavalkya dharma sastra*, code of law by *Yagnyavalkya*.

Three *cāṇḍas*, or books—*ślokas*: part of a work by an ancient lawgiver; of which the *Viṇāśīyānam* is a paraphrase of high repute, and authority in the south; as the *Jimuta rahanam* is in Bengal.

The three last leaves in this book contain the *Sāṁya* five lettered spell; and the monosyllables of a spell to *Gaṇeśa*, used when showering flowers on his image: leaf 1—58.

The book is long, of medium thickness, in good order.

III. LEXICOGRAPHICAL.

No. 2365. *Amara coṣha*—lexicon.

The 1st *Cāṇḍam*, complete.

The 2nd „ as far as to *sāṁya verga*. See notices of this work, *passim*: leaf 1—46.

The book is somewhat long, of medium thickness, old, but in good condition.

IV. VEDAS.

1. No. 2366. *Sāma vēda*.

Part of the third *vēda*, containing eight *prapāt'hacas* or chapters, with part of the ninth, left incomplete.

The book is long, of medium thickness, somewhat old, but in good condition.

2. No. 2370. *Bṛhadaranyam*—the spreading forest. This is said to be the name of a *rishi*; and it is the technical name of a part of the *Vedas*. Notices occur in books in the *grant'ha* letter. *Vide* No. 1723, there stated to be one of the *upanishadas*. Here termed a *sác'ha*, or branch, *Vájasaneya sac'laya jushi kanva sác'hayam Bṛhadaranyam*—the spreading forest, the *kanva* branch, a part of the white (*véda*) by *Vájasaneya* (a *rishi*): *kanva*, a lawyer: see II. 2 *supra*. The book contains 8 *adhyáyams*, or chapters.

[For these notices of books in the *Uriya* letter I am obliged to papers received from the Honorable Walter Elliot Esq.]

β. A.

f Malayalam letter.

I. ADVAITA.

1. No. 2308. *Rasa abi vyanjaca or advaita mata retnam*.

By *Scayampracasa yeti*.

This is a *tica* or explanatory glossary, but on what particular book is not known. The subject is on the unity of the Supreme Being, in a pantheistic sense, and the oneness of the human soul with that being; see previous notices.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

II. ALPHABET.

1. No. 2321. *Arri chuvadi*.

Merely the *Malayálam* alphabet, as constructed to express the sounds of Sanscrit words; a school book—of medium length, thin, no boards.

III. ARCHITECTURE.

1. No. 2325. *Abilashitār'ha chintāmani*, on architecture.

By *Malla somésvara*: *slócas*, with a prose *tica*, 1—3 *adhyáyas*, so far complete.

Mode of constructing houses, dimensions, form of parts, and relative proportions; benefit resulting from good construction.

The book is short and thick, on narrow talipat leaves, in good order.

IV. ART OF POETRY.

1. No. 2307. *Kuraliyánandam*, a comment by *Appāiya dicshada*, on the *Chandra lóca* of *Cāli dāsa*.

It has beginning, but does not finish: when complete it relates to one hundred poetical figures: see preceding notices.

The book is of medium size, on talipat leaves, old, tolerable order.

V. DRAMATIC.

1. No. 2297. *Pūrṇa puruṣha'ha chandra nātacam*—Sanskrit and *Pracriti*, both *ślokas* and prose, 1—5 *ancas* complete.

Chandrodāya, a king, his vain attempts to attain beatification, turned into comedy.

The book is short and thin, talipat leaves, old, but in good order.

2. No. 2298. *Malati mataiyam*.

By *Cali dāsa*, Sanskrit *Pracriti*, 1—10 *ancas*, complete.

A contest between pupils of two dancing masters before a king, who fell in love with one of the figurantes; an amour following: see foregoing notices. The book is of medium size, on talipat leaves, old, and injured.

3. No. 2300. *Retna valī*.

By *Sri Harisha*. Sanskrit and *Pracriti*, 1—4 *ancas*, complete.

Vatsaraja, a king, and *Retna valī* (jewel necklace), a woman—an amour ending in a *kadā viśāha*, in which the man plants a sword in the ground, and the woman stands near; implying fealty, or death.

The book is of medium length, thin, on narrow palm leaves, small writing, in good order.

4. No. 2301. *Jānīki parinayam*, the marriage of *Janaka's* daughter, or *Rāma nātacam*, 1—7, *ancas*, complete. On the marriage of *Rāma* and *Sītā*, and subsequent events, down to the destruction of *Rāvana*, dramatized.

The book is of medium size, on broad talipat leaves, very old, the last few leaves broken, and one third gone.

5. No. 2302. *Mallica mārutam*—*nātaca*, or drama, in one continuous act, complete.

A *gandharba* marriage of a woman named after the *mallī* flower, with a man named *Maruta*, from the wind that blows over the flower; of the usual erotic tendency. There are besides a few loose leaves containing *chātu ślokas* or separate stanzas, on a variety of subjects, like Portuguese *chicótas*. The book is of medium size, on broad talipat leaves, old, and a little injured.

6 No 2303 *Prabodha chandrodayam*

By *Krishna misra*—Sanskrit and *Pracriti*, *slocas* and prose, 1—6 *ancas*, complete Personifications of virtues, and vices, as men and women, intended to teach the *advaita* doctrine, see foregoing notices

The book is short, of medium thickness, on talipat leaves, in good order

7 No 2304 *Murari natacam*, otherwise *Anargha raghavam*, Sanscrit and *Pracriti*, *slocas* and prose

By *Murari*, 1—4, incomplete

The subject of the *Ramayanam* dramatized.

The book is short, of medium thickness, on talipat leaves, a little injured

8 No 2305 *Pradyumna abhyutaya natacam*

The leaves are not regular, some of them are gone it appears to be a drama founded on a subject taken from the *Bhagavatam*

The book is short, of medium thickness, on talipat leaves, very old, and very much injured, so as to destroy coherency of meaning

9 No 2306 *Sacontala natacam*

By *Calidasa*—Sanskrit, *Pracriti*

1—6 *ancas*, incomplete, the 1st and 6th are injured The amour of *Dushmanta* with *Sacontala*, reared in a hermitage—birth of *Bharata*—and intermediate details, see various other foregoing notices

The book is short, of medium thickness, on narrow palm leaves, old, and damaged

10 No 2315 *Bala Ramayana natacam*, or *Vira Vilasam*—Sanskrit and *Pracriti*

By *Raja sekhara*

1—10 *ancas*, complete

The subject of the *Ramayanam* in brief, dramatized

11. No 2322 Sect 1 *Pradyumna nataca*, or *devanira natacam*, 1 *anca*, incomplete Subject from the *Bhagavatam*, see 8

VI ETHICAL

1 No 2311 *Niti saram*, *slocas*

1—20, *sargas*, complete

A selection from various books on kingly ethics, and other like topics, in general

The book is short, thin, on broad talipat leaves, in good order

2. No. 2312. *Niti sara samuchayam.*

The 1st and 2nd *satakas*, with a *tica* in Malayalam prose, the 1st complete, the 2nd not so—the subject, general ethics.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

VII. EROTIC.

1. No. 2291. *Govinda charitram.*

10 *sargas*, *ślōkas*.

A kind of mixed poem on the actions of *Krishna*—his sports—bathing in the river Jumna—amours—wars, &c.

The book is short, of medium thickness, on palm leaves, in good order.

2. No. 2299. *Krishna vilāsam.*

1—4 *sarga*, incomplete—*ślōkas*.

On the youthful sports and amours of *Krishna*.

The book is of medium length, thin, on talipat leaves, a little injured.

3. No. 2322. Sect. 2 *Krishna cāvya.*

A *tica* or verbal prose comment on some poem relating to *Krishna*; the title of the original not found: for sect. 1 see V. 11.

The whole book is short, of medium thickness, on narrow palm leaves, old, in tolerable order.

VIII. GRAMMATICAL.

1. No. 2286. *Sabda nirnayam; sutras, tica*, prose.

A discrimination of the genders of various words; beginning only, being incomplete.

The book is long, on 8 talipat leaves, one of them broken.

2. No. 2295. *Mṛticara grant'ham*, a *tica* or glossary on *sūtras*.

By *Vara Ruchi*; an enlarged comment on the *sūtras* of *Pānini*. *Vara Ruchi's* book does not often occur in the other parts of the collection: this, by consequence, is of value.

The book is of medium length, thick, on broad talipat leaves, in good order.

IX. HYMNOLOGY.

1. No. 2290. Sect 1. *Rama stuti, ślōkas*, without beginning, or ending: praise of *Rāma*: for sect: 2 see XIV. 2.

2 No 2309 *Rama charitram, slócas*

Vilasitam 1—4, narrative of *Rama's* actions, as a vehicle for praise, mixed up with the whole

The book is short, of medium thickness, on narrow palm leaves, old, a little injured

3 No 2314 *Sangita retnacaram*

It has no title within itself, but the subject is like that of the Sanscrit work specified

It appears to be on the art of singing and dancing, musical times, &c It may be a part of the *Bharata sastra*, but a degree of uncertainty attaches

The book is of medium length, thin, old, on broad talipat leaves, in good order

4 No 2317 Sect 1 see X.II

Sect 2 *Surya satacam, slócas*, a few less than 100, therefore incomplete

The book is very short, of medium thickness, on talipat leaves, stained, and a little injured

5 No 2319 *Isvara stotra, slokas*, the beginning, but without the ending

Praise of the glory of *Isvara*, or *Siva*, imploring aid and benefit

The book is somewhat long, of medium thickness, on talipat leaves in good order

X. LAW

1. No 2323 *Dharma sastra*

The *vrakara candam, slokas* with *tica* Has the beginning but not the ending

On modes of proceedings in Civil suits, with connected details

The book is of medium length very thin, talipat leaves, tolerable order

XI LEXICOGRAPHICAL

1 No 2218 *Sarvananda kriti*

By *Sarvananda*—prose

A glossary on the *Amaram*, the 1st and 2nd *candams*, with 12 and 10 *vergas* complete, illustrated by quotations

The book is of medium length, very thick, on talipat leaves, in good order

XII LOGICAL

- 1 No 2317 Sect 1 *Tark ha sastra*m, on logic prose, only two *khandas*—the *pratyacsha* and *anumanam* for sect 2 see IX

XIII MISCELLANEOUS

- 1 No 2285 Three fragments

1) *Tark ha prakaranam*, one chapter on logic

2) Ethical and medical *sloca*s

3) Verses from *tedas* on *santi pūja*, or a sort of litanies, to remove evils

The book is short, of medium thickness on talipat leaves roughly cut, in good order

- 2 No 2310 Three pieces

1) *Vishnu sahasranama* *vali*, 1008 names of *Vishnu*, complete

2) *Achara vidhi*, morning, noon, and evening ritual 3 leaves

3) *Deva stuti*, *sloca*s

Praise of the *sacti* of *Siva*

The book is short, thick, old, on narrow palm leaves, in tolerable order

XIV PURANICAL

- 1 No 1886 *Narasinha puranam*, *Suta rishi* to *Bharadvaja rishi*, *sloca*s, a larger mixture of *grant ha* letters than in other books, and this one was found mingled with books in the *grant ha* letter

The following is a specimen of contents, at and near the beginning

The chronological periods of the *krēta*, *treta*, *dvapara* and *cali yugas* Description of creation Origin of the *devas*, of the *danavas*, of the *yacśnas* and *manushyas* The creation of *Brahmans* Formation of the five elements, the twelve *adityas*, or the sun differently named according to the zodiacal sign in which it is—matters concerning these names *Marcandeya* conquered *Yama*, the regent of death, and is now a *chiranjivi*, always a youth of sixteen years of age Description of the excellence of *Vaishnavas*—the mode of worshipping *Narasinha* in the *cali yuga* The sacred places (*punya cshetras*) peculiar to *Vishnu* Many praises to *Vishnu*, as if uttered by *Marcandeya* On the eight lettered *Vaishnava* charm On the mode, or causes of obtaining beatification with the like

Leaf 1—167 complete, blank leaves in the midst

2. No. 2290. Sect. 1. see IX.

Sect. 2 *Gaja graha adikaram*.

The 10th chapter from the 8th book of the *Bhāgavatam*—usually known by the name of *Gajendra mōcsham*. On the rescue of an elephant from a crocodile, and giving it beatification.

The book is short, thin, on talipat leaves, in good order.

3. No. 2318. *Bharishōttara purānam*.

1—26 *adhyāyam*—*slocas*: interior section *cali yuga charitra*, account of events in the iron age; and again another 26 *adhyāyas* follow. Though this *purānam* is numbered among the eighteen, it is rarely met with; and by some, is considered to be a tail-piece to the *scānda purānam*.

Seven leaves on the subject of the *uttara Rāmāyanam* are appended; these are shorter than the others.

The book is short and thick, on talipat leaves, in good order.

4. No. 2320. *Dēvi mahatmyam*.

The episode known as *Sapta sati*, or *Ch'handa pāt'ha*. The war of *Dēvi*, or *Dīrga*, with *Mahishāsura*, and others; six *adhyāyas*, incomplete. Taken from the *Varāha purānam*, and the *Mārcandeya purānam*.

The book is very short, of medium thickness, on palm leaves, a few broken.

XV. ROMANCE, HISTORICAL.

1. No. 2287. *Māgha vyākhyānam*.

By *Dēva rājācharya*. 3rd *sargam*, a comment on a part of the *Māgha cavyam*, an epic poem, on the war of *Krishna* against *Sisupāla*: this portion relates to an encampment.

2. No. 2288. *Māgha vyākhyānam*.

The *tica* only, without the original; 1—3 *sargas*, complete, so far only.

The preparations of *Krishna* for making war against *Sisupāla*.

The book is short, of medium thickness, on broad talipat leaves, in good order.

3. No. 2289. *Cumara Sambhava*, without the *mūlam*: only the comment.

The 1st *sarga* containing a description of *Himaūt* mountain.

The book is short, of medium thickness, on talipat leaves, in good order.

4. No. 2291. *Nāishadham*, a *tica* to the 1st *sarga* only; by *Cola chēla malla nāl'ha sūri*; the introduction.

The book is of medium length, thin, on talipat leaves, without boards, in good order.

5. No. 2292. *Māgha cāryam*, the original *slócas*, 1—9 *sargas*, up to the poetical description of morning and evening, on a march.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

6. No. 2293. *Nāishadham*, *slócas*,

By *Sri Harisha*—without *tica*.

1—5 *sargas*. The introductory portion of the story of *Nala* and *Damayanti*.

The book is short, of medium thickness, on narrow talipat leaves, old, good order.

7. No. 2296. *Uttara Rāma charitra*, *slócas*.

In 5 *sargas*, complete.

A kind of narrative poem for public recitation; founded on the story of the *uttara Rāmāyanam*.

The book is short and thin, on broad talipat leaves, in good order.

8. No. 2313. *Kirārtārjunīyam*.

Wants the title, with the beginning and ending; but the subject is on the *tapas* of *Arjuna*, his contest with *Siva* disguised as a hunter; and obtaining the life-destroying weapon: *slócas* with *tica*.

The book is short, of medium thickness, on narrow palm leaves, old, and very much worm eaten.

9. No. 2316. *Bhūja champu*, *slócas* and *churnicàs* by *Cāli dasa*.

The story of the *bāla* to the *sundara cāndams* 1—5 incomplete.

The subject of the *Rāmāyanam*, adapted to court minstrelsy.

The book is short, of medium length, on narrow talipat leaves, in good order.

10. No. 2324. *Rāmōdhayam*, *chūrnica* metre, incomplete.

Tale of the *Rāmāyanam*, abstracted for public recitation.

The book is of medium size, old, on talipat leaves, much injured by termites.

Telugu language and character.

I. ARITHMETIC.

- 1 No 1092 *Ganita sastram*, Arithmetical account, incomplete, on 23 leaves

There is also 1 leaf on medicine, and 6 leaves complete *Siva stottram*, or praise of *Śiva*. The arithmetical portion is older than the rest, it is a medium sized book, and in tolerably good order.

II ASCETICAL

- 1 No 1037 *Parama yōgini nilasam*.

Eight *asthasas*, or sections in the *dvipada* metre. It relates to the practices of *yogis*, or ascetics. A medium sized book, in good order.

- 2 No 1071 On the *Vaishnava* system

This is illustrated by an account of the *Aluvar* of *Vishnu*. They were ascetics, and *Vaishnavas* of the true kind. In contrast to the devotee, the life of the family man, with his trials and troubles, is described. If such householders wish to obtain beatification they must follow certain rules, which are prescribed. There is a description of the *Vaishnava* system, and like matters of a *Vāidika*, or religious kind. Written in prose, incomplete, old, medium size, damaged at the edges.

- 3 No 1079 On the *Aluvar*

The places of their birth, and death, or beatification. An extract from one of their works. Discourses of the *Aluvar* with each other, on moral and religious subjects. It is stated that *Yempramanar*, or *Ramanuja* of *Sri Permittur* was the chief, and consulted by the others, perhaps an anachronism. The nature of beatification, and means of attaining it explained. The state of man described. Penance, with its fruits. The secret doctrine of the *Vaishnavas*. The book is in prose, with Tamil words intermingled, and complete. It is long, thin, old, and a little touched by insects.

- 4 No. 1090 Concerning the *Aluvar*

The manner, and place of their birth. The temple where each one died. The local name of the god at those temples. Their genealogy, with particulars as to their immediate parents. Their books, and special sayings, with other matters entirely limited to the 12 *Aluvars*. This is a book of medium size, the first half in good order, the latter part of the book has one half of the leaves broken off, rendering the work incomplete.

III. ASTROLOGICAL.

1. No. 1730. *Vencatáchala svami Pratáni Dwibya putra Játacam.*

The horoscope, or astral, and other indications on the birth of the second son of the Treasurer of Tripety pagoda. Some unpropitious points have the requisite *zánti* (or averting service) stated.

The work is in prose, with here and there a *ślóca*; small, in good order, and complete.

2. No. 1081. The second section of this book states the qualities of the court astrologer, and *puróhitan* or seer. See XVII. 6.

3. No. 1086. *Chicka deva raja putra játacam.*

The horoscope, and estimate of the future life and fortunes of a son of *Chicka deva*, a Mysore king. The name of the son not mentioned. It is written in prose, with verse here and there; long, of medium thickness, in good order, and complete.

IV. CHARITRAS OR TALES.

1. No. 913. *Ushá kanya Paraniyam.*

The marriage of the virgin *Ushá*, *Bánásura* the father of *ushá* was at war with *Krishana*: afterwards a marriage was negociated between *Anirudha*, grandson of *Krishna*, and *Ushá*; which is the subject of this poem in *dwipada* metre.

There are also five sections of the *Rámayanam* from the *Bála* to the *Sundara cándam*, so far complete, in *padya cárya* metre. In the writing some Canarese letters are used.

2. No. 1021. *Prahláda charita*, the episode of *Prahlada*, from the *Bhágavatam*. It is in the *padya cáryam* metre, a poem by *Bommana Potaraju*. It is small, old, broken, and not complete at the end.

3. No. 1035. *Vasu deva Arjuna cadha*, and *écadasi mahátmyam*, poems in the *padya cáryam* metre, medium size, complete.

4. No. 1036. Three pieces. 1.) *Harischandra Nalópákyana*; contains three *anúśas*, or sections of a poem in *padya cáryam* metre, with a prose version by *Bhatta murti*. In one sense it gives the tale of *Harischandra*, in another that of *Nala*.

- 2.) Also *Rághava Pánda vyadarsanam*.

Three sections relating, to the *Raghu ramsam*, or solar line of kings.

- 3.) *Násakétópákyanam*, the fable of *Násaketu*'s descent into the lower regions, with the results.

It is a poem in the *padya cávya* metre.

The book containing these three productions is large, and in good order.

5. No. 1039. *Sámbu charitra*. Tale of *Sámbu*; and *Bhakta ranjana charitra*, an episode from the *Bharatam*. Both are in *dvipada* metre, forming nearly equal halves, complete, and in good order.

6. No. 1042. *Pradhyuma charitra*, tale of a son of *Krishna*; also *Kirántárjuna*, an episode of the *Bharatam*, *Sita* disguised as a hunter disturbed the penance of *Arjuna*, and afterwards gave gifts qualifying the latter to destroy his opposers. Five sections.

The book is large, and nearly new.

7. No. 1048. *Nala chaacraverti cadha*.

The *Naishada*, or episode of *Nala* from the *Bharatam*. In *dvipada* metre, complete, large size, and in good order.

8. No. 1051. *Prahláda charitra*, an episode of the *Bhágavatam*, concerning a devotee of *Vishnu*: fragment of 8 leaves.

Guru yeti gunamalu, on orthography, a fragment, damaged. The book has only one cover, is long, thin, of little value.

9. No. 1055. *Vasu charitra*.

A poem in *padya cavya* metre, in six *asvāsas* or sections, complete. A romance of love adventures between *Vasú* a king of *Pratishthana*, and *Girikanya* (mountain-nymph) and their marriage. By *Bhatta Murti*, a distinguished poet: the work is classical.

10. No. 1058. *Sri Chicka deva raya vilásam*.

The amusements of a Mysore king. Story of the marriage between him and *Chandra réca*. There are also some details on musical time and modes, as part of the amusements of a court. This copy is not finished. It is of medium size, and in good order.

11. No. 1061. *Vijaya vilásam*, adventures of *Arjuna* in the South.

A poem in *padya cávya* metre, only one section in this book. It varies from the *Bharatam*; but the legend is common in Southern India. The leading event is the irregular marriage of *Arjuna* with *Chitrangada* a daughter of a king of *Madura*, certainly fictitious. Another is the elopement of *Subhadra*.

12. No. 1069. *Subhadra parinayam*, the elopement of *Subhadra*, sister of *Krishna*, with *Arjuna*. It is either a continuance of the former book, or of the same tale. The leaves are in great confusion.

Also

Lucheyulovakyanam Story of a *Brahman* who, on *Krishna's* marriage with *Rucmini*, brought presents, and received gifts only one section, two others wanting.

The entire book is of medium size, and old. It needs collation with other books.

15 No 1070 *Vijaya Vilasam*, *padya caryam* metre, three sections complete, but requiring to be compared with 11. The adventures of *Arjuna* at *Madura*, and at the court of *Krishna*. Surreptitious marriage with *Subhadra*, mother of *Abimanyu*. Medium size, and in good order.

11 No 1072 *Nara nat'ha charitra*. A tale of nine *Siddhas* or magicians, in *divipada* metre. Their names are *Matsya nat'ha*, *Saranghalhara*, *Goracshaca*, *Megha nat'la*, *Viru pucsham*, *Naga-Arjuna*, *Kandisiddham*, *Siddha buddhi*, *Kanodhi*. From so much as I have read of these tales I do not deem them fit for abstracts. Much of a vicious character is written, and, after becoming peculiarly adepts in vice, some of these *siddhas* attain to supernatural powers. In the two first instances the individuals bore injury before being initiated most of the others differ, in not having such an excuse.

The book is a poem in the *divipada* metre, several leaves are missing. It is rather large in size, old, and slightly damaged.

15 No 1074 *Saranga dhara charitra*

The story of *Saranga dhara*. A fragment of a poem in *padya caryam*, having only eight leaves at the beginning, and without boards. The hero was the son of *Narendra raja*, of *Rajamahendri*, who, when hunting, left the town in charge of his son. His mother-in-law, *Chitrangi*, took notice of him, and was rejected, on which she accused him to his father, and procured his legs to be cut off. The sequel of the tale may recur in a fuller copy. Ultimately he became one of the above *Siddhas*. This fragment is a little injured by insects.

16 No 1731. *Gayendra mocsham*, beatification of the king of elephants. This is a poetical version in *padya caryam* of an episode of the *Bhagavatam*, the 8th *Candam*, an account of a contest between an elephant and a crocodile. The elephant was worsted, and an imprisoned spirit was thereby released, and returned to the superior world. The poem is complete, and in good condition.

There are 10 leaves of a Canarese book, without beginning or end, the subject hymnology, but this fragment requires to be collated with others of like kind

- 17 No 1470 *Vibishana budhi* The tale of *Vibishana* An episode from the *Ramayana* At the end 16 stanzas in praise of *Lacshmi* of the town *Kalita*

V ETHICAL

- 1 No 1010 *Bhagavat gita*, chant of *Krishna*

Three *adhyayas* or books, narrated to *Dritarashtra* by *Sanjaya*, through the favor of *Vyasa* It is taken, as to subject, from the *Blaratam* When the rival armies were drawn up, and *Arjuna* was with *Krishna* in a chariot the former expressed a doubt, and grief concerning the destruction of his own relatives *Krishna* reproved him, and entered into a variety of metaphysical statements as to the soul, adapted to eastern philosophy teaching that the destroying his friends was next to meritorious The book is small, and in tolerable order

- 2 No 1084 1) *Niti saram*, on morality

Three *astaras* or books wanting the seven first leaves

- 2) *Casturi Ranghadama satacam*

A centum of verses on the qualities of the *atma surupam* or soul On morals, on the morals and qualities proper to a king The qualities of a *mantri*, or minister of state, and of other rulers Also on the qualities of the court astrologer, and *purohitan* See III 2 See XVII 5

Section 5 Has some Sanscrit *slokas* on ethics

Other sections of this book come under other headings The book requires collation It is of medium size, old, and a little damaged

- 3 No 1085 *Kannan siru tambu*, a summary of the teaching of the *Alvar* of *Vishnu*

The book is especially a prose explanation of the centum of *andadhi*, or *da capo* verses by *Pudhata alvar* of *Tondamandalam*, the 2nd in order There is some small mixture of Tamil words, as usual in Telugu versions from the *Nalayira prabandham* The book is of medium size, without boards, old, and damaged by termites

- 4 No 1087 *Juani lacshanam* on the human soul

This is a moral treatise, apparently on the *tatva* system It treats of the body, the interior viscera, the muscular parts the breath or spirit the senses or mind, or sensitive soul, also on beatification, as applied to the immortal soul

5 No 1101 *Sumati satacam* A poem on ethics, or morals, containing 97 stanzas, 3 wanting It is small, and in good order

6 No 1261 *Sabhapati latshana*, on the duties of a king

The word *sabhapati* is not here used as a name of *Siva*, but in its literal meaning, as *chief* of the assembly, that is, a king, as the head of a judicial assembly

It is styled the *uttara bhaga* or last part, and implies that it belongs to some preceding work

From attending to a few of the earlier pages it is found that a compass of knowledge (purely oriental) is laid down such as one man could scarcely require It seems intended to flatter, and at the same time rather to display the writer's own (superficial) knowledge of names and things than to instruct any king In particular, the pure Indian and semi barbarous languages mentioned as to be it command by the ruler, are such as one man could scarcely attain by the study and practice of a whole life, apart from other miscellaneous knowledge, including an acquaintance with the five devices, the four kinds of arms, the four classes of women, and a great variety of other matters designated by sonorous names

The book is rather large, without boards, old, but in tolerably good order

It also contains the *Bhojini dandacam*

. By *Bommana Potu raja*, with a fragment, and single leaves of seven other books, pointing to the need of collation

VI EROTIC

1 No 1060 *Dindima pracasanam*

A poem in 120 stanzas, in ornamental style, concerning females, and of an amatory kind

The book is small, and new

2 No 1073 A collection of stories, or extracts, chiefly of an amorous character

1) *Devaki*, the mother of *Krishna*, incensed at the affronts received from *Camusadu*, her elder brother and uncle of *Krishna*, communicated to the latter, who told her that the conduct of *Camusadu* arose from his dislike of her having given birth to a son, and removed her grief eight leaves wanting at the beginning

2) After *Rucmini* had been affianced to *Susupalam*, son of *Krishna's* aunt, and her affections were placed on *Krishna*, she was much grieved *Sarasvati* appeared disguised as a fortune teller, and told her that she would be married to *Krishna* *Brahma* then came disguised as a male

gipsy, and took away *Saraswati*. The marriage of *Krishna* with *Rucmini* afterwards occurred.

3) *Kora vuyi* *Nareda* took the disguise of a fortune teller, and told *Rucmini* that she would be the wife of *Krishna*. Canarese language, four leaves complete.

4) *Pariyatapa-haranam*, loss of the flower of *Indra's* paradise.

Nareda brought this flower from *Indra's* world and gave it to *Krishna*, who gave it to *Rucmini*. *Satyabhama* was grieved thereby. On the following day *Krishna* took *Satyabhama* in the *Garuda* vehicle to *Indra's* world, and received some civilities, but the flower tree was refused, and a battle took place with the warders. The eight guardians of the heavens also came, and were conquered. The tree was brought, and planted in *Satyabhama's* garden. Two leaves are wanting in this tale.

5) *Subadhra maha*, the marriage of *Subadhra*, sister of *Krishna*.

In the reign of *Yuddhisthira* some cows stolen from a *Brahman* by *Gandharbas*, were restored by *Arjuna*, who then went on a pilgrimage southward. His amour with *Uluchi*. Near *Ramisseram* he released five spirits imprisoned in the bodies of crocodiles, by killing these. At *Madura* he formed an illicit marriage with *Chitrangada*, the king's daughter. He next went to the court of *Krishna*, disguised as an ascetic. He induced *Subadhra* to elope with him. *Bala Bhadra* raised an army to revenge the affront; but *Arjuna* propitiated him by submission.

6) *Kirarta Arjuna*. The episode of *Arjuna's* penance near the *Himalya* mountains, from the *Bharatam*. It has some addition as to *Rembha*, a courtesan of *India's* world, and as to *Ziva* and *Pariati*, unimportant to be specified.

The book is of medium size, old, and in pretty good order. It is in the *yecha ganam*, a loose kind of metre. It seems to be a miscellany proper, but the tales might be separated into distinct books.

3 No 1075 *Mangarada munjeri*. A garland, &c.

A variety of matters unfit for detail. The leaves do not look like those of one book, but the subjects in all are of a base and grovelling kind. There is some scandal, as to *Vencata raja's* wife and *Tatacharyu*, a *Brahman*. The secrets of the *Sacti* class, *Hanumat vinayam*, a prayer of, or to *Hanuman*, a piece of ribaldry. It is long, but not a thick book, written in prose, in good order.

4 No 1091. Contains two distinct books.

1) A poetical work on the amours of *Krishna*, and also on the affection between *Rama* and *Sita*.

2.) *Ganga Gāuri vilasam*, a low and loose production on *Ganga* falling in love with *Siva*; mingled up with matters not capable of abstract. The book is small, and thick, damaged in the middle by insects, with various leaves wanting in the middle and at the end.

5. No. 1104. *Chandrābhūdayam*, the rising moon.

A poem in *padya cāryam*, containing two *asvusas*, or sections, complete, but not finished as a whole. It relates to the wife of a *muni*, affected by the moon on its rising, and using reproachful language; a common place of Hindu writers. Not being complete, the tale has no *denouement*.

The book is of medium size, old, and a little damaged, especially in the latter portion.

6. No. 1726. Poem ascribed to *Chicla dera raya*. It is divided into four parts; each part being in a different metre, the fourth of the lyrical kind adapted to singing. The subject in all is the female sex; twenty eight stanzas are called by the names of the 28 lunar mansions, but the subject is the same with the rest. There are also four leaves in Sanscrit from the *Māgha cāryam*, the same subject. In the larger portion the language is Telugu; but the characters are Canarese. It is adapted to the public amusements of a Court: rather large, bored by insects.

VII. EXEGETICAL.

1. No. 1725. *Mano bōdha*, Mental instruction. In the *drupada* metre, complete. This is appended to another book of a *Vira Sānu* kind. The present portion is rather unusual, as giving a series of lessons in mental instruction.

VIII. FABLES.

1. No. 1017. *Pancha tantra*. The five devices. The fourth, and part of the fifth sections of a common and very popular work. In the *padya cāryam* metre, small size, old, injured, without boards.

2. No. 1327. *Pancha tantra*.

A complete copy of the same work, in five parts; on sowing division—benefit of friends—spies or treachery—damage of possession—hasty conclusion without full examination.

The book is long, of medium thickness, and in good order. In *padya cāryam* metre.

IX. GRAMMATICAL.

1. No. 1076 *Guru yat ganamulu*.

On the length of letters and syllables, with the different kinds of verse, and rules for the formation of each one, complete.

A *chandasu*, or work on Prosody, the 3rd *hhandam*, containing 19 *slocas*. the 1st only explained in Telugu

A piece on genders, exemplified by the variations on the name *Rama*, also the singular, and plural numbers of nouns.

A few moral *slocas*, 3 leaves

Three loose leaves, each one containing a detached stanza

The book has a uniform appearance, and possibly was thus put together by the copyist. It is long, thin, and in good order.

X. HISTORICAL.

1. No. 567 *Yadava* chronicle.

Katama rayu, king of the *Yadavas*, made war with the ruler of *Nallur*, and connected states

The advantage or victory was on the side of the *yadava* (shepherd) king. The work is ornamentally narrated, in *dvipada* metre, and the book is complete. There is another, and differing account among the *Mackenzie MSS*. It is long, of medium thickness, old, but only a little injured.

XI. HYMNOLOGY.

1. No. 908. *Mangama dandacam*. A poem in praise of the *sacts* of *Vishnu*, at *Tiru malai* or Tripety. It is in the measure termed *churnika*, and complete; the book is of medium size
2. No. 1030. Sect. 2. *Yetti mdra mata dipica*, contains 10 sections in *dvipada* metre. Stanzas in praise of the *Alvar*, or special votaries of *Vishnu*, to whom time has given a sort of apotheosis
3. No. 1077. *Vencatesvarulu vinnapam*

It contains 153 stanzas in praise of the form of *Vishnu* of *Vencaiachala*, or the hill at Tripety. It does not finish. The book is new, of medium size, and in good order. It may have been put in the place of some older book.

4. No. 1083 *Vencatesvaruna melu*, concerning *Vishnu* at Tripety. Stanzas in praise, only seven leaves

Bhascara satacam, thirty stanzas in praise of *Vishnu*, by *Bhascara* (an epithet of the sun, and also a name of *Ramanuja*).

A few loose stanzas on *Naráyana*. There are other matters contained in the book, pointing out the need of collation. The book is of medium size, part old, part recent, the leaves are of different sizes.

5 No 1091 *Bhakti māṅgamu*, devotional way, prose. On the mode of putting on the *nama* or forehead mark.

The mode of *japam*, or muttered prayer. Praise to *Vishnu*. The means whereby *bhaktis*, or devotees, may obtain beatification. The various kinds of sin, by which it is forfeited. Some matter on the formation and growth of the foetus, and much on the *yogi* asceticism.

Some poetical stanzas in praise of *Vishnu*. A few *slocas* are interspersed, the subject hymnology.

Besides there are a few leaves on the subject of the *Ramayana*. On *Rama's* return to *Ayodhya* he described the places that he had seen. And also 20 leaves on *Saiva* hymnology, incomplete.

The leaves of the book are alike, but the two last fragments are anomalous, and probably belong to some other book of like size, and age. The entire book is of medium size, old, and a little damaged.

6 No 1097. *Calahastya satacam*

Part of a centum of verses (3 stanzas on 8 leaves) on the image of *Siva*, at *Cala hasti*, vulgo *Calastrie*.

—*Vencatésvara satacam*

Part of a centum of verses (21 stanzas on 7 leaves) on the image of *Vishnu* at *Tripety*.

—*Amaram*—Dictionary, Sanscrit *slocas* with meaning in Telugu. The 1st part, but the 10 leaves are in confused order.

—*Rama chandra satacam*.

Part of a centum of verses (34 stanzas on 11 leaves) of a poem on *Cotanda Rama* or 7th *avatara* of *Vishnu*.

The book is long, thin, old, and damaged, both by insects and decay. Whether this state, as a bundle of fragments, is its proper one, or that it requires to be collated with other books, is uncertain.

7. No 1099 *Calahastya satacam*

A centum of verses on the god at *Cala hasti*. This is complete. The metre *sisa padyam*. The book is of medium size, new, yet slightly injured by insects, and one half of it is merely blank leaves.

8 No 1098 *Prasanna Vencatésvara dandacam*.

Homage to the presence of the *Tripety* god. It is complete. The *dandacam* metre is a sort of rapid metrical prose, a chant.

— *Vencatēśvara manyāni*. Garland of *Vishnu*.

Homage to the same in another sort of measured prose, containing many rapid anapaests, forming a light and tripping utterance

Besides there are 25 leaves mingled on *Sāva* and *Vaishnava* matters, and some verses ascribed to *Chickā Dēva rāya*

The book is long, thin, in good order; the leaves are uniform in appearance, age, and hand writing.

9. No. 1100. *Veneatēśvara satacam*.

A centum of verses in praise of *Vishnu* at Tripeti, complete.

Also six leaves of the *Bala Ramayānam*, an epitome for children.

The book is long and thin, without boards, old, and damaged by breaking of the leaves

10. No. 1108. This book contains *ashtacas*, or octave verses in praise of *Vishnu*, under various names, but there is a large proportion of other, and miscellaneous fragments on various subjects. The book should be used in collation with others that are defective, and might tend to complete them. The leaves of this are some longer than others, and different as to age, while the contents shew them to be a gathering up of leaves, without connexion.

The book is of medium size, old, and a little damaged.

XII. INCANTATIONS, OR CHARMS.

1. No. 1068. In a book of miscellanies, requiring collation, one portion (the 2nd) contains various *mantras* or *zantis* with reference to signs of the zodiac, and lunar asterisms, in the *yecha ganam* metre.

XIII. LEXICOGRAPHICAL.

01. No. 1053. *Andhra nāma sangraham*.

A fragment of only five leaves, in Telugu verse (*padhyam*), containing names of different deities.

1. No. 1082. *Amara cosha*, Dictionary.

Contains part of the 1st section, but only four leaves, old, and worm eaten.

Also a prosodial treatise on different poetical feet and measures, complete.

And Telugu numbers in account, thrown into verses to aid the memory, complete.

The book is long and thin, very old, and much worm eaten.

2. No. 1097. *Amara cosha.*

The 3rd section of the book; and containing ten leaves, in confused order, of the 1st part of the *Amaram*—Sanskrit *ślōcas* with meaning in Telugu. It is old and damaged.

3. No. 1527. *Amara cosha.*

The 1st part complete, with some portion of the 2nd, in Telugu characters.

Another portion in Canarese character, only 22 leaves.

The book is small, of medium thickness, old, and a little injured. It should be divided into two, and collated with other books.

XIV. MAHATMYAS, or local *purāṇas*.1. No. 1045. *Sri Rangha mahātmyam.*

The legend of the fane on the island of the *Cāveri*, near Trichinopoly. The image was left there by *Vibishana* of the *Rāmāyanam*. The book is highly ornamented, as to invention, and machinery. Any detail may be referred to the Mackenzie Manuscripts. This book is of medium size, and in good order.

2. No. 1041. *Bhimésvara mahātmyam.*

By *Danābhi-Ramāmbalu carī* in *padya cavyam* metre.

Legend concerning an image at Benares, in a Saiva shrine.

The 1st *āśāsam* is wanting, the 2nd complete, the 3rd not so.

The book is of medium size, new in appearance, but much damaged.

3. No. 1063. *Yādava giri mahātmyam.*

Legend of the temple and fort at *yādava giri*. Many leaves are wanting in the middle of this book, which is long, old, incomplete, without boards and injured. A brief outline of the contents may be better stated under other copies, in the Sanskrit language, or Canarese.

XV. MEDICINAL.

1. No. 902. *Mantra-yantramulu.*

This is a medical work, concerning various disorders of the human body, and the remedies. But, as intimated by the title given, it contains astrological and magical matters as to charms, with squares, or other figures, and letters in them, to be worn about the body.

It is in prose, is small, old, and damaged.

2. No. 1080. *Vāidhya grant'ha*, Medicine.

The diseases incident to the human body from flatulency, bile, phlegm, with description of symptoms, on epileptic fits, symptoms; the remedy. On mercurial preparations; decoctions; electuaries; on metallic calces, reduced to powder, especially mercury. Oils, balsams, mode of making them; with various other connected matters.

The work is in Sanscrit *ślocas*, with the meaning in Telugu, and complete. The book is long, of medium thickness, recent, and in good order.

3. No. 1088. *Vāidhya grant'ham*. Medical book. It contains seven, *adhyaayas*, or chapters, in Sanscrit *ślocas*, with the meaning in Telugu.

Chap 1. treats of the forms and symptoms of disease. Chap 2, the causes of the different diseases, whence they proceed. Chap 3, the sufferings caused by them described. Chap 4, the five different kinds of pulses, named and described. Chap 5, difference of four particular diseases, similarities. Chap 6, on diseases in young men, occasioned by drinking. Chap 7, on other diseases, and generally remedies for all.

The book is long, of medium size, and injured at the end only, by insects.

4. No. 1096. *Vāidhya rasāyanam*, on the mode of making mercurial compositions. Recipes for various mercurial medicines; one hundred and eleven are counted; mercury being the basis in all ex- gr.

Cumudestara rasāyanam.

Maha murgavigana rasāyanam

Sūchicā barana rasāyanam, &c. &c.

The paging begins with 95; leaves in the middle and at the end are wanting. The book is long, of medium size, and nearly new.

5. No. 1102. *Vāidhyam*. On Medicine.

This is a miscellaneous book. The first portion, different in appearance from the rest, is on various disorders of the bowels, of the head, fever, diseases of children, &c. It is of small size, and old.

6. No. 1601. *Vāidhya vishayam*. Medicinal treatise.

A prose work, entirely on the different branches of medicine.

The book is of medium size, and very slightly damaged.

XVI. MIMAMSA, OR RITUAL.

1. No. 1013. *Pandita āśādhyā*, on rites. This is a *Sātra* work.

On *tribhuti*, or the sacred ashes, and their use: on the sacred beads, their excellency. On the *linga pūja*, or ceremony of homage to the emblem

of *Siva*. Also on the uses of the various utensils employed in *puja*, or ritual services and in sacrifices.

The book is large and old. Two *pralāranas*, or chapters, are complete, the 3rd not so.

2. No 1091 (See XI 5), *Bhakti mārgam*, on the mode of putting the *Vaishnava* mark on the forehead, on muttered prayer, order of worship, means whereby devotees may obtain beatification, and how it may be forfeited; on *yoga* ascetism, and other matter, in measured prose.

XVII MISCELLANEOUS

1. No 1020 Two works

- 1) *Ramayana*, the *bala candam* or 1st book in *divipada* metre, on the birth and early life of *Rama*.
- 2) *Nala clāravartī cadha*. The tale of *Nala*, an episode of the *Bharatam*. The planet Saturn was his rival, owed him a spite, reduced him and his wife to great distress, so that *Nala* became a cook, and *Damayanti* a house servant. They then recognised each other, and were ultimately prosperous. This piece, however, is a fragment—it begins, but does not finish.

The entire book is of medium size, old, and damaged.

2. No 1052 A miscellaneous collection

- 1) *Achāra ganitam* a few leaves on Telugu letters and orthography.
- 2) *Padjāla pustakam*, various matters, as hymns, morals, interpretation of dreams. Also on signs, such as a serpent crossing the path of any one, and like matters.
- 3) *Sri Krishna sātacam* eighty seven stanzas out of 100 in praise of *Krishna*.
- 4) *Calahasti sātacam*, 98 stanzas out of 100, in praise of *Siva* at *Calahasti*.
- 5) *Bhāscara sātacam*, 82 stanzas out of 100, in praise of *Vishnu*.
- 6) *Mādhava Krishna sātacam* 82 stanzas out of 100, in praise of *Krishna*.

There are 5 other leaves, each distinct, belonging to some other *sātacams*, and 13 leaves of ornamental poetry on amatory subjects. The book would require to be collated, with others under XI, and with some other works in fragments. This book, as a whole, is large, and in good order.

3. No 1064 Three books, or fragments

- 1) *Harischandra cadha*. The tale of *Harischandra*, an episode from the *Bharatam*, a portion only in *divipada* metre. This tale is elsewhere abstracted.

2.) *Iurana sangraham*, epitome of a *purana*. The leaves are broken off, one third, or end piece only remaining. Hence what *purana*, or what subject, remains undetermined.

3.) *Tadīyaradhana punyam*, on the merit of feeding *Brahmans*; Sanscrit *ślocas* with the meaning in Telugu prose. The term *tadīyaradhana* is technical among the *Vāishnavas*; the *Smārtas* use the word *sāmādhana* (peace) in the same sense.

4. No. 1073. A miscellaneous collection of six different books, but chiefly of an amorous description. See VI. 2.

5. No. 1078. A miscellany of nine different works, but connected in character. On the label, five are stated.

1.) *Parama rahasya kriya*. 2.) *Tatva kriya*. 3.) *Artha panjacari*. 4.) *Pindotpatti*. 5.) *Krishnamachārya rasam*; but this last is resolvable into two; and three other books were met with on examination. The general character is *Vedantic*; and fuller notice may best come under that head. See XXIII. 1.

6. No. 1084. Six books. See III. 2. V. 2.

3.) *Krishna satacam*, has only 36 stanzas out of one hundred, praise of *Krishna*

Mādhava Krishna satacam, has 71 stanzas out of 100, on the same subject. *Mādhava* is merely an epithet.

4.) *Sarīśvara dandacam*. Praise of the Deity, in rapid metre, or chant. Of a Roman catholic class, small size.

6.) Replies by *Vasishta* to enquiries made by *G'hārīya maha muni* on the influence of constellations at the time of birth. Some leaves wanting.

This book has a uniform appearance outside, and the leaves are all of one size. It might be collated with other books; or these sections might be separated into distinct works.

The leaves are of different ages, and the whole of medium size, a little damaged.

7. No. 1087. This book has two leading divisions.

1.) *Pattra ricaram*, details on the proper mode of bestowing gifts, and proper mode of receiving them: with this matter is connected an account of the asterisms under which each of the *Atarā* (special votaries of *Vishnu*) were born; and also under what asterisms they were beatified, or died. So far complete, in prose.

—1 loose leaf, account of some temple, name not known.

2.) Journal in prose, complete.

It appears to be a brief report of some one unknown, stating various particulars, concerning places visited on a pilgrimage; apparently to Benares and its neighbourhood.

It mentions various hills, rivers, and sacred pools in the neighbourhood of the Jumna and Sarasotee rivers, leading on to matters connected with reminiscences of *Krishna*. Various *gháts*, or mountain passes. *Radha*, a mistress of *Krishna*: *Kundéni* a town in which *Rucmini*, a wife of *Krishna*, was born. Some romance concerning one *Pánjala's* grand-daughter. She ran away to the *Gándara* country, there the son of a king saw and married her. Narrative of a spectacle at her wedding, the people present, and the like. A petition to *Krishna* as *Gókulastámi* the cow-herd god. An account of the customs (*désúchára*) of ten kinds of *Brahmans*; among other matters, their crimes. *Casi-gurúttu*, description of Benares. The Ganges—It cured a *chólarája* of his leprosy. Various other tales of its efficacy. Four pillars: two of them visible, two were merged in the river, and are not now to be seen. *Prayági gurúttu*, a description of Allahabad, or rather of the *Triceni*, or very sacred triple junction of the Jumna and Sarasotee, with the Ganges at that place. Details concerning the rivers, and various temples. Some account of the *Brahmans* there: and also about some poets. There is a transition to *Sri Saikam* in Telingana. It is like Benares. Much is stated concerning it, as a great place. Such are a few meagre outlines. If the whole be simply a journal, as on casual perusal appears to be the case, a translation might be not without interest.

The whole book is long, and thin, and is slightly injured by insects.

8. No. 1102. For 1.) See XV. 5.

2.) '*Akrura dandacam*. The uncle of *Krishna* (that is *Camsa*) called his charioteer '*Akrura* and told him to go and bring *Krishna*; he did so and homage to *Krishna* was rendered.

3.) '*Krishna dandacam*. *Krishna* being brought with honors, *Camsa* afterwards came with intent to kill his nephew. '*Akrura* became a votary of *Krishna*.

4.) '*Náráyana satacam*. Praise on the ten *avatáras* of *Vishnu*; only 26 stanzas, out of one hundred.

5.) '*Sabhápati lacshanam*. The properties, or becoming deportment of a ruler, who presides in a *sabha*, or assembly. *Sabhápati* is also an epithet of *Siva*. This piece wants 1 leaf.

- 6.) *Vishnu dandacam*, a chant in praise of *Vishnu*; besides whom, it is stated, there is no other god.
- 7.) *Suc'ha Rhemba samātam*, 'An interview between a sage and courtesan. *Suc'ha* was a *muni*, and in order to destroy the efficacy of his penance *Indra* sent *Rhemba*, a courtesan of *Srerga*, to him. The conversation on the interview left unfinished. There are two stanzas on *Rāmas* and the same on *Srīa*.

This book is small, old and damaged. The 1st section on medicine is homogeneous, the other leaves differ, and require to be collated, or else separated.

9. No. 1107. Miscellany. Of all the books in the Telugu language of this class, the present is the most varied. It appears as a sort of volume of elegant extracts.

The label merely gives—"On the ten *avataaras* of *Vishnu*," which is only one leaf at the close. It is not perfectly clear whether this book is a collection; or parts of various books incidentally thrown together.

- 1.) *Samat gūram*. Three broken leaves on capping verses, or answering questions leading, on mistake, to some such epithet as jackass, or monkey, to promote mirth in a company.
- 2.) *Vencatēsvara satacam*, broken leaves, a *centum* of verses complete on the *Tripeti* god.
- 3.) On six *chacravertis*, *Harischandra*, *Nala*, *Puru*, *Purūrarō*, *Sācara*, *Karta virya*: one stanza gives their names, with their towns, or capitals.
- 4.) Names of sixteen *maharājas* of the solar line.
- 5.) Eight stanzas on the *tatva* system.
- 6.) One stanza on *Rāma chandra*.
- 7.) Seven stanzas on *Siva*.
- 8.) Ten leaves on a temple, called *cambam*, dedicated to *Rāma*.
- 8½.) Six stanzas on *Hānumān*.
- 9.) *Calinga marddhana*, the legend of *Krishna* killing a serpent, and again restoring it to life, on the intercession of its five wives. (Seems to be an enigma; the *Nāgas* are a class of people).
- 10.) On *Krishna's* stealing the garments of the *gōpis*, as narrated in the latter portion of the *Bhāgaratam*.
- 11.) *Bāla hridam*, the boyish play of *Krishna*, stealing butter, and the like, from the above.
- 12.) Five more leaves of *samat gūram*, or play on words; one or two broken at the end.
- 13.) Women abuse the moon, because his rays on rising cause them pain.

- 14.) *Manmata dushanam*, women abuse *Cūma* : concerning the effect of his five arrows, his retinue &c.
 - 15.) One stanza in praise of *Krishna*.
 - 16.) *Gangādhara stōtra*, praise of *Siva*, as bearing *Ganga* on his head.
 - 17.) *Calahasti satacam*, 11 stanzas only.
 - 18.) *Narasinha satacam*, 13 stanzas only.
 - 19.) *Ranghēsvara satacam*, 100 stanzas, complete.
 - 20.) *Mūshaca* and *Mārjala*, on the acts and manners of the large bandicoot rat, and cat : one stanza on each.
 - 21.) *Sarasvati dharāvati*, 27 stanzas complete, on the excellency of the consort of *Brahma*.
 - 22.) *Chinna kēstara satacam*, 59 stanzas out of 100 in praise of *Vishnu*.
 - 23.) *Mādhaia ashtacam*, an octave of stanzas ; women recite verses in praise of *Krishna*, complete.
 - 25.) *Vencatesvara ashtacam*, an octave on the *Tripeti* god, varied measures of an amorous kind adopted to *dāsīs* at public processions, complete.
 - 26.) *Rāghu nāyacula ashtacam*, an octave complete.
- Verses of like kind in praise of *Rāma* of the line of *Rāghu*.
- 27.) *Rāghuvashtacam*, an octave, complete, on *Rāma*.
 - 28.) *Vencatesvara ashtacam*, an octave, as above, on *Vishnu* at *Tripeti*.
 - 29.) *Konēti rāya ashtacam*, five stanzas, only by *Konēti*, in praise of *Vishnu*.
 - 30.) *Kanda cūri janārjuni ashtacam*, an octave complete, amorous verses in praise of *Vishnu*.
 - 31.) *Veneranda hominum ac mulierum descriptio*, 3 stanzas—*kēlica graha varna*, is the title.
 - 32.) *Nava nīti chora ashtacam*, an octave in praise of *Vishnu*, composite metre.
 - 33.) *Sri sūla mahātmyam*, two leaves on the temple and god at *Sri sūlam*.
 - 34.) *Anna dāna patam*, one leaf on the mode of giving food to men.
 - 35.) *Cūsi mahātmyam*, two leaves, composite metre, 15 stanzas on the glory of Benares.
 - 36.) Five stanzas on moral subjects.
 - 37.) *Manmata Cutēra samrūtam*, four leaves composite metre. The god of love, and of riches, each maintains his own superiority to the other. A *rishi* comes in, and settles the dispute.
 - 38.) *Ratna sāssanam*, seven leaves on the distinguishing properties of precious stones.

- 39.) *Satya vāchaca* 21 stanzas how to lead a moral life.
- 40.) One stanza on the five *Pāṇḍavas*.
- 41.) On the customs of the *Arya* and *Drāvida* countries ; the upper and southern India.
- 42.) Amorous verses in *sringāra* metre.
- 43.) Verses on *chandra*, the moon, same metre, 22 stanzas.
- 44.) On *Krishna*, 10 stanzas.
- 45.) One leaf on the ten avatars of *Vishnu*.

From this leaf, at the end, the label gives the title of this manifold book.

The entire book is long, and of medium size, very much damaged by breaking of the leaves: whether it was so put together by design or accident, collation with other books could alone decide.

XVIII. MUSICAL.

1. No. 1012. Contains an explanation of the seven tunes, modes, or measures of the native music, and other similar matters. See IV. 6.

XIX. PAURANICAL.

1. No. 1011. *Bhagavatam*. The 7th *cāṇḍam*, or section, in the last of the eighteen *purāṇas*. It is in the *padya cāṇḍyam* measure ; complete, only that a few middle leaves are wanting. An outline will be given under No. 1014. This book is long, large, old, and touched by insects.
2. No. 1012. *Bhāgavatam*, *dasama scāṇḍam*. The 10th section. The *pūrva bhāga* is complete ; the *uttara bhāgam* not so. The 11th and 12th sections being requisite to complete the whole.

The 10th section refers to the parentage, birth, early dangers, and early events, sports, &c., in the life of *Krishna*. It is the favorite, popular portion of the whole work.

This copy is long, of medium thickness, and in good order.

3. No. 1013. *Bhāgavatam*. The first, second, and third books, in *padya cāṇḍyam*, or composite metre. An abstract of these three books may be referred to class *Delta*, order B., Mackenzie Manuscripts. This copy is long, large, and nearly new.
4. No. 1014. *Bhāgavatam*, the 7th book.

This portion contains the account of *Hiranya-casipu*, slain by the *Narasinha avatāra* of *Vishnu*. The birth of *Prahlada*, and education ; discourses between him and *Hiranya-casipu*, his father, by whom he was greatly ill-treated. The *Narasinha avatāra* of *Vishnu*, bursting from a pillar, in the

shape of a man-lion, to kill *Hiranya casipa* is the leading subject of this book. [And I think this *avatara* has some light thrown on it, as to place, by the recently discovered antiquities of Nineveh, in Mr. Layard's work.]

This book is long, of medium thickness, old, and damaged : with the exception of a few middle leaves, here, and there it is complete. These may be found by collating other books.

5. No. 1015. *Bhāgavatam*. The tenth book, forming the close of the *pūrva bhāga*, or ancient portion. It wants some leaves in the midst, but is otherwise complete, in composite metre. See No. 1016. *infra*.

There is also in this book the *asvamedha parvam*, or book on the horse sacrifice, from the *Jaimini Bharatam*. It contains 8 *asvāsas*, or sections, in composite metre, but with some leaves deficient. The subject may be referred to notices of the *Bhāratam*. See β. E.

This book is of medium size, and injured.

6. No. 1016. *Bhāgavata purāna*.

The 10th section, attached to the *pūrva bhāga*, or former portion. It relates to the birth, early adventures, and sports of *Krishna*. There is added to it the *Rucmini parinayam*, or marriage of *Rucmini* to *Krishna*.

The book is large, old, but in good order.

7. No. 1017. *Bhāgavatam*, the eighth book.

The war between an elephant and a crocodile (*macara*), with the death of the former, and release of *Gajendra* from further transmigration. The churning of the milk sea in the *curma avatāra*. The swallowing of poison (*garalapacshanam*) by *Vishnu*, whence his body became blue. The *Amrita* produced. The deceit of *Vishnu* as *Mohini*, cheating the *asuras* of the *amrita*. The destruction of *rācshasas*.

—The *Vāmana avatāra*. *Vishnu* as a dwarf and giant. The destruction of *Bali*. The *Tritricrama visva-rūpa*. The three-step-form of *Vishnu*, one foot on earth, one on *Bali's* head, one in heaven.

This section is complete, in composite metre.

The book is long, of medium size, in good order.

8. No. 1018. *Bhāgavatam*.

Another copy of the 10th section, but without the *Rucmini parinayam*. In composite metre. The book is long, of medium thickness, and nearly new.

9. No. 1019. *Bhāgavatam*. The *uttara-bhāga*, or latter part, containing the 11th and 12th sections complete, in composite metre.

The penance of *Sattirāditya* to the sun ; request for the lost *samaras*.

jewel refused, its subsequent recovery from a she bear The various adventures and marriages of *Krishna*, and a variety of other matters The combat between *Bhîma* and *Duryôdhana* at the close of the great war

The book is long, of medium thickness, a little touched by insects, otherwise in good order

10 No 1038 *Padma puranam* The *uttara candam*, or concluding part

It relates to rites in the month *magha*, or July—August, of peculiar efficacy, also on various days and months A further notice will occur elsewhere The *eca dasi* and *diadasi mahatmyas* or fasting on the 11th and 12th lunar *tithis* are added to this book The 11th is of special observance

11 No 1044 *Padma puranam*

The 5th *asvasam*, or section in composite metre On the mystic *Om* The bearing on the body the *chakra* mark The putting the *urdeva*, or mark on the forehead (the Hebrew letter shin) The efficacy of the eight lettered formula of the *Vaishnavas Sri na ra ya na na ma ha*—Praise of *Liveshmi* The *mula praruti surupam* or pantheistic universe Deity, and matter combined, and a variety of rites and observances by *Brahmans*

There is added a little of the 1st part of the *Amaram*, Sanscrit dictionary in *slokas*, from the 1st section

The book is of medium size, rather old, but in good order

The appendix, on collation, should be transferred to some other number

12 No 1016 The *Scanda Puranam*

The *Casi malatmyam*, containing from the 1st to the 26th *adhya ya* or section, complete in prose A full abstract of the contents may be referred to class *dēlta*, order B

This book is large, and in good order

13 No 1039 *Scanda Puranam* The *Garuda mahatmyam*, from the 8th to the 12th *avastha* or section, in prose The subject noticed in it, is the penance of *Gāutama rishi*

It wants one leaf in the middle, and has no boards, is written on *talipat* leaves, and very old

14 No 1065 *Scanda Puranam* The *casi candam*, on Benares, from the 28th to the 58th section the first leaf is marked 170, prose This book is large, and in good order

XX. SCHOOL BOOK.

1. No. 1093. *Achara ganitam*, seven leaves, containing the *Saiva mantram*, and Telugu letters of the alphabet; long, thin, and new: perhaps substituted for some other book of value.

XXI. SECTARIAL.

1. No. 1110. *Siva gnāna manjērī*. Garland of *saiva* doctrine. This is a production, contrived to convey the *saiva* system, in a favorable, and *taking* manner.

A Brahman wishing to marry his daughter, named *Mukti kanta*, made the *svayamraram*, or ceremony of general invitation. Many persons attended, as suitors. The young woman was introduced, and and her good qualities were stated. One *Advaita* present is represented as asking for her in marriage. He was called upon to declare his religious opinions, and these are stated at length (the apparent object of the book); he concluded by declining the marriage, as the opinions of the intended bride did not harmonize with his system. In a second part, the marriage of the young woman, named *Mukti kanta*, with *Dattatréya* is mentioned. Some details as to the *pindotpatti* (or formation of the foetus) in the native taste follow. The work is complete; and is, as far as I know, a rare mode of conveying sectarial instruction in India. There are a few other specimens.

The work is in *dripada* metre, two leaves near the middle are missing.

XXII. VEDANTIC.

1. No. 1078. (See XVII. 5.) A collection of Tractates; but chiefly of the *Vedanta* school.
- 1.) *Sri Rāmanūja kirtanalu*. Hymnology in praise of *Rāmanūja*, one of the 12 *Aluvār*, and head of a school of philosophy, the *Viśiṣṭa advāita*, as a medium between the systems of *Mādhavāchārya*, and *Sancarāchārya*. His birth place was *Sri Permittūr*, near Madras, poetical, complete.
- 2.) *Srīmān Nārāyaṇa mūrti mahima*. The glory of *Vishnu* as *Nārāyaṇa*, and also of other divinities, with many examples in illustration. Prose, complete.
- 3.) *Artha panchacam* Five specialties of the *Tatva* system: these are (1) *Saṁvassa rūpam* (2) *parassva rūpam* (3) *upayassva rūpam* (4) *purushartha svarūpam* (5) *varādhivasvarūpam*. These are again subdivided into five (1) *nityalu*, *muktulu*, *b'hadulu*, *kēvalulu*, *mū-mūrchulu*; (2) *pera*, *yūgall*, *vibhava*, *antarigimāi*, *archavatāram*; (3) *karma*, *njāna*, *b'hakti*, *prabhakti*, *ācharya-vimānam*; (4) *dhermam*, *artha*, *kamam*,

ātma anubhavam, Bhagatānubhavam; (5) *śarūpa virōdhi, para śarūpa virōdhi, puruṣārtha śarūpa virōdhi, upayasva svarūpa virōdhi, virōdhi svarūpa virōdhi*. These several particulars are explained, though briefly, on eight palm leaves. A translation alone would illustrate such technicalities. They mingle material and spiritual in a mode characteristic of the system.

- 4.) *Tatva treyam*. Three components of the human body. (1) *chittu*, the life; (2) *achittu*, the body, or matter; (3) *paramatma*, the soul, which on this system is *Isara*, or god. There is no agreement between the soul, and the body, which position is illustrated. On the restraint of the five senses, and various other matters of the *tatra* kind, with exemplifications. In books of another class, there is much discussion whether the *jīvatma* is one with the deity or not. The affirmative is maintained by *Vedānta advaitas*.
- 5.) *Rahasya treyam*. On mysteries, in a spiritual signification. This was not minutely examined.
- 6.) *Parama rahasya treyam*, on mysteries, with reference to superior beings. This tract is in the Tamil language, but in Telugu letters, and in prose. There is a mixture of words from the *vedas* in Sanscrit. Among other subjects is the glory of *Rāmanūja*, and of other beatified '*Aluār*'; and also that of the *Namcharula*, or wives of the various '*Aluvar*, also wedded to *Vishnu*. This tract is stated to be by *Rānānuja*, but more probably by a disciple of his.
- 7.) *Pindōpatti*, on the conception of the foetus; an explanation of its nature and qualities; its monthly increase stated, as to kind and degree; its mode of growth, its birth after ten lunar months; and mode of delivery. This is not a section of midwifery; but of native divinity. Appended are praises of *Vishnu*; with a declaration of the pains, and penalties that will ensue from injuring any of his followers. There are some instructions from an '*Aluār* to enable his followers to avoid the causes of evils; and like matters.
- 8.) *Rangha nāt'ha satacam*, a fragment of nine stanzas, on the god at Trichinopoly; also five stanzas on *Vencatt'svara* at Tripeti; and ten stanzas on various subjects. This fragment is not *vedantic*.
- 9.) Thoughts of God—the mode of such meditations, and on the mode of obtaining beatification: incomplete.

The book is of medium size, rather old, and a little injured.

2. No. 1080. Fragment on the *Vedānta* system.

The beginning and the end being wanting, the title and author's name are not known. The subject is a discourse between a teacher

and a disciple, on the means of obtaining beatification, according to the *Vāishnavas*. The leaves, except the 33rd, are regular from 8 to 71.

Two leaves at the end are in the *grant'ha* letter, and Canarese language: want of coherency renders them unintelligible. The book needs to be collated with others. It is of medium length, thin, and in tolerable order.

XXIII. VETERINARY.

1. No. 1049. *Haya lacshana vilāsam*, on Farriery, or treatment of a horse; and a discrimination as to qualities. Three chapters, complete, in poetry. The book is long and thin: also old and damaged.

XXIV. VIRA SAIVA, or *Jangama*.

1. No. 1725. *Basava linga*. A poetical work in *padya cāvya*, in 357 stanzas complete. It is of an ultra *saiva* class, or the system introduced by the elder and younger *Basavas*. Among other things, it dwells on the efficacy of water that has been used in washing, or bathing the figure of *Sita*. It also contains a detail of the sacrifice of *Daksha*, to which his daughter *Sati*, wife of *Siva*, was not invited. The vengeance of *Siva*, origin of *Vira Bhadra*; and other details (See also VII.) A single leaf of Sanscrit, refers to the *yajūr*, and *sama vēdas*; but is without any complete meaning.

β. C.

Tamil language and character. (There are other characters, used in some of the Manuscripts, to be noted as they occur).

I. ARITHMETICAL.

- No. 2016. *Yen-chuvadi*, two copies. Native accounts of various kinds: A common school-book.

II. CHRISTIAN THEOLOGY.

1. No. 2020. Fragment. It contains praise to Christ by the Virgin Mary; and is apparently a portion of the *Tembavani* by Beschi. It has neither beginning, nor ending. It is without boards, and injured.

2. No. 2363. *Njāna varhi*, way of wisdom.

It contains a statement of the Divine Attributes; and includes the ten commandments. It is of Roman Catholic kind; using the word *Sarvesparan* for God; omitting the second commandment, and dividing the 10th into two. It is long, thin, and damaged. There are two leaves in the *grant'ha* letter, belonging to some other book.

3. No. 2370. Two Roman Catholic books; fragments.

1.) *Sarvésvara charitra*, on the attributes of God, with explanations of the ten commandments, omitting the 2nd, as usual; from 23d to 26th leaf.

2.) *Kadavul nirnayam*, on six attributes of God. In the course of the illustrations, there is a condemnation of *Ráma*, *Krishna*, and others deemed gods, or objects of worship; from 1 to 21st leaf unfinished. Perhaps the two documents should be transposed as to order, and considered as one. The book is of medium size, thin, old, and eaten off by rats at one end.

III. ETHICAL.

1. No. 1992. *Niti venpa*, stanzas on equity.

Light leaves are added on the 1008 *Sáiva* temples, and a few verses on *Arunáchala isvara*, the god at *Trinomalai*. The book is small, in good order, and appears to be complete.

2. No. 2369. Two works on moral subjects.

1.) *Satta muni*, stanzas by him.

2.) *Agastya pádal*, a *centum* (when complete) of verses ascribed to *Agastya*, containing statements superior to the common polytheism, but teaching pantheistic views of the deity. Both works are incomplete. The book is long, thin, without boards, and damaged.

IV. HISTORICAL.

1. No. 1998. *Guru párambari*—genealogy of the '*Aluvár*.

The descent of the special votaries of *Vishnu*, sub-deified by time, is traced, and, if genuine, the detail would be serviceable in matters of chronology. The writing is partly Tamil, partly *grant'ha*: the Sanscrit names wholly or partially in *grant'ha* letters. The book is large, complete, and in good order. One leaf on rhetoric, wholly Tamil, is prefixed.

2. No. 2009. Account of *Tiru náráyana puram*, otherwise termed *Mél-kottái*, or west-fort. The familiar local name of the god is *chelva pillai*, a title of *Vishnu*.

The book relates to the proceedings of *Yempramanâr*, one of the '*Aluvár* of *Vishnu*, and narrates the foundation of a *Váishnava* temple at the above named town. The '*Aluvár* visited that place, teaching doctrines; he converted 52 persons to that mode of credence, and appointed ceremonies and observances of the *Vaishnava* kind. He went from *Sri Permettúr*. The book is

complete, in 108 leaves, none defective. It is small, and of medium thickness, in good order. The letters are *grant'ha* of a large size; but the language is Tamil. It is a document of some interest, as illustrative of the change of religion from the *Jaina* to the *Vaishnava* mode in the *Ballála* kingdom of Mysore, through the agency of *Rāmanūja*.

3. No. 2025. *Mysore rāja ramsavali*. A genealogy of the kings of Mysore. It begins abruptly with *Appana Tiruma rāja*, and breaks off abruptly at the end, appearing to be a fragment: 15 palm leaves.

The book is small, nearly new, and uninjured.

4. No. 2026. *Kṛta yuga rājākal*. A list of kings traced from the earliest age, and introductory to the names of the *rāyas* of *Vijaynagaram*; inclusive of various minor accounts of gifts and endowments.

The book is long, thin, and in good order.

V. HYMNOLOGY.

1. No. 1991. *Ranghēsa-renpa*. Stanzas in praise of *Vishnu*. with a prose explanation of a moral, or mystic character. It is new, and in good order, without boards, long, and of medium thickness. It relates to the god at *Sri rangham*, near Trichinopoly.
2. No. 2003. *Upadesa-retna mālādi*. Hymns, 71 in number, belonging to the *Nālāyira prabandham*, or book of 4,000 stanzas by the *Aluvār*; believed to be from the *Vēdas*. It has a comment by *Manavāla* incomplete. Attached is the *Yeti rāja ramsati* or 20 stanzas in praise of one of the *Aluvār*, by *Manavāla maha muni*. The characters are Telugu. The first is Tamil, the second Sanscrit as to language. The book is small, old, and damaged.
3. No. 2008. *Prabandham*. Fragment of Tamil translation from the *Vēdas*. It contains portions of different poems from the *Tiru pavi* (hortatory) and *pū dhūlu* or song, on putting flowers on an image. There is neither beginning, nor end, in any of the subjects. The leaves have an appearance of uniformity, as though the remainder were lost. The book is long, thin, damaged, and without boards. It is written in the *grant'ha* character.
4. No. 2014. *Mūmōcsha prakaranam* a part of *Vāishnava* mysteries. Prayers or hymns. A production of the chief *Aluvār*, on the means of obtaining beatification. It contains Sanscrit in the *grant'ha* character.

The book is small, old, and a little damaged

- 5 No 2020 Fragment Praise to Christ by the Virgin Mary perhaps a portion of the *Tembavan*, without beginning or ending, no boards, injured at the tops, and edges

- 6 No 2021 Two books

- 1) *Rangha calambacam* Praise of the god at *Srirangham* near Trichinopoly, by *Pillai Perumalayengar*
 2) *Vetti vendan*, ascribed to *Vira Pandiyan*, *niti chol*, or ethical and proverbial sayings, sometimes used in schools

The book is long, thin, without boards, and touched by insects

VI INDEX or hand book

- 1 No 1266 The 3rd section of this book has a fragment of four leaves, part of an index to the contents of the *Bharatam*, or the subject of each *parva* from 1 to 16 It is in the *Ca* arese character, rudely written

- 2 No 1984 Index, with epitome

It states the general contents of several of the *Puranas*, of the *Ramayana*m, of the *Halasya malatmyam* and of a great variety of other books which are more or less popular It has the appearance of having been prepared for the use of some European enquirer It gives the number of sections in the different works, with other divisions, the general contents, and the name of the reputed author There is prefixed a statement that *Vyasa* wrote the *puranas* and a detail of the names and characters which he bore in different births, during 28 *dvapara yugas* of as many *manuvantar*as, fabulous, of course This book, if translated, might be a useful hand book for enquirers into Hindu literature It is long, of medium thickness, nearly new, and in good order

VII LEXICOGRAPHICAL

- 1 No 2015 *Nigandu*, Dictionary
 By *Mandala purusha*

1st section names of gods

2d „ names of men, the rest wanting

An appended fragment of three leaves contains some poetry on the life of Christ, from the *Tembavan* supposed

- 2 No 2018 *Agaradi*, Dictionary

It extends only to the first letter, short and long of the alphabet The words are Sanscrit, and Tamil, the meaning is given with phrases illustrating the meaning It seems formed on a popular and useful

plan; so much resembling European Dictionaries as to be probably the work of a European. The character in which the whole is written is Canarese.

The book is long, thin, and in good order.

VIII. MEDICAL.

1. No. 1994. *Vaidyam*. On Medicine. A prose-work. It treats of fevers and other disorders. It is particular on the diseases of children, from the birth of a child to the end of thirty days; and thence to the end of twelve months, and in following years. Various medical matters, and remedies suited to diseases are stated. Also the preparation of oils or balsams, electuaries, mercurial powders. The preparation of charms, engraved on a plate of copper, and tied round the wrist, or neck of children, when troubled with fits. Incomplete at the end. The book is long, and of medium thickness, in tolerably good order.
2. No. 2019. *Vaidyam*. It is otherwise termed "*yantra mantra sangraha*," a collection of charms. The *tirū nittu mantram* is at the beginning. The rest of the book contains various medical recipes for sores, and various disorders. There is a charm for exorcising any one possessed by an evil spirit; and directions on regimen in particular cases. The whole is a *Vaidhyān's* book, on native medical science. It is small, and old, the leaves a little injured at the edges.

IX. MISCELLANEOUS.

1. No. 1996. Three different productions.
- 1.) An epitome of the *Rāmāyana* in Sanscrit *ślocas*, and Tamil—prose explanation; both in the *Grant'ha* character. It is a fragment of ten leaves; much older than the rest, and apparently belonging to some other book.
- 2.) *Tiruvāyi morhi*, or part of the *nālāyira prabandam*; 980 stanzas out of the 1000 by *Nam alvār*, or *Sētugōpa*, considered to be translation from one of the *Vēdas*: 98 leaves, Tamil language and character.
- 3.) *Sutta-punyapa vacchanam*, *ślocas* in Sanscrit, *Grant'ha* letter, containing *mantras* for the purification of a house; before entering on a new house, or after a house has been from any cause ceremonially polluted. The entire book is long, of medium thickness, and much worm-eaten.

2 No 2001 A medley of various books

- 1) *Sri rangha nat'ha stottram*, praise of *Vishnu* at Trichinopoly, Sanscrit *stocas* in *Grant'ha* letters.
- 2) *Castûri panyassatu*, praise of the spot on the forehead of the sud image
- 3) *Ramanûja stôttram*, praise of the *udaiyar*, or *alûar* of *Sri Per mattur* The preceding are on seven leaves, Sanscrit in *Grant'ha* character
- 4) Various portions of the *Prabandam*, as follows—leaf 28 to 34—54 to 65—100 to 109—66 to 69—70 to 79—90 to 95—96 to 99—129 to 142, 1 less intermediate

Some of these are by *Tonda reddi podi*, and some by others, but the whole relates to the *divya prabandam* or version of the *Veda*, and requires collation with other books.

- 5) A fragment of three smaller leaves it seems to be called *malai padalam*, or evening chant It is of erotic character
- 6) One leaf, a *yogi* meditating that his body is mortal, his soul immortal, and desiring to be united with the deity

The entire book is long, of medium thickness, and only slightly injured.

3. No 2010 Various fragments.

A few leaves from the *Nalayira prabandam*, the language is Tamil There are some leaves, not regularly numbered, from the *Ramayana*, the fight by '*Adicayan* son of *Ravana*, in Telugu characters

Four leaves *stottras*, or praise by the '*Alûar*, in the *Grant'ha* letter. One leaf *Bâlabandu* letter

Again, three leaves in Telugu letter. *Mahôdara's* dispute

The book is large, but of no use, except as collated with others to supply their probable deficiencies In many of the Manuscripts the leaves appear to have been put together by careless or ignorant persons

4 No 2023 Miscellany.

- 1.) *Bhumi chakra* 2) '*Anda chakra* 3) *Bhumi nirnayam* 4) *Anda nirnayam* 5) Ages of *rishis*, kings, gods, and men.

These tracts contain an account of the *dwipas*, measures of time, the various *yugas*, and greater periods, the duration of the lives of *rishis*, and others The *gandharbas*—the eight guardians of the points, the internal and external sects of the *Sânas*—in all twelve—the means of their obtaining beatification

5 No 2364 Medley

The principal portion is some forty five irregularly strung leaves of the *Tiru iayi morhi*, or Tamil version from the *vedas*, without any connected meaning. Other loose leaves are strung without connexion. One leaf of Canarese writing and language states that the universe is contained within the writer, the assertion of an *adwaita*, or else buffoon.

2 leaves *talipat deva nagari* writing

1 large palm leaf—same character, and then the above 45 leaves in disorder

The book is long, thin, old, and the Tamil portion of it damaged. It needs collation.

X NATACA OR DRAMA

1 No 1993 *Nondi natacam* The cripple

By *Tiru kanchur murti Tiyagēsa* *vrutta* metre

A sarcastic play, as to a noted robber at *Trichur*, and also at *Cānchi*. This copy is incomplete and only extends to an adventure near Madras, after robbing a traveller at *Mutta cara choultry*. Further notice may be referred to a fuller copy in the McKenzie collection. The design of such productions is to scoff at the easy pardon of crimes in *si hala purānas*.

XI PAURANICAL

1 No 1982 *Vishnu Purānam*

Delivered by *Parasara* to *Mātreyā*. The subjects on which the latter asks to be informed answer the purpose of an index to the following matter, relating to the creation, the *avatars* of *Vishnu*, and a variety of other details. As the original is translated into English, detail is not needed. The Tamil work is divided into six *angasis*, and various *adhyayas*, as follows.

1st	angasi	22	<i>adhjayas</i> or chapters
2nd	"	16	"
3rd	"	18	"
4th	"	21	"
5th	"	38	"
6th	"	8	"

It is in prose. At the end it is stated that *Sada gopaya* (the name of one of the *Aluvar*) put this *Puranam* into Tamil, copied in *S S* 1726 A D 1804 C 1 4904 in the *Prabava* cycle year. The freshness of the book indicates recent copying. It looks like one foisted into the collection, in place of some other book. It is complete, long, large, written on broad *talipat* leaves, and in good order.

2 No 1988 *Casi Khandam* of the *Scanda Puranam* An account of Benares The *purā khandā* contains 41 *adhyayas*, one wanting, the *uttara khandā* has from 42 to 58, two intermediate deficient, and remains unfinished It is stated to be from the *Bhagaratam* in the book, and on the label, which is erroneous It is long, and thick, very much damaged by insects A fuller abstract will elsewhere appear The following is a brief specimen

The pride of the *Vindhya* mountain on *Nareda* The celestials went to *Brahmas* and *Siva's* world about the said mountain *Drupada's* penance, received its fruits *Brahma* went to Benares One *Sivasanna* received beatification *Agastya* praised *Muruga* (*Cama*) praise of *Ganga*, benefit of bones of the dead being cast into the Ganges Birth of *Bhairava* Plan of the town of Benares praised, on household life On the state of the *Brahma chāri* On the sacerdotal order On household virtue On the state of the ascetic Splendor of Benares Ascetics praise it Story of a man and *Garuda* *Brahmas* sacrifice The celestials of *Siva's* world, went to Benares *Duodata* reigned there *Vishnu* went to Benares

3 No 2037 *Bhagaratam*, a version made in prose, on a perusal of the original work The 1st and 2nd *candas* are complete of the 3rd there are only 11 leaves It is long, thin, new, and without boards It was spoken by *Suta rishi* in the *Nādimisara*, wilderness The *Bhagaratam* is ascribed to *Pṛyāsu*, *Nareda* went to him, and remonstrated on his writing nothing about *Vishnu*, whence he wrote the *Bhagavatam*, narrated by his disciple *Suta*, and afterwards by *Suca* to *Paricshit* The opening contains various matters concerning *Vishnu*, as the *adī mula*, or First cause Reference to his acts as *Krishna* in the matter of the *Pandavas* A fuller notice will elsewhere occur

This is quite a recent copy, and may excite some doubt whether it may not have been put in to supply the place of some other book It is not of the age, or appearance usual in the East India House Manuscripts

PURANAS, LOCAL

- 1 No 1983 *Arunachala Puranam* The legend of a temple, dedicated to *Siva*, on a remarkable hill, a little south of Madras, best known by the name of Trinomalee (*tirumalāi*) A fuller notice will elsewhere occur This copy is large, rather old, and appears to be complete
- 2 No 2069 *Vṛiddhachala Puranam*, legend of a temple on a hill farther South, corruptly Vurdachellum (old hill) This also will be

fully noted elsewhere Poetry, *cruttā* metre The book is large, rather old, and, in a trifling degree, injured by insects

XII PRABANDAS, or writings of the *Alutar* Said to be versions from parts of the *Sama Veda* and other *Vedas*

1 No 1103 A miscellany of various Tracts

—*Tiru vāṇi morhi*, version from the *Vedas*, 1000 stanzas complete, written in the Telugu character It is ascribed to *Kurukūr Sadagopa*, or *Nam Alutar*, a special favorite and votary of *Vishnu* So far complete

—108 stanzas ascribed to *Iempramanar*, or *Ramanuja*, like subject, so far 110 leaves

—*Gopala vimsati*, twenty *slokas*, on *Krishna* in Sanscrit, ascribed to *Vedanta desikar*, or *Ramanuja*

—*Tatra treyam* the triple property on the mystic syllable *aum* (or *o m*), called the *pranava* Also on the three *gunas*, the *sattva*, or meekness, the *rajasa*, or pride, violence, the *tamasa*, darkness, or corruptness, with these three *gunas*, if the *pranava* be rightly used, the way of beatification may be found Sanscrit *slokas* on 3 palm leaves

—Unconnected stanzas by *Nam alutar*

So far in the Telugu character

Quite another book Three old leaves containing 1 stanza, or ten *saranas*, or feet, seems to be the *tiru palli*, or chant in temples to awaken *Krishna* In the Canarese language and character

2 No 1105 *Vāishnavā Prabandā*—a collection of productions by the *Alutar* chiefly, to which is prefixed *Guru parampara*, or a genealogy of spiritual directors to whom the term *desikara* is applied as an appellation of office Then

1) Stanzas by *Vishnuj t of Velliputtūr* or *Periya Alutar* (1) *pala anda* 11 stanzas (2) *pu chuttu* 10 stanzas (3) *t ru vallara* 10 stanzas (4) upon *Vencatāchala pati* 10 stanzas.

2) Ten stanzas on *Vishnu* by *Tirupānāṭcār*

3) Ten stanzas by the *Madura cavi Alutar*

4) *Tiru palli yeri cha* ten stanzas on *Vishnu* as *Rangha nāṭi ha* to awaken the sleeping god, by *Tondaradi podi Alutar*, or "votary bearing the dust of the god's feet"

5.) *Palli yerupu*, 30 stanzas by *Cludi kodutta nāchiyar* wife of *Nam alutar* given up to the god by him The chant is also called *tiru pari*

6) *Tiru mula pattai*, 45 stanzas on *Rangha nāṭi ha* by *Tondaradi podi Alutar*

7) *Ratna midai*, jewel string "2 stanzas" by *Manavala mahamuni*

The remainder miscellaneous

7 leaves *slocas* Sanscrit Telugu letter praises of *Vishnu* by votaries with the *kumpidu*, or adoration

- 14 Leaf hymnology on *Vishnu*, $\frac{1}{2}$ leaf *stôca* praise—five leaves of prose instructions by *Aluvar*, and *acharyas*, on the proper mode of approach, ing and serving the god *Vishnu*
- 18 Leaves *Sudarâsana stotra* praise of the *chakra* of *Vishnu*, as his instrument to destroy evil persons, and of *Vishnu* thereby
- One leaf on the *shodasa nama stotra*, praise of *Sri Rama's* 16 names
- One leaf on the *nirdosha*, things free from evil, as sugar cane juice, water, sandal wood, jewels gold milk flowers.

This book is of medium size, and in good order

It is homogeneous in appearance The subject uniform, as pertaining to *Vishnu* The *Grant ha* writing is by a very different hand from that of the Telugu writing The book may be one as a collection of *excerpta*

- 3 No 1106 Chants, or devotion to *Vishnu*, ascribed to *Periya Aluvar*, or the chief of twelve special votaries Tamil language, much mingled with Sanscrit, and in the Telugu character

The book is small, old, and a little damaged

- 4 No 1999 *Nalâyira prabandam* Tamil translation from the *Vedas* This book contains 1043 stanzas, or chants the full number is 4000 The character is Canarese, large, well formed letter

An appendix of 5 leaves gives the lunar mansion under which *Aluvar* was born Sanscrit *slocas*, Canarese letter

The book is of medium size, and in good order

- 5 No 2002 *Mutalayira prabandam*, the first thousand stanzas in the *Aluvâr pattu*, or translation as above Of these only 160 stanzas are in this book By *Nam Aluvâr* Some matters relate to other *Aluvar*, as, where born, and under what lunar asterism Some *Grant ha* letters are used, and a peculiar collocation of them The book is long, of medium thickness, old, but in good order

- 6 No 2004 Another Copy of the same, containing 440 stanzas out of the 1st thousand, the rest wanting It is a mystical book, very little understood, and *Vâishnavas* will not explain it like the original *redas*, it is obscure

The book is long, of medium size, and in good order

7 No 2005 *Tiru vāyi morhi* Another copy, the 1st thousand stanzas complete, from the *Prabandas*, by Nam 'Aluvar There is a mixture of different poetical measures It relates to the *Vaishnava* credence, or is so applied from the *Vedas* There is one loose Tamil leaf, and one of *slocas* Telugu letter, both in praise of *Vishnu* The book is long, thin, and damaged

8 No 2006 *Tiru vāyi morhi*, word of the sacred mouth, that is the *Veda* The 1st *prabandam* or 1000 stanzas, by Nam *Aluvar*, complete, *Andati* metre

Also 108 stanzas by *Yempramanar*, otherwise *Ramanuja* complete, and some incomplete stanzas by *Tondi reddi podi Aluvar*, in praise of *Vishnu* The latter is said to have found his wife in a bush, and afterwards to have presented her to the service of the god, she is known as *Chudi kodutta nachiyar*

The book is long, of medium thickness, and in good order

9 No 2000 *Prabandam*, part of the *Tiru vāyi morhi* or *Sama veda* Poetry with a prose explanation, by which of the 'Aluvar not stated From the 46th to 50th leaf deficient, the rest complete

The book is long, of medium thickness, and in good order

10 No 2007 *Nalayira prabandam* Part of the hymns of the *Aluvar*, incomplete at the beginning, and end It is ascribed to *Satagopa* of *Kurukur*

11 No 2010 The same fragment, many leaves are defective in various places a few of them are written in Telugu letters

There is also a fragment of 5 leaves in the Telugu language, on the fight by *Adicayan*, son of *Ravana*

Some *Grant ha* letter praise by the 'Aluvar 1 leaf *Balaband*, and 3 leaves in Telugu character, on *Mahodara's* fight with *Rama*

The Manuscripts seem to have suffered from being untied, and tied up again with foreign leaves, by ignorant persons. This book is large, but of no use, except to supply leaves, on collation, that may be wanting in other books

12 No 2011 The same work A mystic production This is large in size, and in the Canarese character, but with a mixture of Tamil and Telugu, and some indication of foreign idiom as *tandri-tayum*, one word Telugu, the other Tamil, and the usual order of the words reversed

The book is large, and in good order.

13. No. 2012. The same work, a part or fragment only. It is in the Tamil language, but *Grant'ha* letter.

The book is long, thin, and in good order.

14. No. 2013. *Prabandam*, the same work, in part only. 'Telugu' character. Translation from the *vedas*. The book has a beginning; but does not finish. It is long, thin, old, and a little damaged.

15. No. 2014. *Mú-mócsha-prakaranam*. The chief '*Aluvār's* production, on the means of obtaining beatification. It contains Sanscrit in the *Grant'ha* letter.

The book is small, old, a little damaged, and incomplete.

16. No. 2364. *Divyā Prabandam*, version from the *vedas*. Before this portion there is other matter See XI. 6.

The *Vaishnava* poetry by one of the '*Aluvār* is contained in 45 leaves, and is the principal portion: but the order of the leaves is not regular; so that it can only be made out to be part of the *Tiru vāyimorhi*. The book is long, thin, old, the Tamil portion damaged.

XIII. ROMANCE, historical.

1. No. 1981. *Harischandra purānam*. The episode on the integrity, trial, loss, and other adventures of a monarch; ending in his restoration and happiness.

The book is complete; long, of medium thickness, but damaged by insects.

2. No. 1985. *Bharatam*, the *parvam*, or section entitled *Virata*. Seven *padalas*, or chapters in verse. The subject relates to the five *Pandavas* retiring to the desert for 12 years, together with *Drāupadi*; and living one year incognito in the town of the *Viratarāja*: when *Duryódhana* stole his cows, *Arjuna* went out and defeated the marauders. The section takes its name from the town. This manuscript is large, without boards, and in good order.

3. No. 1987. *Bhāratam*, part of the *ādi parvam*, or first section; that portion of it which relates to the stratagem to entice the *Pāndavas*, and to destroy them, by burning their house, constructed of highly inflammable materials. No boards; one leaf broken; nearly new.

4. No. 1989. *Rāmāyanam* by *Camben*; a fragment. The *Ayódhya cādam*. The 1st *padalam* wants the beginning, and the end is deficient. The leaves are not regularly numbered; but the story,

relative to *Rama's* early life is continuous. The book is uniform, the leaves wanting may possibly be elsewhere in the collection. It is long, thin, damaged at the end.

5 No 1990 *Ramayanam* by Camben

* The *Kishkinda candam*. The adventures of *Rama*, with *Vali* and *Sugriva*. There are 16 *padalam*s (sections), from the *pambi padalam* to the *mahendra padalam*. Also the *sundara candam*, 15 *padalam*s, from the *kadal laru* to the *muurchi padalam*. And the *Uttara candam*, 15 *padalam*s, this last complete. Also *sara rul*, a discourse of *Siva* to *Parvati*. The leaves broken at the end.

6 No 1995 *Masana I handam*. A section of the *Harischandra Puranam* that one relating to the burning ground for dead bodies in the *I'enpa stanza*.

The book is short, of medium thickness, old, and injured by insects.

7 No 2017 An episode from the *Ramayanam*, concerning the *astamedha yagam* by *Dasaratha*, but without beginning or end. It is marked on the label as *Maha Vindham Nangai pattu*, which is wrong. It is an old fragment, worn at the edges, broken in some places.

8 No 2033 *Bharatam*, the *Bhishma parvam*, or 6th chapter, on the combat under *Bhishma* as *Duryodhana's* general. Complete to the end of the 7th day's combat. It is part of a prose abridgment in Tamil. The book is small, old, and a little touched by insects.

9 No 2035 A fragment of the same work, apparently a prose abridgment of the *Bharatam*, a little injured by insects, and small in size.

XIV TALES

1 No 1986 *Nala chacraverti cadhai*. About one half of a prose abridgment of this tale, an episode of the *Bharatam*, either from that, or the *Naisadham*.

The book is long, of medium thickness, old, leaves broken.

2 No 2022 A common and popular legend of a cow surprised by a tiger, and asking leave to go and promising to return. In consequence of keeping its word it received beatification. The manuscript is thin, has no boards, in good order.

3 No ——— *Vetala cadhai*. Part of the popular story of the demon, or familiar of *Vicramaditya*, translated into English by Mr. Babington. This book is complete, down to the 15th day, the rest wanting. It is small, new, and in good order.

XV. THEOLOGICAL or mystic.

1. No. 1997. *Bhagavat-rahasyam*, the mystery of Deity. A large work, in measured prose, containing extracts from the *Prabandas*, or writings of the 'Alvar on the *Védas*, and from the *Smritis*, or inspired treatise on law, and teaching the isoteric, or mystic doctrine of the *Vaishnavas*; which approaches to a pure theism. *Vishnu* is the *parama-purusha*, or heavenly man: that is the Being, in the sense of *Śaṅkara* or the self-existent. The unity of god, under the term *Vishnu*, is inculcated. Many of the leaves, in various places are wanting. It is probably a comment on the Tamil version of the *Vedas*.

Another book on the thousand names of *Vishnu* is appended; recent, and in good order.

The whole forms a long and very thick book, in general good order

2. No. 1266. The 1st section is *Parama-pada-sōbana*, a ladder to the heavenly-foot. It is a fragment, without beginning or ending, on *Vaishnava* matters.

Nārāyaṇa is the original heavenly light. When *Brahma* had created all things, and the *Védas* were stolen by *rācshasas*, *Nārāyaṇa*, becoming incarnate killed the chief demon, and restored the *Védas* to *Brahma*. Various matters on the other *avatāras*. There are verses from the *Smritis*, and *Sadagopāchārya*, in support of the writer's views; and also from the Tamil version of the *Vedas*.

This 1st section, though not old, is very much worm-eaten. The two other sections are elsewhere entered. See D. and C. VIII. 2.

β. D.

Canarese language and letter.

I. ADVAITA.

1. No. 1307. *Prabhu devara shadast'halata vachana*; prose, on the six places.

14 *adhyāyas* complete; on the *Sāiva advāitam*, or *Smarta* system. It has brief apothegms, each of which is explained in easier prose.

Shad angala—six members, or parts of the human body, which are connected with the *aikyam*, or union with the *lingam*, as an emblem of deity: the oneness of the human soul with the divine soul.

The book is long, somewhat thick, in pretty good order.

2. No. 1314. *Pancha cosa nirnayam*.

In *Sringadi* metre, with explanation in prose.

On the *Advaita* system: does not begin or finish, 20 leaves in confused order.

The book should be collated with others. It is of medium length, old, a little damaged.

3. No. 1560. *Go-ésvara vāchanam*, in *diṇṇapada* metre, with a prose explanation, by *Go-ésvara*; does not end, leaves not numbered.

Technical terms of the *Sāiva vedānta*, or *Advaita* system.

The book is long, thin, on talipat leaves, old, much damaged, some leaves differ in size, and handwriting.

4. No. 1565. A fragment, prose.

75 leaves without beginning or ending, name not known—on the *advaita* system.

The general subject in this, and like productions is the non-reality of the visible universe (Nominalist in metaphysics); with the want of difference between the human, and divine soul.

This fragment is of medium size, old, and injured by worms, and breaking.

5. No. 1571. Sect. 2. for sect 1. see XXXI.

A fragment of eight leaves, containing chants on the *advaita* system, with a *tīka* in prose.

II. ARITHMETIC.

1. No. 1231. Sect 2. *Yen chuvadī*.

Six leaves, an ordinary school book for teaching the principles of Arithmetic; with fractions, and names of the cycle years.

2. No. 1299. Sect 3. *Yen churadi*.

The same school arithmetic, 48 leaves.

3. No. 1375. Sect 1, 2, for 3 see XXVII.

Sect. 1. *Le'ha*, reckoning.

Table of fractional accounts, 22 leaves without beginning or ending.

Sect 2. *Ganitam*, Arithmetic; *ślokas*, with a Canarese explanation, 8 leaves; no beginning nor ending: author not known.

The book is long, but the leaves, as a whole, differ in length.

4 No 1406 For sect 1 see XXVII

Sect 2 *Yen chui adi*—school arithmetic, leaf 1—20, does not finish—has a list of the cycle years, and the 28 *nacsl etias*

Sect 3 *Ganitam*, *slocas* and Chinese stanzas, on multiplication, on division, on indirect proportion

28 rules on the *treidsecam* or rule of three

5 No 1441 Sect 2 *Ganitam*—arithmetic, *padya cavyam* on the rule of three, and of five, with examples in Chinese, six leaves

6 No 1468 Sect 3 Fractional arithmetic

7 No 1479 Sect 3 *Yen chui adi*, school book, on arithmetic, fragment of six leaves

8 No 1510 Sect 2 *Ganita sastram*, on arithmetic, *padya cavyam* stanzas

Rule of three—of five—of seven—of eleven &c *sutras* on various rules of arithmetic, questions on them A table to estimate the value of pearls, see XIX

9 No 1634 *Ganita sastram* Arithmetic, incomplete, on 131 leaves

Addition—subtraction—multiplication—division—rule of three—of five, and other modes of accounts, with examples

The book is of medium length, thick, old, damaged by worms at one end

10 No 1635 Sect 3 *Ganitam*, accounts, a little on *bhagalaram*, or division, see XIII

11 No 1637 *Ganitam*, arithmetic, *padya cavyam* stanzas, with some Sanscrit mingled

On multiplication and division, with rules and examples, on the square and cube roots, tables, incomplete

The book is short, thin, old, a part of it very much damaged

12 No 1640 Sect 2 *Ganitam* accounts, complete nomenclature table, certain names which have numbers attached to them, so as to mean otherwise than they appear to do, as *chandra* 1, *surya* 12, eyes 2, and the like, see XIX

13 No, 1642 *Ganita sastram*, incomplete

Addition, subtraction On land measure How many *kuris* in any figure by measurement On grain measure. On the rule of three, and of five—examples

Leaf 50—217, in the mudst injured

The book is long, somewhat thick, very old, very much damaged

11. No. 1613. *Ganīta pustacam*, arithmetic, *padya cavyam*, stanzas. On the affairs of traders or merchants. A great variety of modes of account, with examples.

Some matters relating to places, or lands; specification of names used for numbers, as sun, moon, &c. The numeration table. *Gana mūlam*, a table of square and cube roots. On two different leaves are some matters on astrology, medicine, and *tatva* metaphysics.

The book is of medium size, and in good order.

15. No. 1645. *Ganītā sastram*, arithmetic.

Guna karyam, or multiplication.

Bhāga karyam, or division.

Kutta karyam, addition; also on subtraction, the rule of three, and of five; with examples, under the several heads.

On grain measure, and on land measure: leaf 1—164 imperfect at the end.

The book is of medium length, thick, a few leaves broken, otherwise in tolerable order.

16. No. 1618. *Rājāditya ganita*, "the royal-sun", arithmetic: *padya cavyam*.

Merchant's accounts—rule of three, and of five, mode of operation, with examples, and proofs. A little Sanscrit on the same subject; 75 leaves, incomplete.

The book is short, of medium thickness, old, and damaged by worms.

17. No. 1649. *Ganita pustacam*. Arithmetic, *padya cavyam*, or composite stanzas. Various arithmetical rules, and examples. On direct and inverse proportion. On the square root. The rule of three, and of five—of seven—of nine.

On fellowship. On the weight and value of gold.

On the rule of false, by supposition and approximation. Mensuration tables for land measure.

The book is of medium size, old, tolerable order.

18. No. 1651. Sect 1. *Lōca vivahāra, ganita*, practical business accounts.

By *Bhāscara dēra*: composite stanzas, with a *tica* in plainer language, complete.

Various difficult rules of arithmetic, as of five, seven, nine, &c., with examples.

Sect 5 *Yen chuiadi*, school book, on arithmetical fractions, see XIX and VIII

19 No 1697 School book

It contains various fractional arithmetic and besides the names of years months, &c with stanzas in praise of *Deva raya* a king, on *Ranghanayaki*, on *Narasinha*, on *Siva*, on *Ganga*, said to be used in Mysore schools complete with some blank leaves It is of medium length thin, different-sized leaves, slightly injured

20 No 1698 *Ganitam* arithmetic

Various arithmetical matters at the end a leaf containing the multiplication table, with some stanzas in a boy's handwriting, a sort of "copy book"

It is somewhat long, of medium thickness, in good order

21 No 1707 Sect 1 *Yen chuiadi*, school arithmetic, including fractions

Sect 4 Some stanzas on arithmetic, see XXIV and XIII

22 No 2098 Miscellaneous accounts (transferred from Sanscrit books), it is Canarese in *Grant ha* letter

Accounts of villages

The outlay on account of the *udiyars* servants, for the procession of *cheha pulli*

Other account of procession expenses In the midst a few Sanscrit *slocas* on the praise of *Vishnu*

Afterwards more accounts in the Canarese language, and *Grant ha* letter

The book is small, without boards, in good order.

III ART OF POETRY

No 1448 *Cavya saram*, composite metre.

By *Rudra Bhatta*

A treatise on the art of poetry, and specifying eighteen common places or topics, needful to be introduced to the ornamental part of any poem of which topics some are 1, *puram* the town, 2, *samudra*, a description of the sea, 3, the sun and moon, 4, *vanam* wilds or woodlands, 5, *jala eridha* an 1 6, *rati eridha*, (immodestia) 7, *vikram* pain of desire, 8, *Kalyanam*, marriage, 9, birth of children, 10, *mantas*, 11, sending messengers, 12, *sue ha*, health, &c. &c. The said topics are stated and described, but leaves are wanting at the end

The book is of medium size, and in places worm-eaten

IV. ASTROLOGICAL.

1. No. 1577. *Nava griha chintamani*.

A work on horary questions, as to the results of any proceeding as—‘if I go to such a village?’ ‘If I purchase such a cow?’ And the like. [This is that part of astrology most open to imposture, and leading its professors to magic, to divination; and causing the whole to be termed “the, Black art”: whereas astrology, if it has any truth, is properly a demonstrable science, and ought to be dealt with on Baconian principles.]

This book is deficient at the beginning and the ending; 95 leaves remain.

The book is short, thick, and damaged.

2. No. 1629. *Jyotisham, prasnottara chintamani*, or jewel of horary questions, and answers.

Examples—‘the thing that I thought of, will it come to pass? He that went away, will he come back to-day, or not?’ And many others of like kind.

The book is short, of medium thickness, damaged at the edges, by termites.

3. No. 1631. Sect 1. *Prasnottara chintamani*, 10 leaves complete, prosaic.

If going to buy any article—“is it advisable to do so”? If going to enter on any new work or office “will it take place or not”? Answers given to such like questions, whereby a strong mind may always govern a weak one.

Sect 2. *Nava griha chintamani*, stanzas with a comment. It contains squares, used in the art of divination.

If going to enter on any new work, or to undertake any new business, by consulting the planets, and throwing dice in their names to find, by the quotient, or result of the numbers, whether the result will be successful or unpropitious.

12 leaves, complete; for sect 3. see XIV.

4. No. 1653. *Jyotisham*, astrology, fragment of 10 leaves, without author’s name, beginning or ending.

The contents are merely figures relative to the position of the sun and planets; and the best conjecture is that this is the rough work of one engaged in calculating an almanac. At the head of two leaves are *balband* letters, but merely indices, and an incomplete *śloca* in the same letter.

5. No. 1684. *Kālagñānam*, foreknowledge of time: prose, incomplete.

On the proper and improper lunar days for journeying; and also on the *sūlam* or obstacle on different days of the week. Thus, the *amāvāsī*, or

just before the new moon, and the *daradasi*, or twelfth lunar day, are thought unfavorable for journeying from home. The *sūlam* is elsewhere explained : 50 leaves.

The book is short, of medium thickness, old, very much injured, so as not to be coherently legible.

V. CHRISTIAN THEOLOGY.

1. No. 1402. *Satya upadēsa*, true doctrine, prose, in six *khandas* or sections. Creation by a word, formation of man, animals, inanimate things. Man is superior in creation, by intellect, and an immortal soul. On human obligation and duty. An account of Christ and his apostles. It is not objurgatory of other systems. By the use of the word *sarīśparam* it is known to be Roman Catholic. It received but a cursory examination; and may possibly merit a fuller one.

The book is of medium length, thick, somewhat old, but in tolerable order.

2. No. 1533. *Satya upadesa*, true doctrine, prose, four *scandas* or books, complete.

On creation and the qualities of things. On the perfections of *Sarīśvara* or God. It finds fault with *Brahma*, *Vishnu* and *Siva*, and others, such as *Subrahmanya*, as not possessing the requisite claims to Deity. On looking at the close it was found to relate to Hell and Heaven. The Christian term *mocsha rajyam* is used, with *archēsishta Maria* and the name Jesus. It is, by consequence, the outlines of a body of divinity on the Roman Catholic system, and objurgatory of heathenism.

The book is of medium size, in tolerable order.

VI. CULINARY.

1. No. 1638. *Sūpa sastram*, cookery, prose form.

On preparations of various meats and vegetables for making made dishes, or curries. Mode of correcting unpleasant or hurtful qualities by neutralizing substances. On the preparation of fruit of the egg-plant (*solanum*) and other vegetables; and on the use of milk, curds, lime-juice, and other like materials.

The book is of medium length, thin, defective as to beginning and ending, old, damaged by insects.

2. No. 1611. *Sūpa sastram*, art of cookery, prose form.

On the preparation of various kinds of confectionary: cakes known by the names of *mandige*, *horize*, *galige*, *pey*, *radūi*, *sukya*, *chaculi*, *laduge*, *kadupu*, *payasa*; tastes of fruits, *appanas*, milk, curds, butter-milk. Various modes of preparing rice: rice gruel; *pūnatam*. There are many technical terms used, not translatable.

The book is of medium size, tolerable order.

VII DRAMATIC.

No 1446 *Paryata nataca*, the paradise flower An episode from the *Bhagavatam*, dramatized

A flower of paradise was presented by *Vareda* to *Krishna*, and by the latter to *Rucmini*. On *Satyabhāuma* hearing of the present she became jealous, and complained *Krishna* went to the world of *Indra*, fought with opposers and brought away the tree itself This silly hyperbole is extremely popular

The book has a mixture of Telugu with the Canarese, it is incomplete, of medium length, rather thick, injured at the end

VIII ETHICAL

1 No 1216 Sect 1 *Vidura niti*, in composite stanzas, incomplete 132 *padalas*, on 113 leaves Taken from the *Bharatam* *Vidura* told *Duryodhana*, many moral matters, against war, treachery, cruelty, and the like topics

Sect 3 *Raja niti*, duty of kings, in composite stanzas, incomplete

For Sect 2 see XXXII, Sect 4, see XI

2 No 1233 Sect 2 *Bhagavat gita*

The 1st, 2nd, 11th, 12th *adhyayas* are complete, having a *sloca* in Sanscrit, and a corresponding *padyam* in Canarese, as a *tica* throughout The 10th *adhyaya* has only the original *slocas*, no Canarese version 49 leaves, incomplete as a whole, see XXI and XXIV

3 No 1247 *Bhagavat gita*, hexameters

The 6th, 7th, 9th, 11th *adhyayas* are wanting, 32 leaves are deficient, 120 remain

A translation into Canarese, the meaning of every original *sloca*, having a corresponding *padya* in Canarese The book is of medium length, somewhat thick, slightly damaged

4 No 1254 *Viveka chintamani*, prose of the kind termed *tatva gnanam*

On the five elements, and on the qualities of the human body The five necessities (defects or pains) such as sleep sorrow, hunger, &c the *ahanātma vivekam* or on personal identity or cognizance of self body and soul On the qualities of moral zeal (*taaracya*), on anxiety to obtain beatification of the soul On the results of conduct in a former state upon the present one, and of the present on a future state On the punishment of hell The work leans to the *Saua* system of the better kind incomplete It appears to merit translation

The book is somewhat long, and thick, very much injured by termites

- 5 No 1281 Sect 1 *Siddha niti*, in *kanda padya* metre, wants the 1st leaf

The proper moral way for people to walk in, so as not to transgress *dharma* or rectitude, so as not to suffer loss or danger, and so as not to destroy *punyam*, or moral merit, see II and XII

- 6 No 1294 Sect 3 *Uttara gita*, in part Sanscrit *shloka*s, other part Canarese prose Part of the *Bhagarat Gita* taught by *Krishna* to *Arjuna* I notice the terms *yoga drushti*, spiritual vision, or second sight, and *nyana vicharam*, spiritual investigation 14 leaves only

Sect. 4 *Gnanancusa*, spiritual curb (lit elephant hook) 37 leaves, not complete

The *tatva* philosophy, such as No 1254 *supra*, condemned or reprov'd it is chiefly Sanscrit, in Canarese letter

Some terms are *chitta*, will, *indriya* senses, *ancara*, selfishness, pride

There are also 12 leaves Canarese, quite unconnected, and only of use to collate with deficient books, see XXII XXVII

- 7 No 1299 Sect 1 • *Vinayaca ragali* Praise of *Ganesa* in a peculiar metre, merely a prefix,

Sect 2 *Siddha niti* A sage discourses on worldly things, with the difference between *laukika* and *vaidika*, and on the excellence of the *Saiva* system—complete in 108 *kanda padhyam*s, or stanzas

- 8 No 1300 Sect 2, *Anubhavamrita*

By *Mahalinga Rangha* hexameters, only two *sandhis* on 21 leaves

On relinquishing the domestic, or family life, and other worldly concerns, and on the inward satisfaction (*anubhava* a technical word) thence derived A treatise of the *utāragya* kind, and as such polemical against all secularities

It is shorter as to leaves, than the 1st section, for which see XXI

- 9 No 1386 Sect 1 *Retnacaradesvara satacam*, composite metre
By *Sringara carā hamsa raja*

On *rāragya*, or zeal, especially in the renunciation of all worldly attachments On morality and *atma vichara*, care of the soul complete

Sect 2 *Apparajescara satacani*, composite metre

Family cares are like a dream. Births and deaths of the same individual are continual. Delusive appearance of the world. By them neither spiritual health, nor beatification are acquired. Therefore such as are tossed on a sin-darkened sea, must endeavour to get over it, and, to this end, must use austerity and prayer. At the end 4 or 5 stanzas are wanting; see XXI. for sect. 3.

10. No. 1411. Sect. 1. *Niti retnābarana*, 170 *kanda padya* stanzas, complete.

Examples of the good behaviour of the *deras*, (sons of god) and bad conduct of the *asuras*, (children of men) given in the way of ethical instruction.

Sect. 4. *Anubhava amṛta* (see 8 *supra*) *dvipada* metre, complete.

On the means of obtaining beatification, see II. and XVI.

11. No. 1451. *Rāma nāṭha vilāsa*.

By *Sada siva yōgi*, composite stanzas from the 14th to the 16th *vilāsa*, or section.

Rama nāṭha, a spiritual preceptor gave instructions to *Kirti chandra rāja*, his disciple, in the form of tales, the sections entitled 'amusements.' A sort of Indian *Telemachus*.

The book is of medium length, thin, on talipat leaves, old, and damaged.

12. No. 1468. Sect. 1. *Siddha niti* complete, *ut supra*—5 No. 1281. see XIII and II.

13. No. 1472. Sect. 1. *Siddha niti*, complete.

14. No. 1475. *Siddha niti*, 50 stanzas *kanda padyam*, on 9 leaves: others blank.

On worldly prudence, and the right use of worldly goods, so as to ensure beatification.

The book is of medium length, thin, and worm eaten.

15. No. 1476. Sect. 2. *Rāja niti*, royal ethics; a fragment 7 leaves only, hexameter verse.

Nāreda instructed *Dharma rāja* as to the proper morals, and deportment of kings; informing him that *Harischandra* and other monarchs of integrity dwell in *Indra's* paradise. For sect. 1. see XXIV.

16. No. 1479. Sect. 1. *Siddha niti*, *ut supra*; for sect. 2. see XIII, sect. 3, see II.

17. No. 1480. Two subjects.

- 1.) *Rāja niti*, 1st *sandhi* only—*supra*.

2) *Harischandra sangatya*, 3rd sandhi only, composite stanzas *Harischandra* preferred the loss of empire to telling a lie, by breaking a promise extracted by *Vishamitra*, short, thin, old, no boards, good order

18 No 1482 *Chalanki niti*, 103 *slokas*, complete with Canarese version On ethics, or morality

The book is short, and thin, on leaves like talipat

19 No 1578 Sect 2 *Niti bodha satatam*, 77 stanzas *kanda padyam*, incomplete

Ethical rules on right conduct in the world for sect 1 see XIII

20 No 1612 *Jaina dharma*

Composite stanzas, leaf 1—109 incomplete in the middle, and, at the end, leaves are wanting

On the four great divisions, *Brahma*, *Chetvija*, *Vaisya* and *Sudra* To each one of these eleven subdivisions are given Spiritual and moral lessons to each of these with *tatva upadesa*, or doctrine founded on the bodily, and mental faculties of the human frame

Rules for the householder and others for the strict ascetic in his state of penance Rules for the *Brahmacari*, or celibate student On the modes of bodily homage by the *yogi*, or strict ascetic The sin of killing any creatures, and the merit of not killing them Discipline on these particulars, with various spiritual lessons intermingled Such as I have sinned on any of the points enumerated, should do penance for a long time on hills by the borders of rivers, and in other sites indicated

The book is of medium size, and in good order

21 No 1616 *Jivan mukti bodhi*

Composite stanzas, 1st to 10th *ashtaka* complete, the 11th not so, and the rest wanting

Instruction to secure soul beatification

Jamendra was a king among the *Jainas* The details are given of a severe *tapas* performed by him, with lessons on the *tatva arham*, as in the last No, and on the *dhyana samarthyam*, or ability to maintain a prolonged meditation

The book is of medium size, on talipat leaves, in good order

22 No 1651 Sect 4 A few *slokas*, on *niti*, or ethics, with a *tica*, or running verbal comment, in Canarese See II and XIII and XXVII

23 No 1659 Sect 1 *Chanangkī, slokas* 116

By *Chanacya*, with a Canarese *tica*, complete Ethics stated to be useful to all kinds of people, for sect 2, see XXVII

24 No 1674 Sect 2 *Chanangkī*

By *Chanacya* Sanscrit *slokas* with a *tica* in Canarese 35—99 not complete

On ethics, or proper mode of conduct in the world Appended is *svasta punyahavasana mantra*, if any house has been defiled, this charm, together with washing, is used to cleanse it For sect 1 see XXVII

25 No 1678 Sect 2 *Siddha niti*

By *Siddha carī*—40 *kanda* stanzas, incomplete On ethics, *vide supra*

Sect 3 *Sabhapatya lacshana*, prose, complete Qualities of a ruler

A ruler ought to be acquainted with the following kinds of learning—that is, the eighteen *purāṇas* the six *śāstras*, discrimination of the nine kinds of precious stones, the mode of chanting songs, the eighteen variations of colour, that is caste, the five great devices, as stratagems against foes, the decoration of the thirty two kinds of arms The names of individuals, in all the above classes, are specified with other details on 77 leaves For sect 1 see XII

26 No 1686 Sect 2 *'Astana jotī*

190 *kanda* stanzas incomplete

Niti saram, essence of morals For sect 1 see XII

27 No 1694 Sect 3 *Siddha niti*

By *Siddha carī*—106 *kanda* stanzas, complete, ethical matters, *vide supra*

28 No 1699 *Draṭa samprecsha*, ethics, composite stanzas, 12 *parich'hedas*, complete

Domestic, or family life condemned On rejecting enjoyment by the senses On conquering the six bad passions, *kāma*, *crodhā*, *lobhā*, &c. (lust anger, avarice &c.) on knowing the good *dharma* or moral disposition Thus accomplished by the favor of the *guru* (teacher) the *yogi* (ascetic) learns how to obtain final beatification 94 leaves

The book is of medium size, on narrow talipat leaves, in good order

29 No 1712 *Bharatam*, a fragment, *Idura* related to *Dhṛta-rashtra*, matters pertaining to ethics, benevolence, or equity 6 leaves hexameters

1 leaf of chants No boards, tolerable order

IX LROIC

1 No 1282 *Vakhayana tippanam*, epitome of a Sanscrit work by *Vakhyayam*, bearing his name in six parts from 1—34 *adhyayas*, or chapters prose

Some prefatory matters, on the general categories, *dharma*, morals, *art ha*, wealth, *kamyam*, pleasure, and then a dwelling chiefly on the latter 1, *rati rahasya* 2, *sa'drana adhucaram*, *samprayogi* &c 3, *kanya sampra yucta adhucaram*, description of the young female's person 4, *Bharya adhucaram*, mode of rule, or conduct with a wife 5, *Paridharica adhucaram* on other or strange women 6, *Vaisicadharica*, on prostitutes A chapter, or two more, said to be wanting

The book is long, thick, in good order

2 No 1290 *Ganga Giriti samvata*, in verse (*pat ha*) 1—5 *sandhi*
On a dispute between *Ganga* and *Pariati*

Sira called *Ganga* (the Ganges nymph) and put her on his head *Parvati* became jealous, and a scolding match ensued, herein narrated *Ganga* complained to *Siva*, who praised *Ganga*, and cleared up their dispute, restoring peace between them

The sacrifice of *Dacsha*, and the production of *Vira Bhadra* are appended leaf 1—120 unfinished

The book is long, damaged by termites, on one side

3 No 1293 *Vara Mohana tarangini*

By *Kanaka rasa uttamu*, composite stanzas from the 2nd to the 40th *sandhi* unfinished

Birth of *Manmata*, *Sira's* penance *Manmata's* attack by a love arrow *Sira* by opening his frontlet eye reduced *Manmata* to ashes On the marriage of *Usha*, and dispute of *Krishna* with her father, named *Banasura*, the birth of *Anurudha*, or *Manmata* reproduced, &c , 5 or 6 leaves deficient at the beginning

The book is somewhat long, thick, old, damaged

4 No 1329 *Henamana mahima*

By *Alaga singhariya*, *sringadi* metre, nine *sandhis*, or sections complete

Chikka dera raya, king of Mysore, had eight wives, among whom one of them named *Henama* was the favorite The king is represented as describing the chastity, and many other virtues, or excellencies of this lady, which forms the matter of flattery, addressed to this queen, by the poet

The book is long, thin, in good order

- 9) No 1355 *Subhagini soni*, a poem, composite stanzas 1—22
sandhi unfinished

The title will not bear literal rendering, but the metaphorical meaning is 'the beautiful woman'

A king relates to his queen a variety of tales of the *sringara* or ornate, and amorous kind, said to be a thousand, if complete. The titles of the several cat-ha or tales, herein contained are 1, *Sura bhavati*, 2, *Kanyeri*, 3, *Vasanta*, 4, *Vana jana*, 5, *Nagarana*, 6, *Bharagaya*. These do not call for abstract.

The book is long, of medium thickness, injured by insects

- 10 No 1357 *Sesha kala nidhi*

By *Tirumalacharya*, composite stanzas, on 73 leaves complete

The subject relates to *Chikka deta raya* a king of Mysore—the fame of his rule—the customs of his court, especially in the *Vasanta* or spring season, the singing and dancing then usual. Panegyric of his skill, and discrimination in musical matters. The mode of ornamenting his capital, especially in the *Vasanta* season. The *dar* of roses, *pinaca* (civet) *jara* (musk) and other perfumes used by him. Description of his intercourse (sexualiter) with women of his court, and other matters of the ornamental, and poetical kind, panegyric, and without historical matters. The sum total being to shew how great a sensualist he allowed himself to be.

The book is somewhat long, of medium thickness, on talipat leaves, old, and damaged especially at the end

- 11 No 1361 *Mallicarjuna tishayam*, composite stanzas, 86 leaves incomplete. *Sua* narrated to *Parvati*, *Nandikesvara* overheard, and told it to a *muni*. Hence this may be part of a *st'hala puranam* of *Sri Snilam*, or *Vijayanagaram*.

The connection between the title, and subject is not otherwise clear

Various matters on sexualities. Differences among men and women. Ages of women and names given at different periods of life. Reverence due by wife to husband. The four regular castes should, in every case, regard a wife with as much respect as a mother should look on no one else, and many like matters.

The book is of medium size, some leaves are broken

12. No 1383 *Vara Mohana tarangini*

By *Kanaka rasottama* 1—15 sandhi see 6 No 1338, *supra*

The book is of medium size, old, slightly injured

- 13 No. 1385 *Calambari cat'ha* prose The *pūria bhāgam*, or 1st part.

A sort of love tale. The daughter of a king was sojourning on the *Himalaya* mountains, and a king's son there became acquainted with her. She took him to her father's palace, and became attached to him. There should be a second part, and other notices may be consulted.

In this, leaf 1 and 8 are wanting, two leaves are broken. The book is of medium size, and in tolerable order.

14. No 1390 *Matana Mohini cat'ha*, composite stanzas, 1—8 *sandhi* nearly

When a certain king went out to hunt, his queen carried on an amour with the *mantri*, or chief minister of state. The king's son became acquainted therewith, and in order to remove him out of the way, the queen feigned sickness, and caused the king to be induced to send his son to a distance for the *pariyata* plant, in order to cure it. By the way he saw the daughter of *Madhusūta* a king, and becoming enamoured, brought her to his father's palace, and married her, unfinished.

- 15 No. 1394 *Vara Mohana tarangini*

By *Kanaka rasottama*—hexameters 1st to 19th *sandhi*

Manmata troubled the penance of *Sita* and was burnt to ashes. He was again reproduced as the son of *Kṛṣṇa* by *Rūcmini*. *Sambucasura* took him to the sea, and put him in it. A fish swallowed him, which was caught, and carried to *Radha*, another of *Kṛṣṇa*'s wives, with her he grew up, and, when old enough, killed *Sambucasura*. *Radha*'s marriage. Other matter wanting, as incomplete.

The book is of medium length, thick, old, injured.

- 16 No 1398 Two subjects

- 1) *Vara Mohana tarangini*

By *Kanaka rasottama*, *sringadi* metre.

This portion is towards the end of the poem. *Bānasura* had taken *Aniruddha* the son of *Kṛṣṇa*, and put him in prison. *Nareda* heard of it, and reported the circumstance to *Kṛṣṇa*, who set out to make war against *Bānasura*. He, by severe penance had procured *Sita* to be a warder at his gate. It was needful first to contend with *Sita*, and his bonds, and then to fight with *Bānasura*. The latter restored *Aniruddha*, and thereby purchased peace. *Aniruddha* married his daughter *Usha*.

- 2) *Bali giri rangha nat hana patajata prasanga*, a *natcam* or drama

By *Ruyapāyya*. This drama is founded on the sports and amours of *Kṛṣṇa*. *Rūcmini*'s passion, a dispute between *Kṛṣṇa* and *Rūcmini*, *Radha*

sent a female messenger to *Krishna Jambutati* another of his wives, owing to her great passion sent him a female messenger. He had eight regular wives, all of whom praised him not complete. The book is of medium size, old, in good order.

- 17 No 1400 *Mallicarjuna vishayam*, see 11 No 1364. Hexameters 1—8 *sandhi*.

As a whole the book is not decent, and does not claim further abstract. It is of medium length, thin, in good order.

- 18 No 1429. *Vara Mohana tarangini*, composite stanzas 7th to 35 *sandhi*.

Manmata was reduced to ashes, and restored to life, though invisible, at the prayer of *Rati*. He afterwards killed *Sambucasura*. *Rati* produced *Anruddha*. His amour with *Usha* and the consequent war of *Krishna* with *Banasura*.

This copy is incomplete, at the beginning and ending. The book is long, of medium thickness, tolerable order.

- 19 No 1430 Two subjects

- 1) *Gita gopala*, cowherd songs

By *Tirumala hariya*, seven feet lines

The youthful sports of *Krishna*, the affections of the *Gopis* towards him. A description of the dispositions of his worshippers, such as ensure beatification.

- 2) *Kant hirava raja natacam*, drama, Telugu mixed with Sanscrit, Canarese letter.

The leading subject is a detail of the amours of this king with his queen incomplete. The whole book is long, of medium thickness, on talpat leaves, in good order.

- 20 No 1433 *Catambari cat ha* prose, see 9 No 1352.

A sort of romance in two parts. *Maha sweta* was a *gandharba* female, and by her means her female friend *Catambari*, who was without a husband obtained an interview with *Chandrapati ha*, a young king. Their amours. The book is long, of medium thickness, tolerable order.

- 21 No 1434 *Raja Sec hara vilasa*

By *Shadacshari*—composite metre, from the 9th to the end of the 14th *ashtakam*.

Raja Sec hara went with his queen, and other beautiful females, into a forest—description poetically of their varied amusements not complete.

The book is long, of medium thickness, injured by worms.

- 22 No 1442 *Catambari cat ha*, prose, the *pāra bhagam* complete

A romance relating to *Mahā sūeta*, a *Gandharbī*, and *Catambari*, a female, and an amour with *Chandra pit ha*, a king's son

The book is of medium length, thin, on talipat leaves, in good order.

- 23 No 1419 *Vara mohana tarangini* composite stanzas, 7th to 13th *sandhi*

The legend of *Manmata* and following results, as in other notices

The book is of medium length, thin, a little injured by insects

- 24 No 1450 *Satyabhāuma kalyana, yecha gana* metre, complete

Kṛṣṇa heard from *Nareda* the beauty of *Satyabhāuma*, and visited her in disguise she was pleased with his attention and afterwards sent a female named *Kamā lakha* as a messenger A marriage with the daughter of *Satraditya* was arranged, a description of which occupies the rest of the book

It is short, of medium thickness, injured towards the end—large writing $\frac{1}{2}$ is blank leaves

- 25 No 1455 *Matana tilaca*—poem

By *Chandra raja*, composite stanzas, 1st to 12th chapter, incomplete

On the different kinds of women, and how to distinguish them—their ages—good disposition or the opposite—indications as to loose women, and like matters

The book is of medium length, thin, on talipat leaves, injured by worms

- 26 No 1531 *Patalu* songs

Said to be the ordinary kinds of songs, such as are sung by *dasis*, or pagoda prostitutes The leaves are unconnected few in number, large writing, three, or four lines only on each side of a leaf The book is short in size and in good order

- 27 No 1535 *Paradhara sodhara Ramanat ha cat ha*, composite stanzas

Fictitious, but said to be the adventures of a king's son Many leaves wanting in various places See under the head—TALES Compare 39, No 1733, *infra*

The book is of medium size, old, on talipat leaves, in good order

28. No. 1588. Sect. I. stanzas, 53 in number, on the beauty of women, and similar themes : for Sect. 2, see XIII.

29. No. 1608. *Cshétriya p'halangalu*.

A mixture of Ganarese and Telugu chants in different measures ; some on *Chicka déva*, a Mysore king ; some on *Mavvagópála*, a name of *Kṛishna* ; and other some expressing the amorous desires and pains of women.

The book is of medium length, in tolerable order.

30. No. 1633. Sect. 2. *Lilavati* a poem, composite stanzas, 1st to 4th *sandhi* 36 leaves a fragment.

The birth of *Kandarpa déva*, made *yuvana rāja*, or second king. His amorous dreams. For Sect. 1. see XXI.

31. No. 1636. *Lila vati*, a poem.

By *Cavi rāja kunjara*, composite stanzas.

14 *asvāsas*, or chapters complete.

In *Jayanti puram*, the son of *Chudāmani maha raja*, named *Kandarpa*, was the second king. *Lilavati* was the daughter of *Srīngāra Sec'hara*. The birth of both the young persons. Their dwelling in a forest, and marriage in the mode of the *gandharvas*, with variety of consequent matters ; specifically intended to please licentious tastes. In due time, both came to inherit the kingdom.

The book is of medium length, somewhat thick, on talipat leaves, in good order.

32. No. 1639. *Lila vati*, composite metre, 14 *asvāsas*, complete.

Birth of *Kandarpa déva* and *Lilavati* ; their youthful state, amorous dreams, going to a forest, marriage, amusements ; and subsequent return to the town, and resuming kingly affairs. Four leaves on *cavi kāmāna alancāra*, being prefatory praise.

The book is of medium length, very thick, a little injured by termites, otherwise good order.

33. No. 1644. *Lila vati*—composite stanzas.

By *Cavi raja kunjara*, incomplete.

1st *asvāsam* complete, 2nd, 3rd, 4th wanting ; 5th to 9th complete, 10 deficient.

This book is rather long, and thick, in good order.

34. No. 1646. *Lilavati*, *ut supra*, from the 1st to the 5th *asvāsam* incomplete.

The book is somewhat long, thin, on talipat leaves, recent, a little injured by insects.

35. No. 1650. *Lilavati, ut supra.*

From the 4th to 9th *asvāsam*, and 11th to 13th, the 14th defective, 1st to 3rd and the 10th *asvāsam* wanting.

36. No. 1684. *Ramanāt'hanam* a poem.

1st to 6th *sandhi* 60 leaves, only a small portion of the work; subject as in 27 No. 1535 *supra*: 15 blank leaves not filled in.

This book is of medium length, thin, on narrow talipat leaves, in good order.

37. No. 1695. Various stanzas.

Some are directed to *Vishnu*, in sexual language; perhaps *dāsī's* chants at the *Vasanta* festival. Canarese and Telugu mingled, but all in Canarese letter. Some verses are those of a man, railing at women, as causing pain and the like: 67 leaves.

The book is of medium size, rather old, in tolerable order.

38. No. 1728. *Cshētriya p'halangulu*. Telugu language, letter Canarese. The word *cshetriya* is equivocal; in one sense it means woman's affection.

Chants, or amorous verses, as if sung by women in praise of *Chicha dēva*, a king of Mysore, see No. 1608 *supra*.

The book is of medium length, thin, recent, and in tolerable order.

39. No. 1733. *Paradhāra sodhara Rāma nat'hanam*, poem, composite stanzas. It is without either the beginning, or the ending, from the 8th *asvāsas* and 3rd *sandhi* to the 12th *asvāsas* and 2nd *sandhi*. The subject is the same as in No. 1535 *supra*. Notices of fuller copies appear under the head—TALES.

X. FABLES.

1. No. 1327. *Pancha tantra cat'ha*, prose; this copy is without the original *ślōcas*. From the 1st part *mitra bheda* some 20 leaves are wanting; the remaining portion is right, on 196 leaves.

The book is of medium length, very thick, a little injured by insects.

2. No. 1382. *Pancha tantra* prose, but with ethical *ślōcas* in Sanscrit mingled. 1, *mitra bhēdam*; 2, *sukṛta lābham*; only these two parts, and with deficient leaves in the midst, 150 leaves remain.

The book is rather long, thick, very old, many leaves greatly damaged by worms, and breaking.

- 3 No 1396 *Pancha tantra*—prose, but with mingled Sanscrit *slohas*

1 *m tra dheda* 2 *sukrita labham* 3 *anti i graha* 4 *labda ndsa* 5 *as m*
preśa kariyatva complete 133 leaves A consecutive series of actions ascribed to
 irrational beings in the name of Viśṇu sārṇan

The book is long, somewhat thick, very old, much damaged by worms and otherwise

- 4 No 1422 Sect 1 *Pancha tantra*—prose with Sanscrit *slohas* mingled The 1st part only—the other four parts wanting 82 leaves For sect 2, see XXIV

XI GRAMMATICAL

- 1 No 1216 Sect 4 *Naga varna chandasu* Composite stanzas Prosody and on the mode of forming ornate poetry in Canarese, see VIII and XXXII

- 2 No 1315 Sect 1 *Naga varna*

By *Caṇṇa rāja hamsa*, composite stanzas. On prosody and versification

Gana prastanam rules as to poetical feet

Yeti lacshana n, on alliteration &c

Details of different kinds of verses that is *cl andu lacśanam* or prosody

32 leaves, one wanting at the end to be complete, for sect 2, see XVI

- 3 No 1460 Two tracts

- 1) *Carnataca bhasha bhushanam*

By *Naga varma*—*sutras* and prose

On the use of ornamental words borrowed from the Sanskrit The meaning of Sanscrit *sutras* explained in ordinary Canarese, 10 *parich ledas* or sections complete 48 leaves

- 2) *Sabda manī derpana*, composite metre By *Kesī rāja*, without prose version

A grammar of Canarese, as far as 8 *prakaranas*, or divisions, apparently complete 41 leaves

The whole book is of medium size, and looks recent, but it is a little injured by insects

- 4 No 1481 *sabda manī derpana* By *Kesī rāja padya caryam* with a prose version A grammar of the ancient form of the Canarese, in which the terminations assimilate to the Tamil while in the modern form they assimilate to Telugu

It has a principal reference to prosody as far as *6 praharnas*, 80 written leaves, but incomplete

1; *sandhi*; 2 *nāna n jama laśhana* 3 *samāśa bhāda vicaram*; 4 *pratyaya nirupanama* 5 *śrīyaśāśā saśalam*; 6 *śhantu nirnaya*

5 No 1196 Sect 1 *Subda riani derpanari*

By *Āśaśa raja* stanzas, with prose version, a fragment, the beginning and ending gone

Sect 5 *Āśhara laśhanam*, *ślokas* with a *tica* in Canarese On the birth, or origin of letters from what goddess, their powers, or uses, gender, caste, incomplete given as a discourse between 'Uma and *Mahēśvara*

Sect 7 A *chandasu* or work on prosody, without title, or author's name

Sanscrit, with Canarese *tica*

On the nature and properties of different feet, and various kinds of verses See XVI

XII HISTORICAL

1 No 1253 *Chicka deśa raja chacraverti janana purvottarari* - prose

An account of the birth, and early life of a Mysore king fragment, the beginning and the ending gone

The book is of medium size, on talipat leaves, in good order

2 No 1281 Sect 3 *Chola raja sangatya*, account of a *chola* king, *tripadi*, or three feet metre fragment of 12 unconnected leaves Introductory matter, and some description of the capital town For sect 1, see VIII, for sect 2, see II

3 No 1285 Sect 3 *Chicka deśa raja śamsarali*, composite stanzas

A genealogy of Mysore kings, and some of the acts of *Chicka deśa* in particular, incomplete, only 15 leaves

4 No 1319 Sect 1 *Chicka deśa raja vijaya*, conquest by *Chicka deśa*

By *Tirumalaśāstri*, composite stanzas, 4 *astavas*, incomplete

The said king of Mysore went to the four quarters of the world, accompanied by the eight kinds of treasures, he gained many conquests, and ruled prosperously every where see the following No 1321

Many leaves wanting in the the midst, does not finish The book is long, thin, in good order

5 No. 1321. *Chicka deva raja vijaya*—*ut supra*.

By *Tirumalāchary*—composite stanzas

The king was of Mahratta origin—conquered all kingdoms—was like *Krishna*—he conquered the seven *dwipas*, the seven seas, and the 14 worlds Each verse exemplifies one of the *alancāras* or rhetorical figures—hence the extravagance of hyperbole perhaps a little something historical may be gleaned leaf 59—91 defective

The book is long, of medium thickness, in good order.

6 No 1337 *Mānsur arasara cat'ha*, prose

It contains the genealogy of *Sri angla raja* of *Pennaconda*, and of *Chicka deva raja* of Mysore Also the *Yadara giri mahatmyam*, or legend of the former capital of the *Oyusalas* The 1st leaf wanting, otherwise complete

The book is long, somewhat thick, recent, in good order does not accord, as to age, with other MSS of this class

7 No 1350 *Deva raja vijaya*

By *Channāyya*, composite metre, from the 1st to the 11th *sandhi*, a leaf or two wanting in the 1st and 2nd

A genealogy of the kings of Mysore deduced from the *chandra tamsa*, or lunar line Birth of *Deva raja* A description of Seringapatam, his capital, and of the procession at the *Maha navami*, the *Durga puja* or *Dasra Siropanayaka* came to make war against Seringapatam, and was repulsed by *Deva raja*, with that account this book ends

The book is long, of medium thickness, recent

8 No 1425 *Kant hirva raja vijayam*, composite stanzas, from 1st to the 3rd *sandhi*, and from 9th to 23rd *sandhi* the 5th intermediate wanting

A son of *Bettada raja* of the lunar line killed many *racshasas* of the *Calu yuga* See No 1540 The book is long, of medium thickness, touched by worms

9. No 1471. *Gita gopāla* heptameters

By *Chicka deva raja*

On the early adventures of *Krishna* among cowherds and *gopis* On the divine disposition of *Vishnu* and his benevolent nature, bestows beatification, and the like, such seems an indirect parallel There is appended a genealogy of *Chicka deva raja* of Mysore, and an account of his actions, and conquests

The book is medium size, old, a few leaves only damaged

10 No 1540 *Kant hirva narasa raja vijaya*

By *Gounda vāidhyan*, son of *Srinivasa pandita*, composite stanzas In 26 *sandhis*, or books complete.

A description of Mysore—the glory of Seringapatam—the splendor of the fortress of *Chamundi*—the story of a *Dalarayi*, or general, named *Nanja raja*. The prayer of the earth goddess, as being unable to bear the troubles caused by the Mahomedans. In consequence a son was born to *Bettada sámu rája*, named *Kant'hirava narasu raja*. The sultan of *Vistapour*'s incursion, and troubles in the Carnatic, war with him; destruction of the Mahomedans. A festival of nine days in honor of *Chamundi dévi*—procession in honor of *Srirangha ná'tha svámi*; the said king afterwards ruled with all prosperity.

The book is of medium size, on talipat leaves, recent. It is probable that this book may have been made use of; but still a verbal translation would be desirable.

11. No. 1580. *Chicka dera raya vamsa vali*, composite stanzas: complete 25 leaves.

He was of the lunar line, and *Yadava kula*, or cowherd race. From *Bettada chama ráju* a list of kings, in succession, is given down to *Chicka dera*. Account of his character, and actions.

The book is long, thin, recent, in good order.

12. No. 1590. *Mádisur charitra*, an account of Mysore: prose.

A genealogy of the kings of Mysore of the *yadava* race. A more particular account of *Déva ráya*, who seems to have been the father of *Chicka dera ráya*, story of the birth of *Chicka déva*. There is added the *yadava giri charitra*, account of a celebrated fane: imperfect.

The book is long, of medium thickness, in tolerable order. It would seem to merit translation.

13. No. 1594. *Sriranghapatna charitra*.

An account of Seringapatam: prose.

By *Vencata Ramayya*, complete.

Introductory matter, on Mount *Meru* and other mountains, on the seven seas, and seven continents, and the 56 countries, all being *puáranical*. A list of kings who ruled at Seringapatam follows, and is the more important portion: leaves 1—107.

The book is of medium size, in the midst two leaves broken; otherwise good order.

14. No. 1678. Sect. 1. *Chola sangatya*, matter relative to the *Chola* kingdom—composite stanzas.

As the *Pandya raja* refused to give tribute to the *Chola raja* war occurred between the two. In the end peace was made. The *Chola raja* cut

off his own head, and *Siva* approving his courage took him to *Caulasa* [The *Pandiyan* account differs]

The book is of medium size, old, leaves not in regular order, nor complete, much injured, by insects and breaking For sect 2, 3 see VIII

15 No 1686 Sect 1^r *Chola sangatya*

By *Lingana* stanzas, 3 *sandhis* complete

A *chola raja* of the solar line in consequence of a *Pandya raja* not paying him tribute, fought with that king, and conquered him In consequence of the valor of the *Cholan* (as above) *Siva* came visibly, and took him to *Caulasa* This is according to poetical *alancaram* or rhetoric For sect 2, see VIII

The book is of medium size in good order . .

16 No 1709 *Cholu sangatya*

By *Lingana*, composite stanzas

A fragment of the same work as in the last No beginning and ending wanting 49 leaves remain in the latter part irregularly strung

The book is short, of medium thickness, old, a little injured by insects .

17 No. 1718, *Maisur rajagalu vamsa vaji*, a genealogy of Mysore Kings—prose—3 *asvasas* or chapters, others wanting—*grant ha* letter

This portion contains details concerning three of those kings that is *Sri rangha raja*, *Vencatapati raja*, and *Krishna raja*, reigning when the book was written, and left unfinished details of wars, capture of countries, and the like . It might merit translation The book is long, thin in good order

XIII HYMNOLOGY

1 No 1233 Sect. 4 Forms of homage

The 108 names of *Parvati* used in the *Durga puja* termed *nama val*—complete .

Vignesvara puja—one brief containing only 8 names and one fuller of 108 names .

Vinayaca ashtacam, an octave of *slōcas* in praise of *Ganesa* complete

Linga ashtaca, an octave in praise of the symbol of *Siva*—fragment only

One *sloca* from the *Ramayanam*, and another from the 10th *scandam* of the *Bhagavatam*

An octave in praise of *Rama*, in Canarese

2 No 1252 *Patangalu* chants

In praise of *Siva*, of *Parvati*, of *Ganapati* Also some ethical verses on the renunciation of secular concerns and cares

The book is short, of medium thickness, old, slightly injured

3. No. 1265 Two tracts.

1.) *Paschama rangha nat'ha stóttira*, Sanscrit verses of the kind termed *kirtana* hymns. Praise in a devotional way, of the form of *Vishnu* at Seringpatam in Mysore.

2.) A panegyric on *Kantihirava rája* of Mysore, as chants put into the mouths of women: each brief, and without connexion. The book is taken to be complete.

It is of medium length, thin, in good order.

4. No. 1285. Sect. 2. *Paschama rangha nat'hana satacam*: composite metre.

By *Lacshmaiyya*.

Homage by a devotee to *Vishnu*, seeking protection: complete.

5. No. 1299. Sect. 1. *Vinayaca ragale*.

Praise of *Ganésa*, in a peculiar metre, complete, see VIII and II.

6. No. 1302. *Kirtanagalu*, hymns.

Poetical chants—the *Saiva* credence is imperatively needful. Affectionate praises directed to *Siva* in the manner of a woman towards her husband. No regular order of leaves; many of them reversed.

50 blank leaves. Medium size, but a mixture from different books.

7. No. 1316. Sect. 2. *Mahima stóttira*.

By *Bhatta patáchari*, *slócas*.

Praise of the glory of *Siva* complete; but without Canarese *tica*.

Sect. 3. *Malhanna stuti*, Sanscrit.

By *Malhanna* in the *tilaca* metre. Praise of *Ganapati* (or *Ganésa*) for Sect. 1, see XXVII.

This book is long, of medium thickness, good order, painted boards.

8. No. 1325. Two subjects.

1.) *Hari Kirtana*, chants in praise of *Vishnu*, some of them by *Kesava raya*, some by *Purandhara vittala*.

2.) *Divya prabandham*, some *slócas* in Sanscrit, the rest Tamil, the *palánda* a *vira!* used in *Váishnava* fances: incomplete, both tracts 44 leaves.

The book is somewhat long, of medium thickness, old, damaged at one end.

9 No 1370 Two subjects

1) *Mallicarjuna satacam*

*By *Rama chandra*—103 composite stanzas

The poet from various sources, states the greatness and excellency of *Sita* and requesting him to be favorable, offers praise

2) *Patangalu on Sita devi*, 30 stanzas

By the same, songs of a joyful kind, like those used on marriage occasions, these are directed to *Sita*, the wife of *Rama*. The book is of medium length, thin, no boards, old, and damaged

10 No 1387 Sect 3 *Stotras*

Praise of *Sita* of sacred beads some stanzas on *Vedanta* themes. Hymns to *Sita* and some on moral conduct For sect 1, see XIV, sect 2 see XX

11 No 1427 Sect 2 *Stuti* prose form Praise of *Sri Maha Lacshmi* ascribed to *Agastya mun*

Praise of *Vishnu*, ascribed to *Druha* (whose apotheosis for firmness, was the polar star) both complete

Sect 3 *Stuti* 50 stanzas, complete

Praise of *Ranganatha* together with the *sakti* as *Ranganayaki*, the form of *Vishnu* and *Lacshmi* at *Seringapatam*

For sect 1, see XXIV

12 No 1432 *Retnacara adhivasa satacam*

By *Cavi raja hamsa*, 108 stanzas

Praise of *Sita*—52 leaves

The book is short, and much injured

13 No 1463 *Harī kirtana*, only 3 leaves written on, blank 15 leaves (doubtful)

Votaries of *Kama* praise him as an incarnation of *Vishnu*

The book is short, on talipat leaves

14 No 1466 Fragment—*Jaina* in kind—stanzas, no title, or name of author does not begin, nor end

The subject is praise of a *Jinésvara* or deified sage with some descriptive matter. The book is short of medium thickness, on narrow leaves, and in good order, large school boy's handwriting

15 No 1468 Sect 2, stanzas

Laudatory homage to *Sita*, to *Parvati*, to the *Guru*, to *Basavara* see VIII, II

16 No 1472 Sect 2 **Shadacshara ragale*

Praise to *Siva*, in peculiar verse, each stanza ending with the six lettered charm, that is *Om, na, ma, si, ra, yi*, complete

Sect 5 Praise to *Siva* and *Vishnu* intermingled

Sect 1 VIII, sect 3, 4, XXV

The book is of medium size, much damaged

17 No 1479 Sect 2 *Shadacshara ragale, ut supra* 16, see VIII, and II17½ No 1513 *Kirtanas*, each one brief praise of *Hanuman*, of *Rama*, of *Yeti raja* of *Krishna*

By *Purundhara utala dasa* praise of *Vishnu*, and enforcing the *Vaishnava* credence at the beginning 10 leaves deficient, others in the middle wanting

The book is short, of medium thickness, slightly injured

18 No 1523 *Kirtanalu*, 15 hymns

Praise of *Vishnu*, and *Lacshmi*, quasi devotional poetry 17 leaves written on the rest blank

The book is short, of medium thickness, tolerable order

19 No 1538 *Kirtanalu*, hymns

Praise of *Hari* or *Vishnu*, chiefly Sanscrit in Canarese letter, 11 leaves are written on, the rest blank

The book is short, and thin, bitten by rats at the edges

20 No 1552 Sect 1 *Malica mali*

Short pieces, in rounded stanzas

12 of them Praise of *Siva*

Sect 2 *Sancara stotra, slokas*

Praise of *Siva*, by a disciple of *Sancaracharya*

For the remaining sections see XXXI

21 No 1554 *Kirtanalu*, hymns

A few stanzas in Sanscrit on *Siva*, and *Parvati*, but the larger portion contains Canarese stanzas in praise of *Vishnu*

There is an appearance of a mixture of leaves from different books but the whole is too much damaged to be of any use The book is short, many leaves half broken off, half remaining

22 No 1578 Sect 1 *Harī Kīrtana*

Praise of *Vishnu*, as protecting the good, destroying the wicked,
&c For sect 2, see VIII

The book is of medium size, old, injured in various ways

23 No 1584 Four *Satacamas*, or centos

1 *Svā tallabha s* 2 *Agnīśīsa s* 3 *Sancara s* 4 *Sīta mahin a s* —complete,
the general subject being homage of *Sīta* with panegyric of a monastic life free from family
cares and seeking beatification

The book is short, on broad talipat leaves

24 No 1586 Three pieces

Guru ragale—a description of *Siva Shadacshara ragale*, ut
supra 16

Siddhesa guru stottram praise of the author's preceptor The
whole is *Saiva* in kind, leaning to the *advaitam* The book is small,
and gnawed by rats at one end

25 No 1588 Sect 2 *Kīrtanas*

Hymns in praise of *Vishnu*, by a devotee, Telugu and Canarese
mixed

Sect 1, see IX Together 45 leaves

The book is short, without boards, taken out from some other
book, injured by insects

26 No 1591 *Harī kīrtanagalu*

Chants in praise of *Vishnu*, some of them are by *Purundhara vītala*,
and one stanza by him praise of the *Caletī* river A few Sanscrit verses on
Rāma, other Canarese praise of *Vishnu* Two stanzas from the *Ashtapadi*
of *Jaya deva* One Telugu stanza on *Vishnu*, leaves 34—51, intermediate
leaves gone

The book is of medium length, thin, old, on talipat leaves with-
out boards, two recent palm leaves in their place

27 No 1613 *Harī kīrtana*, hymns

By *Purundhara Vītala*

Some on *Rangha nayaka* at Seringham near Trichinopoly
Some are of the lullaby kind, and rocking the cradle with the images of
Vishnu and *Lacshmi*, putting the brass babies to sleep

28 No 1622 *Kīrtanagalu*, in 3 languages

1) Canarese—on *Rangha nayaka* near Trichinopoly—praised, intended
for *dāsis*, of the mystic amorous kind

2) Sanscrit—on *Paschama rangha* of Seringapatam in Mysore.

Hari verma, panegyrics of the incarnations of *Vishnu*.

3.) Telugu. On *Rangha* (or *Vishnu*), some stanzas are quasi devotional; some of the above mystic, amorous kind.

4.) Canarese *Yadu giri tiru Nārayana*, praise of a form of *Vishnu* at *yadu* mountain in Mysore, 80 written leaves, and 50 blank.

The book is of medium size, on narrow leaves, in good order.

29. No. 1635. *Stutis*, sect. 3, sec II.

Sect. 1. *Siva stuti dvipada* metre. Praise of *Siva* incomplete.

Sect. 2. *Lingarchana*; *dvipada*; complete, mode of *pūja* with flowers to the *Saita* symbol

Sect. 4. *Śrīarchana mālā*: composite stanzas. Praise accompanied by the *vīna*, or lute, in public processions.

Sect. 5. *Hampiya ragale*, *dvipada* metre complete. Praise of *Vira Bhadra*, the god worshipped at Humpee, or *Vijayanagaram*.

The book is short, of medium thickness, old, and very much injured.

30. No. 1651. Sect. 2. *Ganashtacam*.

Sanscrit *ślōcas*, complete. Praise of *Ganēsa*. In the midst of Canarese books Sect. 1 and 5 see II; Sect. 3 see XXXII; Sect. 4 see VIII.

The book is long, of medium thickness, in good order.

31. No. 1676. Four tracts.

1.) *Mallicarjuna satacam*; 103 stanzas. By *Rama chandra*; complete on 18 leaves.

A devotee describes *Siva*; and, entreating him to be propitious, renders homage, and praise.

2.) Verses on *Vira Bhadra rāja*.

By the same; short pieces adapted to a public spectacle; panegyrical and amatory, by *dāsīs* and others.

3.) *Acharangam*, *ślōcas*, Sanscrit.

By the same; praise of *Vishnu*.

4.) *Gōpāla dandācam*, Sanscrit.

By the same, praise of *Krishna* complete; in all 70 leaves.

The book is of medium size, the leaves of each tract differ in length; in tolerable order.

32. No 1693 Sect 2 *Siva aṣṭotttra sahasranama*, slokas, complete on six leaves

The 1008 names of *Siva*, strung together, and used in laudatory homage

- 33 No 1696 *Jaina* panegyrics

1) Stanza on *Jinendra śāmi* on the ascetic system, which is lauded.
 2) Stanza on *Mandara śāmi*, similar
 3) *Chandra nat'ha aṣṭacam*, an octave
Vartamana tīrt hacara aṣṭaca an octave
Ananta tīrt /acara aṣṭaca, do
Parasareśva or *Paśānāt ha*, *tīrtanas*, and other hymns or chants, laudatory in import. For Sect 4 see XVIII

The book is of medium size, old, and damaged

- 34 No 1706 This is a greatly damaged book, quite unconnected as to contents, but, as far as can be made out, it is of the class of *stōttras*, and *Sāna* in kind

It is small in size, very old, extremely injured by worms and breaking, only parts of the leaves remaining

- 35 No 1707 Sect 3 *Rama stōttra*, praise of *Rama*, Sect 1, 4 see II, Sect 2, see XXIV

- 36 No 1722. *Harī nama sangītana*

Synodia, or chants by many persons together, in praise of *Vishnu*, Sanscrit mingled with the Canarese to elevate the style

The book is small, and very much injured by insects

XIV INCANTATIONS, that is *mantras* or charms precatory, or malignant

- 1 No 1238 Sect 3 *Narayana cavacham*, composite stanzas, 1 *sandhi* complete 8 leaves The eight lettered charm, *Om na ra ya na na ma ha* expanded, with invocation and praise *Indra* told this to *Nareda* that, by means of it, safety may be assured, enemies conquered, &c For Sect 1, 2, see XXI

- 2 No 1387 Sect 1 Charms, or *mantras* against colic—sore eyes, cramps of arms, or legs—*Vīra Bhadrā mantra* destructive, against evil eyes—against cattle disease—and *Siva cavacham* for protection Sect 2, see XX, sect 3 see XIII

- 3 No 1546 *Bala graha mantram* against possession, by an evil spirit, of a child

It is a principle in native medical practice, that some kinds of disease in infants are caused by such possessions and this charm is an exorcism.

The book is small, and old, very much damaged

4 No 1599 Charms, magical, alchemical, medical

Some of the kind termed *vasikara* so as to draw over, or induce women, men, kings, &c to any desired purpose, these are in constant practice by all heathen natives

Agni stambhanam, hindering effect of fire

Jala stambhanam do of water

Charm to render any one invisible

One to be used with eye salue, so as to enable any one to discern jewels where hidden, or when looking into deep water, to see any valuables, at the bottom

Pāta rasam, a kind of pill with charm, made with roots and mercury, by which great speed of foot may be acquired

Alchemical charms, to turn baser metals into silver, or gold

Medical charms used with mercurial, and other metallic calces and powders

Also for various uses, as against snake bites, to make any one abstain from speaking *Hanumat mantra*—*Indra mantra* being *ishita siddhi* for things desirable Other matters on *anjanam*, eye ointment—to see stars by day, to discern things at the bottom of water, &c

The language some Sanscrit some Canarese, some Telugu, some Tamil—the latter simply medical, in all the Canarese character

The book is long, of medium thickness, damaged by termites

5 No. 1631 Sect 1, 2 see IV

Sect 3 *Bhagavat mantram*, on one leaf, complete *churnikā* metre

It is said that the recital of this charm nullifies the charm of any other sorcerer, or evil incantations of enemies causing such not to take effect Two lines are taken as a specimen, from which it appears that this charm belongs to the *Jainas*

O m namo Bhagavate clendogra Parsvanāt haya dharane idra Padu acatī Sahitā ja kalikunda danda kātana la ja mamma vajra danda ja raja chōraṇ maribhāya vi dāsana ja mātā kuta jadēci u

6 No 1708 Chiefly blank leaves, on one leaf two diagrams (*yentras*) are written with ink—in oval scroll around the word *sigram* (quick) in Canarese letters—a square with *hamsa*, and two other words—*mantras* This unimportant book is short, and thin, on talipot leaves

XV INSCRIPTIONS

No 1713 Inscriptions especially of grants by *Chōla* kings, in the order of their descent Gifts, or endowments to various temples

in the *Chola* country—or neighbourhood of the *Cruvery* and *Coleroon* rivers

Also of gifts in the *Mysore* country of lands, of gardens, &c by various kings named Copies of those *sassanams*, Sanscrit mingled with Canarese

One grant is by *Tribhuvana Vishnu verddhana Hoysala* dated S S 1404, A D 1481-2

It is a pity that this book is so much damaged in some places—from it other inscriptions might be made out but it is probable that they exist in the *Mackenzie* collection The book is long, of medium thickness, very much damaged by insects

XVI LEXICOGRAPHICAL

- 1 No 1315 Sect 2 *Nigandu* composite stanzas 64—on 22 leaves incomplete

A list of pure Canarese words, no mixture of Sanscrit, with the meaning

Three leaves of *nagari* writing are appended, so much injured that no meaning is legible For Sect 1 see XI

The book is of medium size, damaged

- 2 No 1441 Sect 3 *Amara sinha* a lexicon, Sanscrit words—8 odd leaves, see VIII, and II

- 3 No 1459 Two books

- 1) *Nanart ha retnarara* composite stanzas, with a *tica* or verbal comment, complete

A list of words of many meanings herein explained

- 2) *Nigandu*, 120 *kanda* stanzas

A dictionary of synonyms, or many words having nearly the same meaning complete

The book is of medium length, thin, old, blackened at the edges, injured by worms

- 4 No 1462 Sect 1 *Sabda sara*, prose

A lexicon of pure Canarese words only, without admixture of Sanscrit, or any other language, incomplete

- 2) *Bharata nigandu*—69 *kanda* stanzas incomplete A list of words contained in the *Blaratam*, with their meaning given, ascribed to *Vyasa* himself for some object For Sect 3 see XIX

5 No 1473 Sect 1 *Nanart ha retnakara*

By *Chenaca Bhira*, 156 *kanda* stanzas complete \ collection of words that have many meanings herein explained

The book is short, of medium thickness, much worm eaten
For Sect 2 see XXXV

6 No 1486 Two books.

1) *Dhananjeya Nigandu*—stanzas

By *Naga verma*

The meaning of Sanscrit words rendered in Canarese, and the stanzas have a *tica*, or prose comment 81 stanzas on 18 leaves

2) *Nanart ha nigardu* 122 *kanda* stanzas words of many meanings—no *tica*, leaves 30—49, some in the midst left blank7 No 1507 Sect 5 *Amara sinha*, only six loose leaves from the 1st *candam* Sanscrit words8 No 1508 *Nanart ha retnakara*, 168 composite stanzas with a *tica*

A collection of words of various meanings put into difficult verse, for the sake of memory, but explained in ordinary language

One added leaf contains *Nilambica lalita stotra* or praise of *Parvati*

The book is short, thin, in good order

XVII MINERALOGY

No 1609 Sect 1 *Retna sastra* science of jewels *slocas* with *tica*

Characteristics of precious stones and mode of examining them On the faults in such stones On the good, and the evil that the different kinds will do to such as purchase them For sect 2, see XVIII

The book is short, of medium thickness, in tolerable order

XVIII MEDICAL

1 No 1218 Sect 3, *Vaidyam*

20 leaves on various remedies in the Canarese, and 2 *slocas* from the *Amaram*

2 No 1456 *Vaidya sastram* composite stanzas

On eighty four crores of different creatures. Indications by the pulse, as to diseases caused by bile, flatulency—phlegm—and various *mantras* or charms used with medicines The leaves are broken off so that only one half of each one remains, and these are put together in confused order

The book is small, on talipot leaves, hopelessly damaged

3 No 1595 On Medicine, a mixture of Telugu and Canarese.

On bilious disorders—want of appetite—on diseases of the nose—and disorders of the head, from flatulency Various other diseases, with the medicines and regimen proper to be used This is a medley from at least three different books, the middle piece has only half leaves the other $\frac{1}{2}$ broken off

It is short, of medium thickness

4 No 1597 On Medicine

On phlegm—flatulency—bile, on three kinds of fevers, arising from those three causes, on epileptic fits On the *pandu rogam*, or spotted skin On disorders of the bowels, on constipation, &c, regimen and remedies prescribed On balsams, electuaries, mercurials, decoctions, &c

The book is of medium size, old, and damaged

5 No 1600 *Vāidya sastram*, *ślokas* with a Canarese *tīka* to some, the remainder is Canarese prose

Indications as to pulses On fevers, and other diseases Also remedies appropriate to each disorder On mercurial calcined powders Charms against the possession of very young children by evil spirits, known as *bala graha chucatsa*

The book is of somewhat long, thick, some leaves broken, part only remaining

6 No 1603 *Vāidhya sastram*, with *mantras* prose, on 99 leaves, complete

Spell against possession by an evil spirit Medicines for convulsions, for diarrhœa, and dysentery, for colic, for diseases of the eyes, for ague, mode of making white calx of mercury, (calomel?) how to enable aged persons to read without spectacles, to remove specks from the eyes—on the preparation of camphor, and of sulphur, on reducing tale to calcined powder—cold, and cough medicines Something on farriery—horse medicines—marks of a horse Leaves not in regular order

The book is of medium size, old, damaged by insects, and breaking

7 No 1605 *Vāidhya sastram*, prose Leaf 2—41

A detail of remedies in a great variety of diseases, or modes of preparing medicines, but without the diagnosis Remedies appear for partial blindness—scrophula, or king's evil. An electuary termed *matana kāmavarā*, an aphrodisiac some say it is against fevers Another, *vīriya verddhana*, against impotency in youth, through bad conduct, or from the effect of age On diseases of the eyes in horses, and oxen On cataract in the human eye On imposthumes accompanied with stench *jana rasyam*, on the art of bringing over men by means of medicines surreptitiously given, so as to accomplish any

purpose (a common mal practice of which Europeans, in high employ should be particularly aware it is almost always accompanied by magic) On diseases of the testes On leprosy, following the bite of a kind of snake On the white leprosy, or spotted skin On bowel complaints On diseases of woman after parturition On colic, and hemorrhoids—on the bloody flux On pain of the *vulva* On a kind of leprosy, accompanied by swelling, perhaps elephantiasis On tooth ache A remedy enabling any one to dispense with the use of spectacles On *gutta serena*. On jaundice, (*uta kamali*) on *stri vasya*, or the art of gaining over women *sexualiter* Indications as to probable time of death at certain periods On vomiting Remedy against a worm that destroys the foetus in the womb On strangury On colds—arthritic pains—asthma, consumption Medicines to cause abortion (this is a common, and most guilty part of a native doctor's practice) *Viriyamardhana*, a medicine to destroy virility, intended for ascetics On worm in the tooth (aching nerve?) Medicine to reduce heat of body, and excess of semen On spots in the eyes On convulsions, diarrhoea, and dysentery, charm against snakes On calces of mercury, and a few other similar matters (I do not know who is responsible for confused arrangement) The leaves in many of these books are much transposed

As an exponent of native practice, and occasional mal practice, this book might be translated

It is of medium size, and much damaged

8 No 1606 *Vaidhya saram*, *slocas* with a partial *tica* in Canarese incomplete

On venereal diseases in women On hooping cough in children, and like disorders, but the book is too much injured to be coherently legible

It is of medium size, old, and extremely damaged

9 No 1607. *Vaidhya saram* Veterinary 120 leaves on horse medicines

The circles on a horse's skin—black, red, white, or ash color—grey, a judgment is formed according to the colors, and the *flowers* or marks Other marks on the four legs especially on two legs—on the forehead on the tail—by them judgment formed What colored *flowers* that is (*suris*) hair curls discriminated By such indications the consequences are foreshewn of horses, going into the possession of an owner, as health—sickness—fortune, or other vice, to the possessor

Afterwards omens from colors of horses e g black is bad, grey good, red spotted with white not good, but white spots on two knees, on forehead, on the two hind legs, on the tail, are deemed good, &c &c

Agcs of horses how determined Marks on the nose, lines &c

On bowel disorders, signs and remedies How horses are to be fed,

according to their intended uses Stables how to be built Medicine to remedy colic caused by eating bad grass and some other matters

This book seems to me somewhat of a curiosity, but I cannot judge of its value as to translation

It is short, of medium thickness, on talipat leaves in good order

10 No 1609 Sect 2 *Bala gruham*

On treatment of children from, and after the first month, including magical exorcisms, and other proceedings for removal of pain caused by evil spirits Also on some diseases to which children are liable A making up balls of red, and of white rice, and carrying them away to a burning ground, are among the rest

The book is short, of medium thickness, in tolerable order

11 No 1611 *Vaidhyam*, verse and prose

A few introductory stanzas, praise of *Vishnu*, 2 leaves incomplete, on medicine, in *dandacam* metre On the hermaphrodite—and remedy, hence supposed not the natural form, but rather impotens On the *stri vasyam* this is prose and incomplete A medicine to be placed before, or given to any women “who without any second speech” will be brought over to the object designed This book, by consequence, appertains to native villany

• It is short, thin, damaged, several blank leaves

12 No 1623 *Kagendra mani derpanam*

By *Manga raja*, composite stanzas, from the 2nd to the 14th *adhicaram*, the rest wanting

On the treatment of various diseases, especially on the bites of serpents, and all other kinds of venomous creatures, whence the book seems to take its title On the bite of dogs Also various *mantras*, or charms with formulas of remedies Exorcisms for chasing away evil spirits, from children and others The 1st chapter wanting and also other matter following the 14th chapter

The book is long, of medium thickness, on broad talipat leaves, in good order.

13 No 166 Sect 2 *Arōkya chintamani*, *ślōcas* incomplete Properties of pulses—nature of the body—qualities described, some matters on diagnosis of disease, and remedies For sect 1 see XXVII •

14. No 1696 Sect. 4 Medical matters as to various remedies Also on the *vasyam*, or bringing people—men or women, over to any purpose, generally evil And on the *chicalsa*, or exorcism of evil spirits, when possessing any one This section is recent, and differs from the others, for which see XIII

The book is of medium size, old, damaged.

XIX MISCELLANEOUS

1 No 1261 Seven pieces

1) Stanzas on *niti*, or ethics Telugu, and Chinese intermingled

2) *Bala ramayanam*, *slokas*, no *tica* , *

The 1st *sarga*, epitome of the *Ramayanam*

3) *Amra sinha*—lexicon Sanscrit words

This 1st *Candam* to *naraca* , this *targa* not complete

4) *Ramāyanam*, hexameters

Part of its story abstracted. On the sacrifice by *Dasaratha* for the sake of offspring The birth of children, the pupilage of *Rama*, and *Jackmana*, with *Vistamitra* The episode of *Taraca* *Sua's* bow The marriage of *Rama* with *Sita*

The leaves are not strung in regular order

5) *Bhāratam*, the story of the *adi parvam*, or first book 20 leaves fragment

Bhima killed *Hedimpasura*, the birth of *Gadotgajan*, son of *Bhima* by the sister of *Hedimba*

6) Arithmetic, 13 leaves incomplete, various tables and accounts

7) *Ganapati ragale*—praise to *Ganisa*

$\frac{1}{2}$ leaf on planets, mantras, *komas*

The leaves are not strung in regular order

The book is of medium length, old, damaged

2. No 1262 Three subjects

1) *Sanatsujata niti*, hexameters

One named *Sanatsujata* instructed *Dhritarashtra* of *Hastinapur* in the wisdom of *Brahma*, by the *tatra*, or mystic system, as to the means whereby he might attain to beatification, 45 stanzas incomplete

2) *Mogha caryam*—39 *slokas* in Sanscrit, no *tica* The 2d *sarga*

Krishna intending to kill *Sisupala*, being invited to *Dharma rāja's* sacrifice, hesitated, until on consulting with his *mantri*, he determined to go, as he there would meet with *Sisupala*

3) *Nānshada caryam*, 110 *slokas* in Sanscrit, without *tica*, a fragment

On the sojourn of *Nal* in a forest, 70 leaves are left blank

The book is of medium size, on *tripat* leaves, in good order.

3 No 1268 Three subjects

1) *Sāundaryā Cat ha retna*—triplets

By *Ramendra*—35 *sandhis*, does not finish †

The birth and reign of *Vicramāditya*—the throne given by *Indra* Having been slain by *Salivahana*, after an interval, *Bhoja raja* attempted to ascend the throne. It had 32 statues, being imprisoned celestials, owing to a curse by *Parvati*. Each of these statues, in turn, stopped *Bhoja raja*, and narrated a tale of *Vicramāditya*, to shame him. At the close the statues became living females and returned to *Cailasa*.

2) *Dherma niti* hexameters

Instructions from *Krishna* to *Arjuna* as to the different ways whereby the law of equitable benevolence is transgressed—a fragment

3) *Ganitam*, arithmetic, 3 leaves only, and much damaged

The book is of medium size, old, leaves are broken at the ends

4) No 1319. I or Sect 1 see XII

2) A fragment on *alancaram* or poetical ornament, rhetorical figures and the like, prose, Sanscrit in Telugu letter. 3 leaves, without beginning or ending

3) *Samasa chakra*, *slocas*, Canarese letter, 3 leaves—mode of forming compound words the last but one only inflected, as in such an example as this the jewel throned sceptre bearing king & son

Also *kriya mali*—termination of verbs only one *slocas*

4) Tales about *Krishna* related to *Draupadi* by *Nareda*, 5 loose leaves not regular in order, and one leaf only *balabandi* letter, Sanscrit

The book is long, of medium thickness, in parts slightly injured

5) No 1326. Nine tracts

1) *'Alayoddhara* prose, complete

On originating a temple. They who direct a *pragoda* to be built, they who assist in its building, and they who worship in it when it is built, will be alike benefited

2) *Gita bharata*, hexameters

The 1st *adhyaya*, or section, only

The opening of the *Bhagarat gita*, *Krishna* seated in a war chariot with *Arjuna* between two armies, begins to discourse on metaphysical doctrine

3.) *Dvatrimsoti abacharana*—on thirty-two defects, or derogatories, as lying, not doing homage aright—not rightly going through ceremonial duties, &c

4) *Dherma sastra* ascribed to *Parasara*, 22nd *adhyaya* of the *uttara khandam* entitled *Bhagarata samaradhana vidhi*

5) *Harisamsa* an extract, prose

Discourse between *Krishna* and *Dherma raja*. On the excellence of the

Salagrama pool, or river wherein that shell is found—on the fast of the 11th lunar day—on *Brahmanical* ceremonies, as putting on the scholastic thread, marriage, &c, value of the *tulasi* plant, *ocymum sanctum*

6) *Vishnu Dhermottara* prose

Garuda to Marichi In each month special days sacred to *Vishnu*, mode of homage to *Vishnu* Chronology of time, from a moment to a *yuga* What is proper to be observed in the *Calī yuga* To the devotees of *Vishnu* there will be no pain of future births

7) *Krishna charitra*—*sringadī* metre, circumstantial as to the *aitātaras* of *Vishnu*, not including *Krishna's* amours

8) *Bhishmara yuddha*—25 hexameters

On the slaying *Bhishma*, the opposite commander, by *Arjuna*, in battle

9) *Tatva bodha sringadī* metre, *Suca* to *Paricshita*

Exhortation always to adore *Vishnu*, whereby all sin will be pardoned, all worldly happiness secured, and, after death, beatification acquired, 9) only is incomplete

The book is long, (leaves not of equal length) of medium thickness, in tolerable order

6 No 1351 Five subjects

1) *Aditya puranam*, hexameter verse, called *Bhamini shadpati*

1—50 *sandhi* incomplete, *Surya* (the sun) to *Vācasvata Menu*

Modes of obtaining union with *Siva*, or beatitude The splendor of *Siva*, and of his abode The origin of the world The want of equity in the *Calī yuga* The story of *Dacsha* and his sacrifice The benefit resulting from various kinds of gifts. *Vishnu* shewed *Siva* to *Brahma* The pride of *Banacāsura* in placing *Siva* as a warder at his gate The intervention of *Vishnu* sought Account of *Casyapa* (Lamech ?) and his two wives, *Diti* and *Aditi* On the limits of human life On the destruction of *Tripura*—three towns (‘cities of the plain’) On the nature of various duties On homage to *Siva*—devotedness to *Siva*, &c 156 leaves 2 in the midst wanting

2) *Rudriyam*, hymn from the *veda* containing what is known as *namaca chamaca*, three original *mantras* to *Siva*, as *Rudra* this tract contains the explanation, and is in itself complete on 29 leaves

3) *Harī hara sambashana*, Sanscrit, 5 leaves, discourse between *Vishnu* and *Suca*

4) Four leaves without title, and the subject not plain.

- 5.) *Kirtanas*, or chants in praise of *Siva*; an octave on the eight lettered charm.

A little of the *vrishabha dandacam*. One leaf *sandhya vandanam*, from the *yajur vedam*—*Marana kála nirnaya*, *ślōcas*, an estimate as to probable length of life, from appearances.

The whole book is of medium size, on talipat leaves, old, tolerable order.

7. No. 1381. Five pieces.

- 1.) *Rucmangada charitra*.

By *Pūria sōma*, composite stanzas, 8 *sandhis* incomplete.

Tale of a king who would not break the 11th day fast, but was persuaded to do injustice to his son.

- 2.) *Vishnu sahasranama*, prose.

The 1008 names of *Vishnu*, in common use.

- 3.) *Narasinha cavacham*—Sanskrit charm with invocation, for protection.

- 4.) *Hari kirtana*—praise of *Vishnu*.

- 5.) *Alancāram*—Sanskrit, Telugu letter, fragment of 3 leaves—on rhetorical figures.

The book is of medium size, old, only one leaf damaged.

8. No. 1389. Seven tracts, or fragments.

- 1.) *Vetāla cadha*—5 leaves out of 25 tales.

Captious questions, in narrative shape, to *Vicramāditya*, by a familiar spirit, e. g. a woman and her daughter married a man and his son, what was their relationship to each other.

- 2.) *Pancha tantra cat'ha*, 6 leaves from the 1st section.

- 3.) Meditation on *Vishnu*, 10 *ślōcas*.

- 4.) *Pandava gita*, 15 *ślōcas* Telugu letter.

The five *Pandavas*, with *Drāupadi*, praise of *Krishna* as the supreme benefactor; if he be worshipped, there is no further pain of transmigration.

- 5.) *Sraddha nishadha*—order of funereal observances! things fit and unfit: e. g. cannot then eat cold remnants of food, &c.

- 6.) *Chandra sec'hara ashtacam*—an octave of Sanskrit *ślōcas*, Telugu letter. By meditating on *Siva*, punishment by *Yama*, or pains of death, are removed.

- 7.) Ethical *ślōcas*—ascetism, combined with ordinary morals.

The book is short, and thin, not homogeneous, old, and in part injured.

9. No. 1399. Six subjects.

1.) *Angana sandhi*, 9 leaves, hexameters.

The embassy of *Hanuman* to *Ravana* by command of *Rama* and *Sugriva*, calling on *Ravana* to deliver over *Sita*, or else to be prepared, together with his relatives and followers, to visit the world of *Yama*; that is, to be slain. *Angana* delivered his message, and returned.

2.) *Krushna lila*, one chant, 2 leaves *Krushna's* adroitness in stealing, butter, &c.

3.) *Ramáyana kirtana*—chants, 5 leaves.

Vibishana's visit to his brother *Ravana* advising him to give up *Sita*; *Ravana* heard sulkily: disputed for some time; and then contemptuously sent *Vibishana* away. He came to *Rama*, and was hospitably received. Finally *Rama* killed *Ravana*, and took *Sita* away.

4.) *Sananda ganésvara sangatya*.

The 2nd and 3rd sandhis.

Visit by *Sananda* to *Yama's* world. All who have done virtuous acts, and have rendered due honors to ancestors, and all virtuous wives, are taken by *Yama's* angels to a place where they enjoy all the pleasures of the five senses in perfection. On the other hand, transgressors of all kinds, including adulterous wives, are taken by the same messengers to a place of torment; the various sufferings in which are described.

5.) *Niti saram*, 15 ethical *ślokas*, with a *tica* in Canarese.

6.) Medical, one leaf, remedy for vomiting, head ache, and colic pains.

The book is long, and thin, very old, very much injured by worms, and breaking, $\frac{1}{3}$ of some leaves only remaining.

10. No. 1404. Three books. †

1.) *Kivartanjanaya*, Canarese letter, but Telugu language: *yatha gana* metre.

Arjuna's penance on *Indra kala* mountain. *Rembha* came to destroy it, and was rejected. *Indra* came in disguise, and taught him the five lettered mantra. *Siva* came as a hunter, and strove with him; but pointed out to *Parvati* the *Vaishnava* mark on his shoulder; and gave him the *pasu-patdstra*, with promise of success complete.

2.) *Sita's* marriage: *yechaganam*; letter Canarese, language Telugu.

3.) *Madivala pratapu*; *sringedi* metre, Canarese language, complete.

In *Kalyána puram*, a washerman named *Madavala*, being a firm devotee of *Siva*, was persecuted *Bijala* by *raya*, under pretence that he had made

away with clothes *Madavala* appealed to *Basava*, who appeared, and the king being alarmed, made submission

The book is of medium length, rather old, in good order.

11 No 1431 Four subjects

1) *Druupadī kalyanam, yecha ganam*

By *Narasaiyya*, Telugu in ^{*}Canarese letter, complete.

The episode of the *Siayamiaram* from the *Bharatam*, proclamation that *Drāupadī* was marriageable to kings' sons The contest in bending the bow, and the marriage of *Druupadī*, ostensibly to *Dherma raja*, but really to the five *Pandavas*

2) *Soma sechara Chuttrā sec hara cad'ha, yecha ganam* sometimes called *ch hora cat ha*

Tales of two brothers, born twins, sons of *Vajra makuta* (diamond crown), who by favor of *Sua* came into the world and took as large a portion of it as they could lay hold of, details of their adventures, robberies, and amour in which they were very successful Their marriage It is in the form of a Romance, mixed up with magic and improbabilities, complete

3) *Kapota vacyam*—*yecha ganam* metre, only two leaves incomplete *Rama's* tale of a dove that allowed itself to be destroyed with its mate, and *Sugriva's* advice to *Rama* not to form intimacy with an enemy

4) *Hariya bandana cad ha, yecha ganam*

Mara bhupa had a son named *Hariya bandana*, who was betrothed to *Mohannangi*, a king's daughter When on a journey to her, an ogress named *Pandarikē*, took him for her husband Her mother named *Hedimbē* deceived him, not complete: 50 blank leaves are at the end

The book is long and thick, the first part old, and very much injured by worms

12 No 1436. One piece, and three fragments

1) *Dasavatara charitra prabandham* By *Mallarasānca* Composite stanzas, 11 *asiasas*—an abridgment in verse, on the subject of the ten *avatars* of *Vishnu* as detailed in the *Bhāgavatam*; many leaves are damaged, and others wanting

2) *Rama irtana*, 5 leaves praise of *Rama*, medical recipes 7 leaves, and 5 leaves contain the story of the *Pandavas* going to the other world, three fragments

The book is long, of medium thickness, old, injured by worms,

13. No. 1462. For section 1, 2, see XVI.

Sect. 3. Very various matter, chiefly in Sanscrit *ślōcas*, Cana-fese letter : no *tīca*.

Mahadasa nirṇayam, astrology, influence of the planets, lunar days, &c.

—Names of the 18 *purāṇas*, divided into three classes, as *satvīca* 6, *rajasa* 6, and *tamasa* 6.

—*Achogini* (military term) legion, one *ślōca* to each *achogini*.

—*Brahmi lacshana*, description of a fortified camp.

—*Maha rat'hā' ādi rat'hā lacshanam*—the property of the first great chariot, and other chariots.

—*Pancha dhara*, five modes of horses paces in war.

—*Sacti treya lacshanam*, three modes of power, or military forces ; their qualities.

—*Raja karya nīti*—how a king ought to act in dealing with a hostile force.

—*Panchama lacshana*, five kinds of warlike arms—*rat'ha*, *gaja*, *turata*, *padadi*, &c, so far kingly matters.

The seven sorrows, the eight kinds of wealth, the eight pleasures, the eight sufferings, the nine *sactis* or mothers, the ten kinds of vital airs in the human body—the birth of *Kerna*—the 18 differences of caste—the nine *Brahmādicās*—the eight *rasas*, each particularized ; 97 leaves in all.

The entire book is short, somewhat thick, worm eaten.

14. No. 1465. Four subjects.

1.) *Ashtāna jyoti*, *kanda* stanzas, incomplete.

Ethical advice to people of the world, so to conduct themselves, as to avoid both pain and loss ; on the principles simply of what is termed "worldly wisdom".

2.) *Ganitam*, arithmetic ; composite stanzas, with a *tīca*. Rule of five, of seven, of nine, and other rules in arithmetic, some matters on land measuring : and on the square root—Sanskrit *ślōcas*.

3.) On the value of gems, or precious stones. ●

4.) On fractional arithmetic.

The book is of medium size, rather old, but in tolerable order.

15. No. 1466. Nine subjects.

1.) *Savuntara purāṇa* ; hexameters.

By *Bomma arasana*, leaf 1—30 incomplete.

Adventures on earth of three *saiṇa ganas* incarnate. See XXVII, No. 1275.

- 2.) *Vibishana buddhi*, 5 leaves incomplete.

Vibishana's counsel to his brother *Ravana*, to restore *Sita* to *Ráma*.

- 3.) *Siddha niti* one hundred stanzas, see under VIII. No. 1479 and others.

- 4.) *Siva stótram*—6 leaves—stanzas, praise of *Siva*; does not begin nor end.

- 5.) *Vaidya patli*, prose.

On diseases—swellings in the throat (goitres ?) on flatulency—on bilious disorders—on *putta cákala*, supposed to be jaundice, and other diseases: incomplete.

- 6.) *Prabhanjanacheritram*—composite metre, one hundred leaves; but only an introduction to a "history of the world."

- 7.) *Chola raja, Pandya raja charitram*, account of a battle between two of these kings; composite stanzas, 17 leaves, incomplete.

- 8.) *Dérasura yuddham*, a *nátacám*, or drama, on the war of *dévas* with *asuras*.

8 leaves Telugu language and letter—incomplete.

- 9.) Stanzas, Canarese.

On the soul seeking for knowledge, and eternal happiness.

The book is of medium size, talipat and palm leaves, mingled together, not much injured.

16. No. 1478. Four subjects.

- 1.) *Siddha 'niti, kanda* stanzas; on the proper use of worldly goods, or charity; so as to avoid perdition, see other notices under VIII.

- 2.) *Bála Rámáyanam*, Sanscrit, an epitome of the large work ascribed to *Valmiki*; for the use of schools.

- 3.) *Amaram*, lexicon of Sanscrit words.

The 1st *cánám* only, three *vargas*.

- 4.) *Shadácshari regale*, praise to *Siva*, each verse ending with the six lettered charm, *O'm, na, má, si, va, yi*.

Two stanzas in Telugu, and one in Canarese; praise of some deity.

The book is of medium size, old, a little worm eaten.

17. No. 1510. Four subjects.

- 1.) *Paramartha gnánam*, verse of three feet, on celestial wisdom.

3) *Bharatam*, part of the *anusasnicā parvam*

4) *Sananda ganesvara sangatya*, a few leaves, part of the tale of *Sananda's* visit to *Yama's* world

5) *Atravata puja* mode of propitiating the mother of *Arjuna* on a disappointment A total of 110 leaves, belonging to quite different books

As a whole the book is somewhat long, of medium thickness, very old, and very much injured by worms

21 No 1598 Five subjects

1) *Basarapurānam*, composite metre, 8 leaves of the 36th *adhyāya*; *Siva* with attendants visibly appeared to *Basara*

2) Grammar, 13 leaves, Sanscrit, special examples of declension of nouns

3) *Srirangha mahatmyam*

By *Chikka ubadhaya mantri*

1st to 10th *adhyāya*—the rest wanting

The temple—shrine, pools, &c., 16 leaves

4) Sanscrit, *deva nagari* letter 8 leaves

5) *Siva ashtacam*—8 leaves

The 108 names of *Siva* recited in praise

Other loose leaves, each one on a distinct subject—the whole is not much better than a bundle of leaves, of use in collating other books

As a whole this book is long, of medium thickness, no boards, chiefly talpat leaves, some few palm leaves some leaves damaged

22 No 1615 Six subjects

1) *Nanna paṇḍya charitra*, composite metre A fragment concerning *Nanna paṇḍya*, a *gana* of *Siva's* world—not developed 2 *śāṇḍha* on 10 leaves

2) *Veda mantram*, on the five ambrosias offered to *Siva*, that is, milk, curds, honey, sugar, ghee, fruit, with homage to *Siva*

3) *Jyotiṣham*, astrology—*arudam*, or horary questions and answers, indications as to journeying

4) *Śvara tatva chintāmani*, Sanscrit, with a *tica* in Canarese

Indications or enquiry by the breath of the nostrils, *tatva* here denoting a bodily member Examination of pulses Signs, as to mode of breathing through the nostrils, good or evil complete

5) *Narapaṇḍya sacunam*, 1 *āṇḍa* stanzas

Rules to distinguish as to good or evil signs, especially as indications when about to take a journey complete

6.) *Vaidhyam*, on medicine:

In the name of *Isari*—certain medical preparations : complete.

The book is of medium size, in tolerable order.

23. No. 1617. Three books.

1.) *Zūpati pāttugalū*. In the Canara country the school children on the *maha navami* (or *dūrḡa pūja*) festival call their teachers to the parents houses, to get presents; and then sing these chants, on *Ganapati*, on *Siva*, on *Vishnu*, on *Sarasvati*, in their praise; imploring benefits, and preservation; complete.

2.) *Kirtana lacshanam*—composite metre, rules for the composition of various kinds of verses : art of poetry : complete.

3.) *Amrita cosha*—8 leaves from the 1st *cādam* : *sverga varga*.

The book is of medium size, and slightly damaged.

24. No. 1618. Six subjects.

1.) *Siddha nīti*, 50 *kanda* stanzas, incomplete.

By *Siddha cavēsvara*, moral maxims; see notices under VIII.

2.) *Vibishina buddhi*—composite stanzas; *Vibishina's* counsel to *Rāvāna* to restore *Sita* to her husband.

3.) *Kalinga nīti*, composite stanzas, founded on the *Bhāratam*. The *Cāuravas* built a house of wax, craftily intending thereby to destroy the *Pāndavas* at night, but they escaped and went to a forest : 13 leaves.

4.) *Drāupadi svayamvaram*, composite metre founded on the same, on *Drāupadi's* marriage, 2 *sandhis* complete.

5.) *Vinayaca dandacam*, Telugu in Canarese letter, 3 leaves—praise of *Gaṇēsa*.

6.) *Rāmanātha sangatya*, composite stanzas.

Campana rāja's younger wife named *Retnaji* solicited his son *Ramanātha*; and not succeeding, complained against him to the king, on a false charge. The king ordered his son to be beheaded—no beginning nor ending; 65 leaves from the middle.

The book is of medium length; 6) shorter than others, thick, no boards, a little damaged.

25. No. 1624. Eight pieces.

1.) *Vīra Venkatapati rāja's* epistolary correspondence with *Nanji rāja* a minister, and with others; with some matters of village, and other accounts. Telugu language, Canarese letter.

2) *Nama nacshetras* prose, list of names of the 27½ lunar mansions, *Asvini*, &c 4 leaves complete

3) *Garuda mantram*, Sanscrit, with the meaning in Canarese, 5 leaves, incomplete, see other notices, XIV

4) *Mantra* or charm to prevent a further fall of rain 1 leaf

5) *Mantra* to cure the bite of a snake 1 leaf

6) Recipe, or prescription for the cure of either *gutta serena*, or cataract, in the eyes 3 leaves

7) *Ajyanam*—eye salve, mode of making it in order to discern stolen property, who is the thief, and other matters—magical, 2 leaves incomplete

8) *Daragni*—a heating medicine, for colds or convulsions, to restore heat of body, mode of preparation Also a remedy for *sicka muttra*, or strangury 14 leaves, 39 leaves in all

The book is short, old, somewhat damaged

26 No 1625 Five subjects

1) *Jaina mata grant ham*, composite stanzas, 138 incomplete
Ethical instructions according to the *Jaina* system

2) *Ganita sastram*, 1 leaf on arithmetic

3) *Niti sastram*, composite stanzas
114 incomplete, 10 leaves, ethical, and *Jaina* mode, as supposed

4) *Niti saram slokas*, with 36 stanzas in Canarese 5 leaves

5) *Kama deva torani*, composite stanzas, 411 complete homage to *Cama* details as to flower offerings and as to modes of proceeding when the moon rises with other matters, not requiring abstract

The book is long, of medium thickness, old, yet in good order

27 No 1640 Four subjects

1) *Jina muni tanniya satacam*, 106 *kanda* stanzas complete
Ethical, on duty and benevolence, supposed to be *Jaina* in kind

2) See II

3) *Jinachara malai*, alphabetical chants, 39 in all, each one beginning with a letter of the alphabet in course complete

4) No title—*kanda* stanzas

A devotee beseeches *Siva* to bestow on him eternal beatitude fragment

The book is of medium size, some leaves are broken towards the end

27½. No. 1672. Fragments of different subjects, confusedly mingled together—as *Rámanát'ha cal'ha*—*Chola 'sangatyā*—*Rucmangada cheritra*—on 98 leaves.

As a whole the book is of medium size, old, the ends of some leaves damaged; of use only to collate with other books.

28. No. 1685. Five books.

1.) *Sananda sangatyā*, 28 leaves complete.

The legend of *Sananda*, who, hearing of the torments inflicted in the world of *Yama*, went thither, and saw the sufferers. Moved with pity he taught them the five lettered *Saira* charm, and delivered them: with other matter, elsewhere noted.

2.) *Kirtanas*—6 leaves, 'chants.

Praise of the *guru*—of *Basarēsi*—on the need of being zealous in devotedness to *Siva*. Phrases from the *Vēdas*, reduced to chants on the supremacy of *Siva*—on the *yogi's* beatification—on penance.

3.) *Retta matā*—natural astrology.

The probable results of each cyle year, from *Prabhava* onwards, as to rain, health, &c. incomplete, only 3 leaves.

4.) *Sahasra gana nāma tāravati*.

By *Zānta Virēsa*, 12 leaves, complete.

The names of one thousand celestials of *Siva's* world, put into a string for recitation.

5.) *Kala chacra*—7 leaves incomplete.

The names of persons and things that were born, or produced, in eighteen *yugas*; sometimes reproduced under different names. The sun was produced in one of the *yugas*. The wars that occurred in those *yugas*. The *surya ramsa*, or solar line of kings. The *Bhu-chacram*, or account of the *dcipas* and seas. The world of stars. The seven upper, and seven lower worlds—on the common *pāuranic* system. The residence of celestials in the different superior worlds.

The book is long, thin, old, slightly injured by insects.

29. No. 1689. Sect. 1. *Jāimuni Bharatam*.

1st *sandhi* on 7 leaves, hexameters.

Part of a classical book, having additional matter, not found in the Sanscrit *Bharatam*.

Sect. 2. A list of books in the Sanscrit, Telugu, and Canarese languages: about 600 numbers on 15 leaves=22 leaves; and more than

a hundred left blank, as old as those written on The book is of medium size, in good order.

30 No 1690 Seven pieces

1) *Vijaya cumara charitra*, stanzas 516 to 1260. *Basavésvara*, a leader of the *Jangamas*, specially antagonistic to the *Jainas*, declined a marriage with *Vijaya cumari*, on grounds of opposite religious sentiments a fragment

2) On medicine, some remedies for diseases

On alchemical preparations for making gold by transmutation On the *vasya*, or administering medicines to both men and women for special purposes, philters, and sorcery

3) *Deva raya stuti*, composite stanzas.

1st and 2nd *sandhi* only,, introduction, and description of Mysore, with panegyric of one of its kings

4) *Kirartarjunyam*, *yecha gana* metre Telugu, in Canarese letter

On the penance of *Arjuna*s—on *Siva*'s appearance as a hunter—battle, and gift of the *pasupatastra* complete

5) *Kṛṣṇa vilasam*, *yecha ganam* Telugu in Canarese letter.

Kṛṣṇa's amusements, and practical jokes with the *gopis*, and like matters. 17 leaves incomplete

6) *Sarangadharāna cat'ha*, *yecha ganam*, only 8 leaves at the end, from the often occurring tale of a king, who, on a false charge by his wife, ordered his son to be killed

7) Various leaves 3 leaves, Telugu *chandasu* on prosody 3 leaves of a Canarese almanac, and 1 leaf *nagari*

The book is long, somewhat thick, on talipat leaves, a little damaged

31 No 1691 Two books

1) Fragment of the *Ramayana*m, composite stanzas, 50 leaves, many wanting

Birth of *Rama*, *Lacshmana*, and *Sita*, *Sita*'s marriage—*Rāma*'s residence in a wilderness—embassy of *Hanuman*

2) Fragment, lexicographical, seemingly of the *nanari'ha retna-cara*, composite metre.

Words that have many meanings has a *tica* in Canarese—12 leaves

1) is short, of medium thickness, very old and much damaged 2) is medium size, very old, and damaged

32. No. 1693. Three books.

1.) *Sarjana chitta vallabha*—*ślokas* with a *tica* in Canarese: 18 leaves, complete.

By *Malli sēnāchāri*.

Ieti laeshanam—on the proper conduct and disposition of the ascetic, who relinquishes household or domestic life, for one of solitude and celibacy.

2.) See XIII.

3.) Eight loose leaves, Sanscrit, astrology, *Siva ragale*—*retna treya*, *guru puja*—*yecha yechi puja*, or homage to male and female celestials (*yacsha-yacshi*), *Brahma puja*, &c.

33. No. 1711. A mere bundle of leaves, put together without connexion; in different letters and languages; 68 leaves in all; of possible use in collation, e. g.

Tārāsa sangham, 1 leaf Telugu.

Subhadra parinayam, 1 leaf do.

Rāmanat'ha cat'ha, 2 leaves, Canarese.

Dherma sastra, with Canarese *tica*, 1 leaf

Sacti mantram, 1 leaf.

Chandrōgana laeshanam, 1 leaf.

Arithmetic, 1 leaf.

NOTE.—A general collation is very desirable: as regards the whole of this class of MSS.

The bundle is of medium size, and various as to condition of the leaves.

34. No. 2092. Sundries, various letters.

1.) A bond for money, 2 leaves Telugu letter.

2.) Matters of account, 3 leaves *grant'ha* letter.

3.) Household accounts, 6 leaves, Telugu letter.

4.) Mixture, *vēda*, *purānam*, *cārya-sastram*, and other topics, 24 leaves *grant'ha* letter.

5.) Book catalogue—seeming to be a householder's list of his books; also an account of various jewels, &c.

6.) Select extracts, commonplace—*ślokas*, verses, proverbs, e. g.: when a lion is hungry will he eat grass? in all 46 leaves.

The book is of medium length, thin, various kinds of leaves, worm eaten, no boards.

XX. OMENS, connected with divination, or natural philosophy.

1. No. 1387. Sect. 2. Indications from sneezing, when and from what quarter heard—how often. From the chattering of lizards:

how many times, whence, &c If from any unintentional cause a lizard fall on any one, according to the place, results, if on the head, a parent will die, if on the arm, covered by a white garment, a female visitor—&c. &c All countries have relics of such heathen puerilities.

Sect 1, see XIV. Sect 3, see XIII

The book is short, thick, old, good order.

2 No 1627 *Chintamani*, head jewel, prose

By *Nandikesvara*, 65 leaves incomplete

Divination or enquiry as to going on journeys whether to proceed, or not, on enquiries as to results of any new employment—and the like matters—the book differs from horary questions on astrology. It is short, of medium thickness, a little injured by insects

3 No 1628 *Nava retna chintamani*

Brief verses—divination by throwing of dice, questions resolved thereby—e g will the mental thought be accomplished, or not? when will it be accomplished? and the like

The book is very short, for the pocket, thick, in good order

4 No 1630 Ten tracts, with unity of design.

1) *Megha mala*, cloud gairland

By *Madhaviyya, raja*, composite stanzas In 46 *padalams*, or sections, complete.

Manner of clouds in rainy time—the nature of clouds—the rainbow—on rain—on lightning—on winds—on strong wind—and very cold wind, with hail—on sound of falling rain (in the tropics) ill effects of damp atmosphere on the human frame—sound of thunder—the swiftness of *Varuna's* chariot, &c the clouds—prognostics are connected and some biographical details of *Madhaviyya's* illustrious reign, acts, and wars of his ancestors

2) *Akasmika lacshanam*, composite stanzas in 48 *palams*, complete

By *Madhaviyya*

It is not a good sign if a dog mount the top of a house, and bark—the same if a sweetmeat, bought for a festival, runs into water and various other omens of evil import.

3) *Sacunayyam*, dripada metre.

By the same, complete

If going to ask a woman in marriage, or if going on any of the occasions termed *suba* (good or joyful), then to meet a young married woman is good—to meet a widow evil—to meet a single *Brahman* is not good, but if

two together are met, this is good. Like omens or auguries, are derived from beasts, birds &c, the enquiry or sign is thence deduced and made to apply to all kinds of work.

4) *Vayu chacra*—composite stanzas

By the same, incomplete

e g If in the first watch of the night (6 to 9 o'clock) wind descend from a mountain and strike on the points (die) known by the names of *Indra*, *Gurera*, *Sancara*, of sufficient force to raise dust, then in that year the world (country ?) will be without rain

5) *Gopralesi*, composite stanzas

By the same, complete

e g the good time for driving cows from one township to another select the month *adi* (July August) avoiding the full moon day choose nine days in the dark half of the lunation. The drove of cows will increase ten fold. 10 will become 100

6) *Bhu cambam*, *slocas*, complete

By *Madhâryya*

e g if in any day that ought naturally to be very hot and dry it is cold or wet, then that is to kings and others an indication of great evil, food to men, and fodder for cattle will be wanting. the world will be out of order

7) *Bhu jata phalam*, *slocas*, complete

By the same—details of productions nourished without rain, dry grains, &c as *cholam* (*holcus sacchar*) *gotami* wheat, *Isumbi*, a grain yielding oil in Mysore, *cadali* Bengal gram, peas, and the like

8) *Marziyaniyam*—rain indications

According to the position of the nine planets rain will fall, those positions stated

9) *Truatsi alpata lacshanam*, composite stanzas

e g Meteors (*vulgo* falling stars) these it is stated indicate an evil quality in the ground. If a pregnant woman bring forth a monster, evil is indicated, with other prognostics

10) *Bhana lacshanam*—prose, complete

Qualities of a first state of pregnancy, or first child—on the male and female fluids termed *suela* and *sona*—chronological matters—days of men—of gods—life of *Brahma yugas* &c Appended is some further matter about rain (all important within the tropics)

This book is of medium size, on tñpat leaves, in good order. By such things the mental calibre of a people may be taken. In that

respect this book merits full translation. Such "wise saws" are every where found.

XXI. PAURANICAL.

1. No. 1233. Four subjects.

1.) See XXIV. 2.) See VIII.

3.) *Gajendra mocsham*, composite stanzas from the *Bhāgavatam*, 4 leaves.

Allegorical battle of elephant with crocodile.

4.) See XIII.

2. No. 1236. *Bhāgavatam*, hexameters.

Portions of the 18th *purānam*, very defective.

1st *scandam*, the 6th and 13th *adhyayas* 14th the end is wanting

2nd " The 1st *adhyaya* only wanting.

3rd " complete.

4th " 1—3, 7—11, 13 the rest wanting, there should be 19 chapters.

5th " 2, 3, 4—only remain

6th " } entirely wanting

7th " }

8th " }

9th " 1—4 wanting, 5—24 the end, remain.

In all 120 leaves remain ; and according to the numbers 142 in the midst of those are wanting

The book is long, of medium thickness, on broad talipat leaves, close writing, edges on one side injured.

3. No. 1237. *Bhāgavatam*; *vachana cāryam*. Two *scandams* or books.

1.) The eighth book from $\frac{1}{2}$ of the 2nd *adhyaya* to $\frac{1}{2}$ of the 6th—3 leaves only, containing the *Gajendra mocsham*, ut *supra*

2.) The tenth book—from the beginning is to the birth of *Krishna*, down to the war with *Dināsura*, and *Siva's* gift to *Bānasura* of beatification—incomplete, 121 leaves in all 3 in the midst wanting

The book is very long, and thick, recent in appearance, yet slightly injured by insects.

4. No. 1238. Sect. I. *Gajendra mocsham*, composite stanzas, complete on 33 leaves.

An episode from the *Bhāgavatam*: war between an alligator, and an elephant.

Sect. 2. *Varāha purānam*: prose.

The 4th *adhyaya* 9 leaves. A translation from Sanscrit into Canarese. *Bhūmi dēvi* (the earth goddess) narrates the glory of *Hari* (*Vishnu*.) For sect. 3, see XIV. Book is long, thick, in good order.

5. No. 1239. *Gajendra mocsham*, hexameters.

Three *sandhis*, complete on 14 leaves.

The legend from the *Bhāgavatam* of *Vishnu* releasing an elephant from an alligator, after a long combat.

The book is short, and thin, broad talipat leaves, a little injured.

6. No. 1240. *Bhāgavatam*, hexameters.

By *Vittala nāt'ha*, 9th, 11th, 12th *scandams*.

The 9th *scandam* has 23 *adhyayas* complete.

11th " 5 " do.

12th " 2 " do.

77 leaves

The book is long, of medium thickness, and in good order.

7. No. 1241. *Bhagaratam*, hexameters.

By *Vittala nāt'ha*, 10th, 11th, 12th *scandams*, complete; abridged from the original, and containing the whole life of *Kṛishṇa*.

Appended is the *Bhṛigadécadasa scandam*, or 11th book in large detail.

By *Kanaka cari* 27 *adhyayas*, complete.

—246 leaves in all. The book is long, very thick, old talipat leaves, in good order.

8. No. 1242. *Bhāgavatam*, hexameters.

The 10th *scandam*, 38th to 55th *adhyāyām*, 53 leaves. The book is long, somewhat thick, injured.

9. No. 1244. *Bhāgavatam*, prose *tica*.

The 10th *scandam* from the 1st to the 47th *adhyāyam*, the rest wanting, and 8 leaves in the midst defective: 38 leaves remain.

Appended 5 leaves *bhūjāna rogale*, a fragment; the subject is jocose, to excite laughter at meal times.

The entire book is long, somewhat thick, very old, and much damaged.

10. No. 1245. *Bhāgaratam*, prose.

The 10th *scandam* or book, 49th to 100th *adhyāyam*, defective at the end.

The war of *Balabhadra*—the marriage of *Kṛishṇa* with *Rucmini*, and with others, his eight legal wives in all—his war with *Naracāsura*; episode of the *parijāta* flower—and war, consequent thereon, with the guardians of the eight points, termed *die pālacas*.

The book is long, thick, old, of the latter portion the leaves are broken, $\frac{1}{2}$ remaining, or else greatly injured.

11 No 1246 *Bhāgavatam*, hexameters

The 11th *scandam* or book, 1st to 13th *adhyaya*, and 28 stanzas of the 14th, on 50 leaves

The book is of medium size, on narrow talipat leaves, in good order

12 No 1248 *Bhagavatam*, hexameters

By *Vittala nat ha*

This is a complete copy of this abridgement in 12 *scandas*, only that 18 leaves are defective in the midst, 430 leaves remain, very small neat, and close writing

The book is very long, and very thick, on broad talipat leaves, broken, and otherwise injured in some places

13 No 1250 *Bhagavatam*, hexameters

By *Vittala nat ha*

The 9th *scādam*, in 23 *adhyayas*, complete, with two complete *sandhis* of the 12th *scandam*, 68 leaves The book is long, of medium thickness, old, very much injured by worms

14 No 1255 *Bhagavatam*, hexameters

The 10th *scandam* 1 to 33rd *adhyayam* wanting, 34th to 104th *adhayam* the end in the midst 8 leaves defective, 55 leaves remain

The book is very long, of medium thickness, on broad talipat leaves, a little injured, a notch by a knife, on one side, affects many words

15 No 1267 *Scanda purānam*, the *Siva dhermottara khandam*
—prose

By *Nanya raja* 1st to 26th *adhyayas*, said to have been taught to *Sri Rama* by *Brahma*

On the favor of *Siva*—on homage at celebrated pools—on hearing *Saiva paranams* read—the doing so will remove even the guilt of killing a *Brahman*, and superadd beatification The popular episode of a dispute between *Brahma*, *Vishnu*, and *Siva*, as to which of the three is the greatest. One went up, and one went down, to measure *Siva*'s altitude and depth, without succeeding Hence inferred that *Siva* is the greatest On the excellence of consecrating a *Sana* symbol The request of *Vibishana* that all sins might be removed by bathing at the *setu* or isthmus of *Ramiseram* An image placed there On marking the forehead with three horizontal stripes On the *gayatri* On the use of domestic fire offerings morning and evening On the merit of giving food to *Brahmans*, and other matters

The book is long, of medium thickness, some of the leaves very much damaged

16 No 1269 *Siva dhermottara*, prose.

By *Nanja raja*, said to be from the *Scanda puranam*, from 15th to 45th *adhyayam*, the end wanting

Rama placed a *Saua* symbol at *Ramésvaram*—the Ganges and Godavery are most excellent among rivers for washing away sin. The tale of *Sacara*; the penance of *Bhagirathi* *Brahma* let the Ganges flow from a vessel from heaven *Siva* caught the stream on his head—and then, for the common good, let it flow in its channels on earth *Vistramitra's* penance to *Siva*, beatification obtainable by meditating on *Siva*—the four *gunas*, or dispositions On the merit of *Canyaddanam*, or marriage portion to virgins—the excellence of the *abishegam*, or pouring water on a symbol of *Siva*

The book is very long and thin, on broad talipat leaves, two of them much injured.

17. No 1270 *Garuda puranam*, *slocas* with a *tica* in Canarese.

The *Vishnu dhermottara k'handam*, incomplete

On the *Saishnava* system—the superiority of the votaries of *Vishnu*—on the merit of hospitality to strangers—on the four great divisions of caste—on the *azramas*, (or dwelling of hermits,) a term denoting the *Brahmachari*, *Grihast'ha*, *Vanaprast'ha*, and *Sannyasi* on the duties becoming women—rules for chaste wives—rules in the observance of temple worship—the excellence of the *tulasi* plant—the benefit of bathing in the Ganges use of the *Gnyatri*—on gifts, of *li-lits*, and of food—the value of such gifts—the excellency of minstrels that praise *Vishnu*—they who do *dharma* are not hurt by *Yama*—he kills such as depend on *karmam* (ritual homage) alone—on future rewards, and punishments in another state of being

1st to 11th *adhyayam*, 12—19 deficient, 20th to 25th, this last unfinished The book is long, and thick, superior palm leaves, in good order, mostly large handwriting

18 No 1272 Sect 1 *Uma Mūhēstara*, *samītam*, a discourse between *Siva* and *Parvati*, said to be from the *uttara khandam* of the *padma puranam*, 30th to 35th *adhyayam* A sectarian device

The votaries of *Vishnu* must bear the *chakra* mark on their shoulders—and the *urdhva* on their forehead they should learn the import of *mantras* A description of the nature and attributes of *Vishnu*, with other matter

The composition is in *slocas*, with a *tica*, or verbal comment. This portion is long, of medium thickness, no boards, one leaf damaged.

For section 2 see XXIV

19 No 1273 *Vishnu puranam*

By *Chicha ubadhyaya*, composite stanzas.

Creation of the world—the five elements—origin of gods and men—of the sun and moon—the *manvantaras*—the *varaha calpas*—the *yugas*—the milk sea, and other seas—the nine *Brahmudicas*—the legend of *Hiranya casipu*—account of *Casyapa*—the four divisions of caste—on *sraddhas* and other *harmas*, or rituals—Tales of *Chacravartis*, and *rishis*—the *Kauras* and *Pandaras*. the *avatara* of *Krishna*—the opening of the *cali yuga* complete

The book is of medium length, thick, on broad talipat leaves, in good order.

20. No. 1278 Two subjects, prose

1) *Padma puranam*—16 *adhyayas* complete, *Vasishta* to *Dilipa* of the solar line

A leading feature is the observance of the month *Magha*, the whole cannot be abstracted. Notices of various portions otherwise occur.

2) *Brahmanda puranam*, the *cshetra khandam*, or *Paschama rangha mahatmyam*, 5 *adhyayas*—legend of a *Vaishnava* fane at *Seringapatam* in *Mysore*.

The creation of the world, and of 84 lakhs of living beings This place was *Gautama's* hermitage *Vibishina* brought with him an image of *Vishnu*, and left it there On the *turt'ha*, or pool, near the former hermitage of *Gautama*—its excellence—they who bathe in it will obtain beatification.

21. No. 1293 Four subjects.

Sect. 1. see XXVIII.

Sect. 2. *Bhagaratam*, hexameters.

The 1st *scandam*; 2nd *adhyayam*, it contains an account of the incarnations of *Vishnu*.

Sect. 3. *Bhagaratam* hexameters.

The 3rd *scandam*, 13th and 14th *adhyayas*, so far complete. On the sub-incarnation of *Vishnu*, in the shape of *Capila*, lessons of that school.

Sect. 4. see XXVIII.

22. No. 1296. Sect. 1. *Bhagaratam*, hexameters; the 10th *scandam*, 105 *adhyayas* complete.

On the birth, life, and acts of *Krishna*; for Sect. 2, see XXIV.

23. No. 1300. Sect. 1. *Brahmottara khandam*, from the *Scandapurandhi*—hexameters.

1st to 31st *adhyayam*. Excellency of the five-lettered charm, and of the temple at *Gokernam*, the ritual homage on the special night of *Siva*—on sight of the symbol—the thirteenth lunar day, when occurring on a Saturday, is very acceptable to *Siva*—on the order of homage at the *predéskā kalam*,

a varying period near sun set. Glory of ritual homage on Monday (*Siva* wears the moon) Order of ritual homage by *yôgis* or ascetics of the *Saiva* class On the power of *tribhûti*, or condung ashes—force of the *rudra sakti*, a charm. Other *Saiva* matters, on *puranas*, and also legendary tales of various persons who, by observing the aforesaid festivals, and other rites, were forgiven the sin even of killing a *Brahman*, and taken to *Caślaka* into the bargain 4 *adhyayas* deficient out of 333 leaves, 99—103, or 9 leaves are wanting

This section is rather long, of medium thickness, in good order.
For Sect 2, see VIII

24 No 1306 *Brahmottara Candam*

31 *sandhis*, hexameters, nearly complete

From the *Scanda puranam*, subjects as in the last—on sacred beads—five lettered charm on *Gokarna*—*Siva ratrî*—the 13th *tithi*, *pradosham* on the 14th *tithi*—*soma raram*—Modes of homage at those times, by which sins and family troubles are removed

The book is of medium size, on talipat leaves, some a little injured

25 No 1310 *Siva dhermottara khandam*, from the *Scanda puranam* prose.

By *Nanjî raja* (the translation?) 1st to 48th *adhyayas*—not finished

The grace bestowing sacred pools of *Siva*, which remove the sin of killing a *Brahman*, the supremacy of *Siva*—the dispute between *Brahma* and *Vishnu* The legend of *Brahma* telling a lie, and bringing the *tara* flower (*pandanus odor*) as a witness to its truth—the duties proper to the *Calî yuga*, on the possession and vexation by an evil spirit, consequent to killing a *Brahman*, on *Rama's* consecrating a symbol of *Siva*—the ritual of *Saiva* ceremonies—the benefit of gifts of various kinds—such as cows—to give virgins in marriage, &c On the merit of entirely renouncing the world, shaving the head and living in a desert—with like matters, bearing on the regular *Saiva* system. 118 leaves

The book is very long, of medium thickness, on broad talipat leaves, at the beginning and ending damaged

26 No 1312 *Brahmottara khandam*, from the *Scanda puranam*.

By *Chama raja*, 8 *adhyayas*, prose

The value of the five lettered charm

—On *Gokarna* fine—the *Siva ratrî* of the 13th *tithi* when on Saturday, and 14th or *pradosha*, a ceremony of fasting till evening, and then a

procession, round the inside of *Saiva* temples, the day before the new and full moon, of Monday observances, mode of homage to *Siva* on such occasions—those who worship at such times will forego all family troubles and every crime, even *Brahmahatti*

—Legends of ancient persons who, by such observances, were freed from every sin, and obtained beatification

The book is of medium size, on talipat leaves, old, somewhat damaged

27 No 1353 *Siva gita*, from the *Padma puranam*—*vachana cariyam*

By *Nanja raja*, 16 *adhyayas*, complete *Siva* instructed *Sri Rama*

Universal presence of *Siva*, universal knowledge—the agreement of six *gunas*, or attributes of *Siva* is the foundation of the *Veda*—of these qualities *Siva* is the foundation, *Siva* himself teaches, and shews his *vishva rupa*, or universal form—the origin of the five elements—their nature—their place, and property—nature of the human soul, its residence and office in the body, its power of inducing motion—*panchicaram*, or five incidents of the body—the way to obtain final beatitude—how to command the acquirement of beatitude—and a few other matters 95 leaves

The book is about the medium size, on talipat leaves, in good order

28 No 1386 Sect 3 *Triloka satacam*

Cosmogony from the *Puranas*

By *Retna cara varni*—*kanda* stanzas

Deva loka heaven, *madhya loka*, earth, *naraka loka*, hell—also the seven upper, and seven lower worlds (may be planets ?) the seven *dwipas*, with their surrounding seas, on the 16 *calpas* or days of *Brahma*, and some like matters As a section, complete

For section 1 and 2, see VIII

29 No 1388 *Sankatta hara chaturdhi mahima* the Canarese *tica* only

By *Nanja raja* On the excellence of the 14th lunar day in the month *Sravana* for removing evils if observed, as it usually is

The mode of homage to *Vignésvara*—rules to be observed in making his image of any material They who so render homage to *Ganesa* will obtain their wishes Anciently *Parvati* observed this homage to *Vignésvara* *Siva*, *Brahma*, *Vishnu*, and others, on entering *Casi* (Benares) made homage to *Vignésvara* There is no proper beginning or ending to this book

It is of medium length, thin, on talipat leaves, old, tolerable order

30 No 1411 *Prahlada charitra*, hexameters

By *Nara hari*, 14 *sandhus* 85 leaves, incomplete See next following number

This book is long, of medium thickness, injured

31 No 1432 Sect 1 *Prahlada charitra*

By *Nara hari*—*Brahmini shadpati*, 16 *sandhus* complete

Taken from the *Bhagavatam* the intervention of *Vishnu*, in the man lion *avataram*, on behalf of *Prahlada*, the son of *Hiranyacasipu* It also records the destruction of *Hiranyacsha* by *Vishnu* 43 leaves

Sect 2 fragment without title, 5 leaves, relating to *Jaya sena*, a king, composite stanzas.

The book is long, thin, on talipat leaves, slightly injured

32 No 1505 *Siva dherma*, from the *scanda puranam*—prose

By *Nanja raja*, 46 *adhyayas*, incomplete

Excellence of *Saua* bathing pools—the legend of *Brahma* and *Vishnu* trying to discover the height and depth of *Siva*'s form *Brahma* s lie, bringing a flower to attest it, excellency of *Saua* homage—flowers acceptable to *Siva* as offerings—on the *Saua* symbol—mode of its consecration—benefit duties proper to this evil age—*Siva* made offering to the said symbol, in order to expiate the killing of *Ravana*—on the possession termed *Brahmahatti*, value of *puya* by *Brahmans*—the placing of a symbol by *Rama* at *Ramiseram*, on mental homage—on the *Gayatri*—signets of hands and fingers used with it—order of *Saua* homage by notaries—thereby they acquire beatification, leaf 1—127

The book is long, of medium thickness, on broad talipat leaves, damaged at the end

33 No 1511 *Saua dherma* from the *Scanda puranam*, prose

By *Nanja raja*, 12 *ashtasas*, incomplete, matters as in the foregoing number

This book is long, and thin, on talipat leaves, a little injured

34 No 1512 *Saua dherma*—said to be from the *Scanda puranam*, and ascribed to *Suta maha muni*, 50 *adhyayas*, prose, leaf 1—108, incomplete

Mode of homage to *Siva*—of offerings to *Siva*—on cowdung ashes, sandalwood dust, &c Mode of processions at festivals in *Saua* fanes—on the *tahanas*, or various vehicles used therein, on the four divisions of caste, *Saua* customs at marriage and funereal observances—ascetics are buried in a sitting posture, as in penance Manners of *rishis* as to penance &c

A translation might be of service to illustrate the customs of *Sutas*, as distinct from those of other classes

The book is very long, on broad talipat leaves, of medium length in good order

- 35 No. 1517 *Tripura dahanam*, burning of the three towns—composite stanzas incomplete.

Three towns, or forts of gold, silver, copper—whosoever entered them was destroyed by the people—the celestials, and *die palacas* complained to *Sien*, who went thither in a *vimanam*, or *ra'ha*, *Vishnu* being his charioteer. On entering the towns of those *racshasas* he simply made a gesture of contempt, when his frontlet eye opened, and the said towns were reduced to ashes.

The book is of medium length, thick, in good order. I would recommend translation.

It is founded on the *Siva* or *Linga* or other *purdanas* notwithstanding the legendary contents and the sanction by respectable names that such transactions relate to some immaterial world. I believe that this *pyramic* tale, and the narrative in Genesis chapter 19 appertain to the same subject. If so this is one point and there are many others, by which the Hindu and Atlantean systems may ultimately come to be identified. Prof. Wilson makes *Tripura* to be a demon; which I think must be a mistake.

- 36 No. 1633 Sect. 1. *Bhagavatam*

By *Vencata sarura*, composite stanzas

The tenth book, 1st *sandhi* wanting. 2nd *sandhi* the end only—3rd *sandhi* about half, from 10th *sandhi* to 25th in regular order the 4th *Sandhi*, and a few odd leaves.

The complaint of the earth as not able to bear its burden—marriage of *Devaki* of the *Idava* race—birth of *Bala Ruma* and *Krishna*, the upbringing of *Goverddhana*, the showing *Vaicantika* to the cowherds, sports with the *gopas*, shewing the *visva rupa* to *Akrura*—the killing of *Camsa*, and going to *Mat'hura*.

For Sect. 2, see IX.

The book is long, and somewhat thick, a little injured by worms.

- 37 No. 1723 Statisticals

A detail of the fifty six countries of *pauranical* geography—details of various rivers, and of temples, on or near to them—distinguished as to being *Vaishnava* or *Saiva*. Other temples, not on the banks of rivers—details of 48 *Vishnu st'halas*, distinctly classed—names of the forms worshipped in them. Names of all rivers, with a panegyric of their virtues. Names, with very little of remark.

The book is short, thin, recent

38. No. 1732. *Lingapurānam*, ascribed to *Sutārushi*, and delivered to *rishis* in the *Nāimisara vanam*. This book is *sanschepa tica*, a translated epitome; divided into *purva bhāga*, 108 *adhyayas* complete, and *uttara bhāga* 50 do. incomplete (5 are wanting.)

On the origin of the *Sāiva* symbol, its nature—the rites used in homage rendered to it—the removal of sin by its means, various *mantras* for the removal of sin. Birth, and descent of various *rishis*, and of other distinguished persons; legendary illustrations of the principles laid down. These and like matters, for the first part. In the 2nd part, properties of an hermitage of a *guru*, or spiritual teacher; on the *abishēgam*, or pouring water over the head of kings, on their enthronement—the benefits of so doing; on various gifts by kings, from gold downwards—a little deficient at the end. Though not complete, this book is valuable; and better adapted for translation than the eleven thousand *ślokas* of the original Sanscrit.

The book is long, and thick, on broad talipat leaves, in good order.

XXII. PAURANAS, local, and MAHATMYAS.

1. No. 1276. *Tula cavéri mahātmyam*, said to be from the *Agni purānam*.

The prose Canarese version in 30 chapters is ascribed to *Chelluvambikai*, the wife of a Mysore king.

The great merit of bathing in the river *Caveri* in the *Tula* month (Libra, September—October,) accompanied with fasting—and devoutly hearing *purānas* read—by these means sin will be removed. Water flows down the *sahiya* hill into the *Caveri*, and to bathe therein, in that month, is more meritorious than bathing in all the 66 crores (660 millions) of *tirthas* (or sacred pools) in all the fourteen worlds. All sin whatsoever is removed by bathing there, in that month. Many old examples—legendary tales of those who, river, being sorry for sin, obtained full liberation and beatitude by bathing in that at that time. The doing so is pleasing to *Vishnu*; and in consequence he bestows beatification.

On the proper duties and deportment of women. The mode in which men should offer the *agni hōtra*, or fire-offering, in household service.

The original is fictitiously ascribed to *Nārada*, who told it to *Harischandra*, when that monarch was grieved at some violence done to a *Brahman*; and thought of making an *ascamēdha hōma* in expiation; *Nārada* advised him not to do so, but to remove the sin by hearing this *purāna*, and by bathing, when the sun is in Libra, in the *Caveri* river.

2. No. 1277. *Garala pura mahātmyam*, a *tica*, or verbal rendering from the Sanscrit, in 12 *adhāyayas* complete.

Garala (poison) is a town on the *Caveri*. Anciently there was a

rācshasa named *Kesi*, who troubled the three worlds. On the petition of the celestials, *Sita* went down to destroy him; which was done by casting him on a sacrificial fire. The savage then ejected a particle of the venom of *Vasūki* in the *cūrma avatāra*, which had been given him by *Vishnu*, and by means of which he had so long continued. From the *garala*, so ejected, the town derived its name. The excellency of the *Capila nadi*, a small river: and of the *Mani Carinica* river. The marriage of *Lacshmi*. At this place *Parasu Rāma*, *Gautāma* and *Cālī* (the *Cālī yuga* personified) did penance.

The book is of medium length, old, a little damaged.

3. No. 1279. *Yadavā giri mahātmyam*.

By *Chicka upadhōiyya*, prose 1st to 8th *adhyāyam*.

Vishnu taught *Brahma* the doctrine of the eight-lettered charm. On the mode of creation of all created beings, or things. *Sri Nārāyana* *stāmi* resided on a hill west of the *Cateri*; the excellence of the pool named *calyana tirtha* on that hill. The various localities, with bathing pools, all around. Their excellence. The evils attendant on the *calī yuga* do not hold there: hence all the inhabitants are happy. It acquired the name of *yadava giri*, because *Bala Rāma* of the *yadava* race (elder brother of *Krishna*) did homage there. All, who on that hill, perform any kind of religious service to *Vishnu* will obtain beatification.

The book is long, not thick, recent.

4. No. 1285. Sect. 1. *Yadava giri mahātmyam*; said to be from the *gnāna khanda* of the *Nāradyapurānam*, in 12 *adhyāyas* complete in prose: the same subject as the preceding and following books, and by the same author. Three other sections are found under various headings.

5. No. 1286. *Yadava giri mahātmyam*, said to be from the *Nāradya puranam*, the *gnāna khanda* prose.

By *Chicka upadhōiyya*—12 chapters complete. *Nārāda* told the contents to *rishis*.

Glory of *Vishnu*—taught *Brahma* the eight-lettered *mantra*—the *vimānam* or shrine of *Vishnu* was fixed at the place, by *Brahma* and *Sanatcumara*, with others. The excellency of the *Calyāna* pool—the hill was once named after *Nārāyana*; but after that *Krishna* and *Bala Rāma* had worshipped there it acquired the name of *Yadava giri*. *Vishnu* took the *sub-avatāra* of *Dattātreyā*, and punished the *pāshāndas* (hypocrites, *Jāinas*.) On the *śca dasa* fast—the *tulasi* plant and *prasādam* food offered at the shrine. Evils of the *calī yuga* removed. Residence on that hill is a means of obtaining beatification. The children of *Vasishtha* suffered from the effects of a curse—here removed, and some like matters.

The book is long, and thin, on talipat leaves, in good order.

6. No. 1288 *Sri rangha mahātmyam*, composite stanzas, 1st to 6th *adhyāyam*, the rest wanting.

Viṣṇu told to *Brahma* the order of creation—specification of *avata-ras*—the teaching of the *mantra* called *Nārāyaṇa* (that is *O'm Na ra ya na ya*) origin of the shrine, &c. Fuller abstracts will appear from better copies.

This book is of medium length and thickness, (62 leaves) rather old, a little injured.

7. No. 1289. Sect. 1. *Vencata giri māhatmyam*, said to be from the *Brahmānda purānam*, prose. The legend of the temple at *Tripeti*—the coming of the god to that place, and the efficacy of the bathing pools there, fragment of 48 leaves; does not begin, nor end.

For section 2 see XXIX.

8. No. 1294. Sect. 2. List of names of the nine *tirt'has* or pools at *Srirangham*, near *Trichinopoly*, and the suitable gifts for the use of each one stated.

Also the various shrines within the seven walls or enclosures, and the different *mantapas* or porches. The names of those who built the various portions, and the measures of the whole—8 leaves, not complete.

9. No. 1308. *Garala puri mahima*; prose, said to be from the *scanda purānam*.

By *Nanja raja*; 12 *adhyayas*, complete.

Another name is *visha praharāna puram*.

—*Kēsi*, a *rācshasa* born in the *Iranya culam*, having swallowed the *hālahāla* - venom, received a gift from *Viṣṇu*, and conquered all worlds. *Siva* put him on a sacrificial fire, from out of which the poison boiled—and hence the town was called *Garala puram*. *Siva* there performed various *lilavīlāsas*, or sports. *Lacshmi* did penance there; and was married to *Viṣṇu*. This notice may be compared with another one, *supra*.

The book is of medium length, thin, on talipat leaves, in good order.

10. No. 1309. Sect. 1. *Tulsi mahātmyam*, hexameter-verse, complete.

This word here means a pool, named after the herb. *Tulasi dēvi* (*Lacshmi*) was born from churning the milk sea. Of all bathing pools, the *tulasi* pool is the most excellent. In the *Brindava vanam* (where *Kṛṣṇa* lived) a raised parterre was formed, and planted with this herb; homage afterwards was rendered to it. In the *Chāitra* month (April—May) *Viṣṇu*

dwells there, in that plant or parterre. The order of ceremonies there observed. *Dásus* are said to wear a necklace of beads, formed out of the woody stem.

For sect. 2 see XXVII. The book is long, and thick, very old, and much damaged.

11. No. 1311. *Yadava giri mahátmyam*; said to be from the *Naradiya puránam*.

By *Simhadri*—Sanskrit *slocas*, with a *tíca* in Canarese 12 *adhyáyas*.
(Same subjects as No. 1864. β . A. b. .

Creation—*Brahma's* penance—*Vishnu's* appearance to him at *Nārāyana giri*, *Vishnu* established himself there—the glory of the *Calyana* pool—*Bala Rāma*, and *Krishna* come, and called the hill *yadava giri*—the sub-*avatāra* of *Dattatreya*. Ancient details as to the four *védas*, value of the *tulasi* plant—the fast of the 11th lunar day. Removal of the effects of a curse from the children of *Vasishtha*. The want of virtue in the *cali yuga*, and other matters; some leaves are deficient at the end of the 12th chapter, seven loose, damaged, are added, containing household *mantras* of daily use.

The book is of medium size, old, and damaged: at the end shorter and older leaves.

12. No. 1313. *Vencata'giri mahatmyam*.

By *Chikka upadhyáya mantri*.

In 10 *adhyayas*, Canarese prose.

Nāreda told *Súta*, who related the same to *Savunaca*, and other *rishis*.

The legend of Tripeti. By *Vishnu's* power, *Adi sesha* became incarnate at three places, *Sri sáulam*, Tripeti, and another place, in the shape of hills. On the top of the hill a *Brahman* did penance. *Vishnu* and *Lacshmi* came thither. All the celestials gave gifts to *Anjina Devi*, the mother of *Hanuman*. Procession of the god, celebrity of the place, &c., complete.

The book is long, of medium thickness, recent, in good order.

13. No. 1316. Sect. 2. *Virupéscha stanam*, composite stanzas. *Isvara* dwells in the form of *Virupaesha* in *Pampa chétram*, near *Héma cuta* mount: on the temple—the court inside it—the festival processions and observances, complete.

For Sect. 1, see XXIV.

14. No. 1866 *Durga vijaya—yecha ganam* metre.

Sancara (or *Siva*) killed *Chickandola*, a *rādesasa*, on the *kapura praharna* hill. *Durga* resides on that hill, and satisfies the desires of all her votaries—44 leaves, complete.

The book is long, old, damaged.

15. No. 1528. *Nanjāna gudi mahima.*

Five *scandas* complete, in stanzas, ascribed to *Suta rishi*. *Nanjana goda* is a name of *Siva*. The prevailing subject is the excellency, or glory of *Siva*, illustrated by various legendary tales in the manner of *st'hala puranas*. One leaf belongs to some other book in Telugu, concerning *Rāma*.

The book is long, and thin, some leaves a little broken.

16. No. 1536. *Jencatésrara prabandha sūila mahima*—the excellency of a rock bearing the *Vāishnava* temple (at Tripeti): composite stanzas. The temple is stated to be near mount *Meru*, which must be hyperbole, or fanciful. A great assembly of celestials there: incomplete; one extra leaf has *ślōcas*.

The book is long, and thin, and slightly injured by insects.

17. No. 1572. *Sri rangha mahatmya* prose.

By *Godda Timma dāsa*; from the 14th section, and not finished. Eulogy of *Yeti raja*, or *Ramanūja*; he, with his disciples, visited the 108 Tripetis and disputed with opposers. He taught the *Vaishnava* credence with great success; visited a number of ordinary places: and at length returned to *Sri rangham*, in Mysore (Seringapatam:) so far only in this book.

158 leaves remain. The book is of medium length, somewhat thick, old, but in tolerable order.

XXIII. RHETORICAL.

1. No. 1458. *Sabda mani dīrpanam*, composite stanzas, 100 leaves, incomplete.

On grammar and rhetoric—the art of writing the Canarese language with correctness and elegance.

The book is of medium size, in tolerable order.

2. No. 1510. Sect 4. On elegance of language, *ślōcas*, with the meaning in Canarese. This subject is usually treated of in the Sanscrit. The *Dandi alancāram* is an important exception in Tamil; but in this Canarese collection, the matter is meagre.

XXIV. ROMANCE (historical.)

1. No. 1201. *Bhāratam*, hexameters.

By *Cumara Vyāsa yogi*. 10 *parvas*.

The *ādi*, *sabha*, *aranya*, *virata*, *udhyoga*, *bhishma*—*drona*, *karna*—*salya*—*gada*, *parvas*; so far complete, on 206 leaves. Appended is the *Airavata*, or *gaja gāuri vratam*, a mode of homage to commemorate *Arjuna's* going to *Indra's* world to bring down the real

white elephant to appease his mother *Konti*; who had been offended by being passed by on an invitation to go and do homage to an image of the same, made of clay.

The book is very long, and very thick, on talipat leaves, old, but in good order.

2. No. 1202. *Bhāratam*, hexameters.

By *Cumara Vyāsa yogi*, two *parvams*.

1) *ādi parvam*—in 20 *sandhis* complete. Genealogy of the lunar line, and of the race of *Yadavas*, or graziers. Birth of *Kerna*; the *Kāuras*; the *Pāndavas*; and proceedings of the *Kāuras*.

2.) *sabha parvam*, in 17 *sandhis*, complete; *Dhermaraja's* sacrifice—his gambling match with *Duryódhana*—and the going away of the *Pandavas* into the wilderness.

The book is long, and thick, much damaged at one end by worms.

3. No. 1203. *Bhāratam*.

By *Cumara Vyāsa yogi*.

The *ādi parvam* from the 8th *sandhi* to the 28th the end. The *sabha parvam*, 1—5th *sandhi*, incomplete—this portion comes down to the invitation of kings to *Dherma raja's* sacrifice. Intermediate leaves are wanting in various places, 100 leaves remain.

The book is somewhat long, of medium thickness, old, a little damaged. The handwriting is peculiar, high and narrow.

4. No. 1204. *Bhāratam*, the *ādi parvam*; no distinction of chapters. From the beginning to the *svāyam varam*, on account of *Drūpadi*, 110 leaves incomplete.

The book is of medium size, two or three leaves are broken.

5. No. 1205. *Bhāratam*, hexameters.

Part of two *parrams*, both incomplete.

Aranya parvam, 2nd to 9th *adhyayam*.

Bhishma parvam, 1st and 2nd to the 12th stanza.

The book is of medium size, damaged by worms and breaking.

6. No. 1206. *Bhāratam*, prose abridgment.

A sort of *tica* or commentary: the *ādi—sabha—aranya—virata—udyōga—bhishma—drōna—karna—salya—gada*, *parvams*; coming down to funeral obsequies for the slain; conducted under *Kṛishna's* guidance—and so far complete.

The book is of medium length, thick, leaves damaged: 179 remain.

7. No. 1207. *Bhāratam*, a prose commentary.

By *Naṇja rāja*.

The *sabha parvam* 122 *adhyāyas* complete on 118 leaves. There is more of fulness in details than in poetical versions.

The book is long, of medium thickness, on broad, and thick talipat leaves.

8. No. 1208. *Bhāratam*.

The *sabha parvam* leaf 62—91 incomplete.

Bhīma overcame many kings, and returned to *Indraprestha*, *Kṛṣṇa* killed *Sisupala*. The gaming match between the two heads of the *Kāuras* and *Pāndavas*.

The book is long, and thin, recent, yet a little injured by insects.

9. No. 1209. *Bhāratam*.

The *sabha parvam*, 2 *asvāsas*, on 12 leaves.

Dharma rāja called kings from the 56 countries to a sacrifice. Sent messengers and took tribute. *Bhīma* killed *Jara sandha*—other matters relating to *Indraprestha*.

The book is long, and thin, recent, yet slightly injured by insects.

10. No. 1210. *Bhāratam*, prose.

The *Aranya parvam*, 9th to 27th *adhyāyam*. The five *Pāndavas*, with *Drāupadi*, being in the wilderness, were visited by *Kṛṣṇa*, to whom the story of *Drāupadi's* marriage—of *Bhīma's* prowess—of the insults of *Duryōdhana* to *Drāupadi* were told, and other consequent matters; which *Kṛṣṇa* heard with great regret; and administered to them such consolation as the case admitted: only a part of this *parvam*.

The book is of medium size, old, the leaves at the beginning are very much injured.

11. No. 1211. *Bhāratam*, hexameters.

By *Cumāra Viyasa yōgi*, 3 *parvas*.

Aranya parvam 24 *sandhas* complete.

Va a " 11 " "

Udyōya " 12 " "

The book is long, of medium thickness, in good order.

12. No. 1212. *Bhāratam*, prose version.

By *Jaga bhūpala*.

Aranya parvam 38 to 56 *asvāsas* no beginning, and does not end: 114 leaves.

The book is of medium size, on broad talipat leaves, in good order.

13. No. 1213 *Bharatam*, prose version.

Aranya pariam, 194th to 293rd *adhyāyam*.

Both these copies contain various details, episodes, &c., relating to the abode of the *Pandavas* in the wilderness.

The book is long, thick, (151 leaves) a few leaves broken.

14. No. 1214. *Bharatam*, composite stanzas.

11 *sandhis*, complete, 96 leaves.

Virata pariam—The residence of the *Pandavas* with *Drāupadī* at the court of the king of *Virata*, in disguise.

The book is of medium size, old, a few leaves damaged.

15. No. 1215. *Bharatam*, composite stanzas.

Udyōga parcam, 1st *sandhi* to 32nd stanzas

2nd *sandhi* incomplete, 15 leaves

Sabhā parcam, 1st *sandhi* complete, this only 14 leaves

The book is of medium length, and thin, a little injured: the two portions belong to different copies.

16. No. 1217. *Bharatam*, hexameters.

Udyōga parcam 12 *sandhis* complete.

Bhishma .. 5 *adhyāyas* and 5 stanzas.

48 leaves written, blank ones appended

Medium size, broad talipat leaves, damaged.

17. No. 1218. Sect. 1. *Bhāratam*—hexameters.

By *Cumara Vyasa*.

Udyōga parcam—*sandhis* 1, 2, (3 and 4 are wanting) 5—12; leaves 37.

Sect. 2, see XXVII. Sect. 3, see XVIII.

18. No. 1219. *Bharatam*, hexameters.

Bhishma pariam, *sandhi* 1 complete.

2 as far as the 23rd stanzas—31 leaves.

19. No. 1220. *Phāratam*—prose version.

Bhishma parcam, fragment, only 75 leaves: battle when *Bhishma* commanded. It is stated that when *Kṛṣṇa* lifted up his discus *Bhishma* stood in the attitude of praise, or adoration.

Medium size, leaves of different lengths; tolerable order.

20. No. 1221. Sect. 1. *Bhāratam*, the *sabhā pariam*, hexameters,

1st to the 10th *adhyāya* not complete.

Sect 2. *Ramayana*m by *Valmiki*; *Bala cāndam* 1st *sarga* 56 *ślokas* only, with an argument, or outline of the whole.

Sect 3. The same, *Yuddha cāndam*

Vibishina's advice to Ravana, 2nd *adhyāyam*, and 3rd to the 40th stanza.

The book is somewhat long, of medium thickness, very much damaged.

21. No. 1222. *Bhāratam*, composite stanzas.

Drōṇa parvam, 5 *asvāsas*.

54 leaves, incomplete. The fight under the command of *Drōṇa*. The book is short, medium, damaged.

22. No. 1223. *Bhāratam*, composite stanzas.

Drōṇa parvam, 8 *sandhis* and 26 stanzas over, incomplete : 97 leaves ; in the midst some are wanting.

After *Bhishma*'s death, *Drōṇa* took the command, and fought until killed :—three leaves appended *gāurī panchangam*.

The book is of medium size, a few leaves damaged.

23. No. 1224. *Bhāratam*, hexameters.

By *Cumara Vyasa yogi*.

Drōṇa parvam—19 *sandhis*, complete. 157 leaves, *ut supra*.

24. No. 1225. *Bhāratam*, composite stanzas.

Kerna parvam, 27 *asvāsas* complete.

Kerna, as general, fought against *Arjuna*, and, being killed, went to *Srēga*.

The book is long, thick, in tolerable order.

25. No. 1226. *Bhāratam*, hexameters.

Drōṇa parvam, 6th *sandhi*.

Abimanyu, the son of *Arjuna*, ran into the battle, and was killed ; *Arjuna* thereupon vowed vengeance, and took off the head of *Sāringa* ; and other matter.

The book is of medium size, very old, and in very bad condition.

26. No. 1227. *Bhāratam*, prose.

Kerna parvam 3rd to 7th *asvāsa*, incomplete ; as in 24, *supra*.

27. No. 1228. *Bhāratam*, composite stanzas.

Kerna parvam, 6 *asvāsas*, incomplete ; 32 leaves written ; $\frac{2}{3}$ of the book blank leaves ; it is short, thin, talipat leaves, small writing.

28. No. 1229. *Bhāratam*, prose translation, abridged form.

By *Chikka dēva rāya*.

— <i>Salya</i>	<i>parvam</i>	56	<i>adhyāya</i> s complete.
— <i>Gada</i>	"	11	" " "
— <i>Sāuptica</i>	"	9	" " "
— <i>Aishva</i>	"	10	" "
— <i>Stri</i>	"	27	" "
— <i>Māusala</i>	"	9	" "
— <i>Sverga rōhana</i>	"	5	" "
— <i>Mahaprastānika</i>	"	3	" "

The 47th, to 153rd and 165th leaves are broken.

The book is long, very thick, general good order.

29. No. 1230. *Bhāratam*, composite metre.

By *Cumāra Vyasa Cavi*.

- Zantī parvam*, 11 *sandhi*s complete.
- Anusasnicā parvam* 11 *sandhi*s incomplete.
- Asamedhadica* " only the 1st *sandhi*.

The *Zantī parvam* contains *Bhishma*'s hortatory examples to *Dherma rāja*.

221 Leaves in all. The book is of medium length, about $\frac{1}{3}$ from the beginning, 18 leaves are gnawed off at one end.

30. No. 1231. *Bhāratam*—prose version.

By *Nanjia raja*.

Anusasnicā parvam, 1st to 186th *adhyāya* incomplete: 223 leaves.

Bhishma, seated on a bed made of arrows collected from the field of battle, gave various consolatory and religious council to *Dherma rāja*.

The book is very long, and thick, on talipat leaves, in good order; one board is painted.

31. No. 1232. *Bhāratam*, hexameters.

Four leaves from the 7th *scandam* of the *Bhāgavatam*, are prefixed; but do not belong to this book.

1.) *Virata parvam*—*Bhima* killed *Kichaka*; *Arjuna* repelled a cattle foray.

2.) *Sverga rōhana parvam*, the *Pandavas* caused *Paricshita* to be crowned; and then died, and went up to *Sterga*; with sights seen there.

A part of the *dasama scandam* of the *Bhāgavatam* added; which should be transferred to some other deficient book.

This one, as a whole, is very long, of medium thickness, old, and much injured by insects.

32. No. 1233. *Bhāratam*.

Sect. 1. *Sverga rōhana parvam*, hexameters, 1st to 9th *sandhi* complete; 62 leaves see 32, 2. For sect. 2, see VIII For sect. 3, see XXI.

The book is of medium size, on broad talipat leaves, in good order.

33. No. 1234. *Bhāratam*, hexameters.

Seerqa rōhana parvam, 8 *sandhis* on 76 leaves. 3 deficient in the midst, subject as *supra*.

The book is of medium size, a little injured.

34. No. 1243. A prose *tīka* or comment, on the legendary history of *Kṛṣṇa*, in the 10th *scandā* of the *Bhāgavatam*. The book is long, and thick, slightly injured.35. No. 1249. *Bhāratam*. Three fragments.

Adi parvam, 52nd to 56th *adhyāyam*.

Sabha parvam, 71st to 112th "

Sabha parvam, *nagara* letter, language Canarese, 10th to 13th *adhyāyam*, and 22nd to 26th *adhyāyam*—leaves confused, turned upside down, &c. prose.

The leaves are of diverse lengths; as a whole of medium size, a little injured.

36. No. 1256. *Rāmāyanam*, hexameters.

By *Valmiki*.

This copy contains the *Bāla*—*Ayodhya*—*Aranya*—*Kishkinda cāndams*; of the latter down to the 41st *sandhi*—*Rāma*'s causing *Sugriva* to be crowned at *Kishkinda*, not beyond: incomplete on 90 leaves.

Five others leaves are added in Tamil, from the *divya prabandham*, or chants by the *Alutar*, said to be founded on the *Vēdas*.

37. No. 1257. *Rāmāyanam*—prose.

Portions of three *Candas*, or books.

—*Kishkinda*, 20th and 21st *sargas*.

—*Suntara*, 15 *sargas* complete.

—*Yuddha*. 1st to 16th *sargas* incomplete, in all 122 leaves, 70 to 78 deficient.

The book is somewhat long, and thick, old, and a little damaged.

38. No. 1258. *Rāmāyanam*, hexameters.

1.) Sanscrit—*Bāla cāndam*, epitome of the 1st *sarga*, on 9 leaves.

2.) Canarese, *Yuddha cāndam*, 1st to 12th *sargam*, 68 leaves, incomplete

3.) *Suntara cāndam*, 1st and 2nd *sandhis*. The 1st wants 16 stanzas, the 2nd is complete, both on 6 leaves.

The book is somewhat long, old, injured, several blank leaves at the end.

39. No. 1260. Sect. 1. *Rāmāyanam*, hexameters, fragment—from the war against *Ravana* to the crowning of *Vibishana*.

Sect. 2. *Bhāratam*—hexameters—fragment. On *Arjuna* taking the white elephant of *Indra*, and presenting it to his mother *Kontī dēri*, to appease her displeasure, on account of neglect by others. Leaves differ—book somewhat long, and thick : tolerable order.

40. No. No. 1263. *Harischandra sangatya*.

By *Virupācsha*—tripadi, or three feet line.

One day in *Indra's* court the enquiry was made as to the man on earth most true to his word, and *Harischandra* was named ; *Vishvamitra* undertook to tempt him to tell a lie ; and by craftiness got possession of his wealth, and kingdom, even to the selling his wife for a slave. *Harischandra* was reduced to become the keeper of a cemetery : when his wife bringing the body of their son for cremation, each one recognized the other : so far only here.

The book is short, of medium thickness, old, and a little injured by insects.

41. No. 1273. *Bhāratam*.

Sect 2. *Aranya parvam*—prose.

Telugu—the 1st section Sanscrit, see XXI.

The coming of *Bhagirathi* to the world ; the turning the sons of *Sagara* to dust, and their going to *Cūlasa*—legend of the *Cāusica* river, near the hermitage of *Vishvamitra*. *Dharma rāja* bathed in that river, sat on sacred grass, &c.

A mere fragment—no boards.

42. No. 1293. *Jaganāt'ha vijaya*, triumph of *Kṛṣṇa*, by *Rudra Bhatta*, composite stanzas, 1st to 17th *āśvāsam* not complete.

Birth of *Bala Bhadra*, and *Kṛṣṇa*—the latter sent out to nurse to avoid *Camsa*—youthful sports, trampling on a serpent (*Kalinga*) ; holding up *Goverddhana* : *Camsa*, *Chandura*, and others slain by him—*Ugrasena* crowned in lieu of *Camsa*—war with *Jarasandha*—founding of *Dwaraca*—marriage with *Rucmini*—jealousy of *Satyabhāmā*—killing of *Naracasura*—*parijāta* tale—*Indra* conquered—*Jarasandha* killed—the rest wanting.

The book is long, and thick, old, and damaged.

43. No. 1284. Two copies of the *Yadava giri* legend. 1) twelve chapters complete ; 2) chapter 1—9. The book is long, of medium thickness, good order.

By *Lacshmāyya*, composite metre.

44. No. 1287. The same, composite metre.

By *Timma cati*—12 *āśvāsas*—complete ; see XXII. 3, 1, 5, 11, some legendary history contained. This book is long, thick, in good order.

45. No. 1292. *Bhāratam*.

The *Zantī parāṃ*, 10 *adhyāyas*, and *Anuśāsita parāṃ*, 5 *adhyāyas* incomplete.
By *Timmāyya ayya*, hexameters.

103 leaves. The book is long, and slightly injured by insects.

46. No. 1296. Sect 2. *Rāmāyanam*.

By *Vālmiki*.

Bāla cāṇḍam, 1st *sarga* Sanscrit *ślokas*; the 1st, 2nd and 3rd *sargas* of the same *cāṇḍam*, as a Canarese version, the *mūlam* of 2nd and 3rd being wanting.

For sect. 1, see XXI. As a whole the book is very long and thick, on very broad talipat leaves, small and close writing.

47. No. 1298. Legend of *Srirangham* near Trichinopoly—prose.

By *Chikka upadyāyya*, in 12 *parich'hedas* complete. It contains some legendary history; see XXII, 6. 17.

This book is of medium size, on talipat leaves, in good order.

48. No. 1304. *Hari vamsa*—prose.

By *Nanja rāju*.

From the 141st *adhyāya* to 215th, does not end, leaves 193—283. The book is long, of medium thickness, on broad talipat leaves, in good order.

49. No. 1305. *Hari vamsa*, prose.

By *Nanja rāju*.

From the 3rd to 73rd *adhyāya*.

This book is very long, on broad talipat leaves, medium thickness, tolerable order.

These two copies of the supplement to the *Bhāratam*, have a relation to each other, but do not make up a complete work.

The following are parts of the contents.

The *Manus*, tale of *Sacara*, the solar line; funereal rites to ancestors, the lunar line; the *Yadu vamsa* from which *Kṛṣṇa* descended, his sports, and conquests, legend of the *pariyata* flower; war with *Indra*; killing *racshasas*, conquest of *Shadpuram*; details of prowess; eight wives; killing *Sambucasura*; visit to *Cālasa*.

The *Hari vamsa* was translated into French by M. Langlois; and details are the less needed. They are multifarious.

50. No. 1331. *Chōla rayana cad'ha*.

By *Lingū*, son of *Timmana*, composite metre.

Three *sandhis*, supposed to be complete.

A *Chôla* king, who was famed for benevolence and rectitude, went out to hunt, and killed a *jangama* devotee, mistaking him for an animal. Owing to remorse for so doing he cut off his own head with a pair of shears. *Siva* appeared, and accepted this homage; took the king to *Câlasa*, and restored the *jangama* to life. (An historical incident turned to a sectarial purpose)

The book is of medium size, rather old, and damaged.

51. No. 1343. *Cumbhakerna, kâlaca*; founded on the *Râmâyana*, fragment, from 83rd to 92nd *sandhi*: leaf 109, 110, wanting; composite stanzas.

The rousing of *Cumbhakerna* from a long state of sleep—his counsels to *Ravana*, and coming to battle—war of *racshasas*. Mode of fighting of *'Adi cayan* and *Indrajita*, sons of *Ravana*—the crowning of *Vibishna* at *Lanca*, and of *Rama* at *Ayodhya*.

The book is long, of medium size, two or three leaves at the end broken, otherwise good order. (It may be noted in passing that *'Adi cayan*—means "old Cain;" the spelling being as in Hebrew).

52. No. 1346. Sect. 1. *Jaganât'ha vijaya*, triumph of *Krishna*, composite stanzas.

By *Rudra bhatta*, 18 *astâsas*, complete.

Birth of *Krishna*—escape from his uncle; killing a snake; holding up *Goverdhana*—killing of *Camsa* and *Dantapartu* or *Sisupâla*—war with *Jara-sandha*—founding of *Dwaraca*—polygamy—killing *Naracâsur*—tile of the *parijâta* flower—conquest of *Indra*—sight of *Siva*; sports in water, and groves; conquest of *racshâsas*.

For section 2, see XXII. As a whole the book is long, very thick, a little injured by termites.

53. No. 1318. *Harischandra cat'ha*, from leaf 2 to 144, incomplete; composite stanzas: see 10. No. 1263. *Supra*.

This book is rather long, and thick, much injured by insects.

54. No. 1319. *Harischandra sangatya*.

3 *sandhis* complete, hexameters.

Vasishta boasted of *Harischandra*'s integrity, and *Vîsvamitra* testified it, &c. *ut supra*.

As a finale *Siva* interposed.

The book is of medium size, but damaged at the beginning and ending.

55. No. 1354. *Jaganát'ha vijayam.*

By *Succā-vindra rudra*—composite stanzas, on 185 leaves, complete.

Bāla badhra and *Kṛishna* born; youthful sports of *Kṛishna*, details as to the *Kṛishna avatāra*; transit of wooden images, without hands and legs, by means of a river, to *Puri* in Orissa—consecrated there and worshipped (the notorious "*Juggernaut*"). This book differs from 42 and 52, being by another author).

56. No. 1358. *Uttara Rāmāyanam*, prose.

The latter portion of this supplement.

After *Rāma's* return to *Ayodhya*, he became suspicious of his wife's rectitude, and took advantage of a wish she expressed to see the country, to send her away to a wilderness. *Rāma's* horse-sacrifice to expiate the sin of killing *Rāvana*—the horse seized by *Cusa* and *Lava*, his two sons, his army worsted: *Rāma* went in person—a reconciliation, and return to *Ayódhya* followed.

The book is long, of medium thickness, injured. (*Brahmans* discourage the reading of this book, and no wonder why).

57. No. 1361. Sect. 2. *Harischandra-cat'ha*—fragment of 22 leaves, composite stanzas; for sect. 2, see XXV.58. No. 1368. *Dráupadi vivaha*, hexameters, 6 *adhyāyas*, incomplete.

The *svayam varam* (call to marriage) by *Drópadi rája*—the contest of kings, or their sons—none could hit the fish mark, but *Arjuna*—marriage of *Dráupadi* to the *Pandavas*—her ancestry, &c.

This book is unique, being formed of thick country paper, in the shape of palm leaves, and glazed, so as to repel insects.

It is of medium size, slightly injured.

59. No. 1374. *Bhāratam*, hexameters.

By *Cumara Vyasa cavi*.

The *Kerna*, and *Aranya parvas*.

1 *Kerna*—if complete 27 *sargas*, but in this copy the 1st and 2nd are wanting.

2 *Aranya*—4 *sargas*, in *medio*, not numbered—subject, the penance of *Arjuna*, and discussion between *Bhíma*, and another.

The book is of medium size, old, two, or three leaves, damaged.

60 No 1421. *Harischandra carya*, hexameters, 1st to 4th *sandhi*, incomplete

By *Ragha valcya pandita*

In consequence of *Vasushta* telling *Indra* that *Harichandra* was a monarch of strict veracity, *Visvamitra* undertook to force him to tell a lie, and in the attempt reduced him to the state of a *chandala* v *supra*

Book of medium size, in good order

61 No 1422 Sect 2. *Vibishina nili*, composite stanzas, 1st and 2nd *sandhis*, on 12 leaves

The advice given by *Vibishina* to his brother *Ravana*, who rejected the advice, and drove him away founded on the *Ramayanam*

The book is of medium size, very old, and very much damaged
For sect 1, see X

62 No 1426 *Hari vamsa*, prose

By *Nanya raja*, 29th to 140 *adhyayam*, leaf 217 to 353

Krishna killed *Camsa*, *Naracasura*, *Chumura*, *Hidimba* Account of the formation of *Dwaraca* He shewed his divine form to *Akrura* An account of *Vasudeva* and *Devaki* —On the *Narasinha*, and *Vamana avatars* —Also*

Satya dharma 1st to 53rd *adhyayam* Various instructions as to obliquity, and rectitude, and others of an ethical kind considered to have been taught by *Krishna* to the *Pandavas*

The book is very long, and thick, on broad talipat leaves, in good order Perhaps the largest palm leaf book in the collection

63 No 1427 Sect 1 *Bharatam*, prose, the *sabha parvam*, the 18th *adhyayu* only

See other notices

For sect 2, 3, see XIII

64 No 1428 *Bharatam*, prose

By *Nanya raja*, two *parvams*

1 *Salja parvam* 67 *adhyayas* complete

2 *Stri* , 10 „ incomplete

The first narrates the fight under *Salja* as general, the other the grief of *Draupadi*, and other females for the loss of relatives

The book is very long, thick, on broad talipat leaves, in good order

65 No 1437 *Dharma paricsha*

By *Vrata vilasa*, composite stanzas In 10 *ashtakas* complete

Examination as to virtue, or excellence applied to gods, sages, heroes

Sita's bow, its power against *asuras*. *Arjuna's* skill in archery. The ability of *Brahma* and *Vishnu* in the works of creation. The ability or skill of *Agastya*! On the *Kauravas*—on *Bhagurati*—*Abimanyu*—*Indrajit*—*Veda Vyasa*—*Kerna*—*Dróna*—on *Rávana*—*Vált*, *Sugriva*, and *Kapinayaca*. The skill, or ability of *Ráma* and *Lacshmana*—the slaying of *Rávana*, and other matter, not well legible.

(It is not easy to find a better location for this book).

It is long, of medium thickness, old, narrow leaves, some of them very much injured.

66. No. 1438. *Harischandra carya*.

By *Raghavaleya pandita*, hexameters. In 13 *asíásas*, complete.

Harisehandra, of the solar line, at *Ayódhya* was reduced to the extremity of distress; when *Siva* took pity on him and restored him, and his wife, to their former prosperity. See foregoing notices.

This book is long, thin, on broad talipat leaves, somewhat injured.

67. No. 1440. *Bháratam*, prose version.

By *Nanja rája*.

The *sabhà parvam*, 1st to 20th *adhyayam*, incomplete—many leaves gone, only 20 remain.

The chief subject is *Dharma rája's* sacrifice.

The book is long, and thin, on talipat leaves, in good order.

68. No. 1451. *Kusalópákhyánam*, prose, complete; the subject is from the *Uttara Rámáyanam*.

When *Ráma* sent his wife *Sita* into the wilderness, under the protection of *Válmiki*, she was delivered of twins, *Kusa* and *Lara*; and they were reared in the wilderness.

Ráma made a horse sacrifice, and the twins caught the horse. *Ráma's* servants sought to recover the horse, and could not; *Ráma* himself came. By the intervention of the rishi *Válmiki*, the affair ended.

Ráma took his sons, with their mother, to *Ayodhya*.

The book is of medium size, injured near the end.

69. No. 1461. Sect. 1. *Harischandra sangatya*, stanzas, in five *sandhis*, complete *v: supra*.

For section 2. see XXVI.

70. No. 1469. *Bháratam*, prose version.

The *'Aranya parvam*, 189th 200th *adhyáyam*, 1st leaf of 189 wanting, 48 leaves remain, a mere fragment. Adventures of the *Pándavas* in the wilderness.

The book is of medium size, a little injured.

71 No 1473 Sect 2 *Bala Ramayanam*, 81 *slokas*, incomplete, appended to a Canarese book, for sect 1, see XVI

72 No 1476 Sect 1 *Bharatam*

The *adi parvam*, hexameters, only the 6th *sandhi* For sect 2, see VIII

73 No 1480 Sect 2 *Harischandra sangatya* Composite stanzas, 3rd *sandhi* only, see foregoing notices For Sect 1, see VIII

74 No 1483 *Bharatam*, prose

The *adi parvam* 199 *adhyayas*, on 465 leaves, complete

By *Nanja raja*

Introductory—genealogy, &c, see other notices This book is very long, and very thick, slightly injured

75 No 1484 Sect 1 *Bharatam*

The *aranya parvam*, hexameters, 2nd to 5th *sandhi*, on the penance of *Arjuna*, and other matters

Sect 2 *Jāimini Bharatam*, hexameters

Relates to *Rama* and his two sons *Cusa* and *Lata*, and also to the apocryphal visit of *Arjuna* to the south—killed by his own son, and miraculously restored to life

Sect. 3 *Ramayanam*

The *Aranya Candam*, *Rama's* sojourn in the wilderness, loss of *Sita*, &c

76 No 1485 *Jāimini Bharatam*

By *Lacshmi patti*

41

The horse sacrifice by *Dherma raja*, towards the end of which the like sacrifice by *Rāma* is introduced as an illustration, 31 *sandhis*, so far complete

1 Damaged leaf Telugu *Rucmangada cat ha*

The book is long, of medium thickness, very old, and very much damaged of some leaves only $\frac{1}{2}$ remain

77 No 1486 *Jāimini Bharatam*

By the same author, hexameters

Leaf 1—10 wanting, here and there others deficient At the end are five leaves on arousing *Cumbhakerna*, brother of *Ravana*, from sleep

The book is of medium size, on talipat leaves, a few slightly injured

- 78 No 1467 *Jāimuni Bharatam*, hexameters, 1st to 21st *sandhi*, leaves 40 to 60 wanting, and it does not finish The *asvamedha* sacrifice of *Dherma raja*, the encounter between *Arjuna* and his son *Pepiravahana*, also the fight between *Rama* and his two sons

This version is considered a classic for beauty of language in Canarese, but it differs materially from the original, and it is the source of apocryphal episodes in the Tamil language

This book is long, and somewhat thick, the leaves very much injured

- 79 No 1488 *Jaimuni Bharatam*

By *Lacshmi pati*, 1st to 19th *sandhi*, wanting, 20th to 33rd *sandhi* (the end) remain hexameters.

The fight between *Arjuna* and *Pepiravāhana*, and the completing of *Dherma raja's* horse sacrifice

The book is rather long, of medium thickness, injured by wear

- 80 No 1490 *Jaimuni Bharatam*, hexameters, fragment, containing only the apocryphal combat between *Arjuna* and his son

The book is somewhat long, of medium thickness, injured, one of the cover boards is broken

- 81 No 1491 *Jāimuni Bharatam*, hexameters, *sandhis* 1 to 5, one half of 6, and from 8 to 10, subject as above

The book is long, of medium thickness, slightly injured

- 82 No 1492 *Jāimuni Bharatam*, hexameters, 9 *ascasas*, on 90 leaves, incomplete

This book is long, of medium thickness, on broad talipat leaves, injured by decay

- 83 No 1492 (Duplicate No by some oversight or error, cause unknown)

Sri Ramayana prabandham, hexameters

By *Vencayya*

The *Bāla Ayodhya*, 'Aranya *Kishkinda Sundara Tulidha*, *candas* the *Aranya cādam* has only 1st to 10th *sandhi*, if otherwise this would be a complete copy It is however a prolix version, and not strictly adhering to the exemplar of the *Valmiki Ramayanam*

This book is very long, and very thick, broad talipat leaves, injured, printed boards

- 84 No 1493 *Jāmunī Bharatam*, hexameters, 26 *adhyayas*, 105 leaves, 1483 stanzas, incomplete even if complete, besides varying in details, it would seem to contain only a part of the original work

This book is of medium size, old, but in good order

- 85 No 1494 *Jamunī Bharatam*, hexameters, 1st to nearly the end of 4th *sandhi*, a fragment Book is long, thin, almost destroyed by worms

- 86 No 1495 *Jaimunī Bharatam*, hexameters, 1st to 30th *adhyayam* incomplete, subject *ut supra*

The book is rather long, of medium thickness, extremely damaged

- 87 No 1496 *Jāmunī Bharatam*

By *Lacshmi pati*, hexameters, version from the old to the modern dialect, 1st to 33rd *sandhi*—complete copy

The book is long, and thick, slightly injured

- 88 No 1498 *Ramayanam*, a prose version of the *Iuddha candam*, from the 53rd *sarga* to the 107th, the end in the midst blank leaves, and 70th to 80th *sarga* not written, 161 leaves, large writing

The book is long, and thick, in tolerable order

- 89 No 1499 *Ramayanam*, hexameters

By *Valmiki*, a version from the Sanscrit

From the *Bala cādam* to about half of the *Sundara cādam*, and 1st to 56th *sandhi*, in the 56th are 55 stanzas, the rest wanting

The book is somewhat long, and very thick, injured by worms

- 90 No 1500 Sect 1 *Ramayanam*, the *Uttara cādam*, hexameters, 20 *sandhis* complete, 44 leaves

Agastya told to *Rama* the genealogy of *Harana* from *Pulasthya*, and, at the close, the adventure of the discarded *Sita*, and her two sons.

Section 2 *Harischandra cavyam*, hexameters, 1st and 2nd *sandhis* complete, of the 3rd only 26 stanzas 13 leaves

The book is long, of medium thickness, injured

- 91 No 1501 *Ramayanam*.

By *Cumara Valmiki*, hexameter version, the six *cādamis* complete in 116 *sandhis*, 213 leaves The book is very long, thick, on broad talipat leaves, very small and neat handwriting, old, but in good order

92 No 1502 *Ramāyanam*, hexameter version

The *Suntara cādam* complete

Yuddha cādam—down to *Ravana's* full preparation for war, 42nd to 64th *sandhi*, 116 leaves remain

The book is somewhat long, thick, old, very slightly injured, narrow palm leaves

93 No 1503 *Ramayanam*, prose version of the *Yuddha cādam*, from the 93rd to the 107th *sarga* 1—92nd wanting

From the grief of *Mandotī*, wife of *Ravana*, to the end of the war

The book is of medium size, a little injured

94 No 1504 *Ramāyanam*, hexameters

By *Tirumālayya*

The *Uttaracādam*, 1st to 12th *sandhi*, 12th has 12 stanzas, 18th—62nd the end, but the 19th *sandhi* has only 29 stanzas, 28 leaves are missing, 54 remain

The genealogy of *Ravana*—the war with *Rama*—the story of *Sita*, with *Lava*, *Cusa*, &c

95 No 1529 *Bhishma pranatyoga vṛtantam*, prose

An account from the *Bhāratam* of the death of *Bhishma*, general of the *Kauravas* slain by an arrow, or rocket—and laying his soul at the feet of *Krishna*, offering praise, not finished

The book is short, of medium thickness, old, a little injured, large and coarse handwriting

96 No 1664 Sect 2 *Bharatam*, hexameters, the *adī parvam* from the 1st to 3rd *sandhi*, and 35 stanzas of the 4th—90 leaves, down to the birth of the *Pandavas*

For sect 1, see XXVII

97 No 1702 *Bharatam*, and sundries

—*Aranya parvam* 3rd to 6th *adhyāyam*

—*Virata* „ 11 *adhyāyas* complete, both are in hexameters

Sundry fragments

Gauli sacunam, lizard omens 4 *kanda* stanzas

Virupacsha linga, 13 stanzas, praise of *Siva* incomplete

Two *kirtanas* on *Sita* and *Vishnu*

Niti ślokas ethical

Jyotisham—5 or 6 *ślokas* astrology, fractional arithmetic, 15 leaves

The book, as a whole, is somewhat long, thick, old, tolerable order

- 98 No 1705 *Bhairava rājana sangatya*, hexameters from 1 of 2nd sandhi to 1 of the 4th

Bhairava rāja was of the lunar race, some details as to his power and majesty, incomplete, 50 leaves remain

The book is somewhat long, of medium thickness, in good order

- 99 No 1707 Sect 2 *Bala Ramayanam* an epitome for schools

XXV SAIVA

- 1 No 1251 Anthology various pieces, in the measure termed *ragale*, long lines, and rapid metre

—*Guru ragale*, praise to *Siva* in which the word *guru* is very often repeated

—*Shadacshara ragale*, on the six lettered mantra, *Om na ma si va y*

—*Saruna Basava ragale*, praise in which the words "O protector *Basava* often recur By *Somanaca*

Linga ragale, praise of the *Sāiva* symbol, the word *linga* very often recurring

—*Bhūmakēśvara ragale*, praise written by *Bhīma cavi*

—*Manolegarada nirasana ragale*, on renouncing all sensual desires and affections

—*Bhakti binna hada ragale*, on the adoration by faithful devotees to *Siva*

—*Basavēśvara parādala ragale*, on the incarnation of *Siva* s vehicle, in the person of *Basava*

—*Mātura Ramāyyana ragale*

A son of *Rāma natla*, a *Brakman*, enquired of his mother concerning the *dipali* festival when she told him that *Parvati* was his sister, and *Siva* his brother in law In consequence he went on a pilgrimage to *Cuilasa* *Siva* being pleased, took the boy and his mother into his *rimanam*, or car, and carried them both to *Cuilasa*

The book is short, of medium thickness, in good order, neat handwriting

- 2 No 1271 Two pieces

1) *Revana Siddhēstara purana*

By *Bommarasana*, hexameters

A young ascetic (termed *Bala yogurara*) completely dressed, issued from a *Siva linga*, and received the name of *Rerana siddha*. As a general instructor of mankind he taught the *Saiva* system, and among others, to *Agastya*, he discoursed of all the *Saiva* fanes, he married three hundred daughters of kings. A son of his named *Rudra muni* was installed and anointed by his father, as head *guru*. *Rerana* then re-entered the *Saiva* symbol, and became one with *Siva* complete.

2) *Bichhadana cheritra*, composite stanzas

By *Guru linga vibhu*

Siva put on the disguise of a mendicant, and going about had intercourse with many persons (sexualiter), *Krishna* saw, and praised him breaks off, being much damaged.

The book is somewhat long, of medium thickness, old, and very much damaged.

3 No 1291 *Nandi mahatmyam*, *vaidica* hexameters 24 *sandhis* complete

Siva had for some cause, given his *sa rupa* (or likeness) to *Nandi*, his bullock vehicle. On *Nandi* going to deliver a message to *Parvati* she rose up mistaking him for *Siva*.

Nandi was troubled, but taking advice from a devotee, he did penance, whereupon *Siva* appeared, and restored to him his proper bullock form.

The book is long, thin, talipot leaves, in general good order.

4 No 1339 *Siva advaita sacara*, splendor of the *Saiva* rule, termed a *siddhantam*, or orthodox book.

By *Padma raja mahat* hexameters, said to be delivered by *Nandikesvara* to his votary *Sanatcumara* 9 *sandhis*

Outlines, the glory of the five lettered charm—the superiority of *Isvari*, the excellence of *Siva*—the glory of the sacred beads—the value of *vibhuti* (or cowdung ashes). On *Cama dhenu*, the cow of plenty, *Tripura dahan*, burning of three towns—birth or origin of *Ganga*—censure of the *Vaishnava* system, *Siva* gave instruction to *Brahma* and *Vishnu*. On the order, or rule of *Saiva* homage. Description of hell (*naraka varna*), complete.

Compare No 1542 *infra*

This book is long, of medium thickness, old, in general good order.

5 No 1341 *Saiva economics* but without title, or name of author, three feet metre—19 *sandhis* complete

The different sections are termed *padhadi*, which is understood to mean also mode, or manner of conduct.

1	<i>guru karuna</i>	<i>p</i>	the kindness of a teacher.
2.	<i>lingaticchaya</i>	<i>p</i>	} specialties on the <i>Saiva</i> symbol
3.	<i>ishta linga</i>	<i>p</i>	
4	<i>linga vidura</i> <i>vidarśana</i>	<i>p</i>	
5	<i>gnana</i>	<i>p</i>	} on the knowledge, or spirituality, and its increase
6.	<i>gnani verddhana</i>	<i>p</i>	
7.	<i>sacasaca</i>	<i>p</i>	friendship, and enmity
8	<i>yōga</i>	<i>p</i>	asceticism
9	<i>viti tasa</i>	<i>p</i>	on fate or necessity.
10	<i>jyotisha</i>	<i>p</i>	astrology
11	<i>vipra</i>	<i>p</i>	conduct of a <i>Brahman</i> .
12.	<i>raja nīti</i>	<i>p</i>	" of a king.
13	<i>stri</i>	<i>p</i>	" of a woman
14	<i>vesya</i>	<i>p</i>	" of a courtesan.
15	<i>nīti</i>	<i>p</i>	ethical with a few others

The book is of medium length, somewhat thick, damaged at the beginning and ending.

6. No. 1347. Two legends. „

1.) *Utpātti dēva charitra*—composite stanzas, 7 *sandhis*, complete.

A king of Gujerat was named *Utpattam*. At a time when he was discoursing about *śiva*, and rendering him homage, *Śiva* visibly appeared to him, and bestowed on him beatification.

2.) *Cherima charitra*, hexameters.

By *Cherima*, 11 *sandhis* complete.

Basuda-cayan, a *ganam*, or celestial of *Siva*'s world, was caused to be born on earth, as a king; and he taught a *Pandya* king, (also a *ganam* incarnate) the *Saiva* system. Both attended the *Ponambalam* (or golden ball) when *Siva* danced there, and were delighted by the performance. In the end *Siva* received both back again, as celestials, to his own world, restoring their former position.

The book is long, of medium thickness, slightly injured by insects.

7. No. 1361. Sect. 1. *Sōma nat'ha charitra*, legend of a royal ascetic, composite stanzas, leaf 12-146 complete. Attributed to *Nareda* as visitor of the upper, medium, and lower worlds.

In *Saurashtra dēsa* he saw a want of equity, as to punishing the evil, and rewarding the good: the world was going to ruin by reason of crime. He reported the state of matters to *Paramēśvara* (the supreme) who, on hearing the same, sent *gana srēṣṭha*, a chief celestial to be born, from the womb of the queen of *Sōma nat'ha*, king of that country. His incarnation was in order to

punish the evil, and protect the good Particulars of the birth, training and amusements of the king's son are given On going out to hunt if he aimed at any particular bird, in a bush, or tree, all the birds therein fell down dead He shewed skill in deciding law suits, brought before the king He married, and for some time lived as a *succa jivi*, or epicure In the end, he adopted the *pitambara*, or tawny robe of ascetics, and employed himself in teaching religious doctrine, and finally returned to the world of *Siva* (The tale seems to imply a change from the *Jaina* to the *Saiva* religion)

For sect. 2, see XXIV

The book is somewhat long, of medium thickness, old, and slightly damaged

- 8 No 1365 *Ravi kurti*, legend of a king, composite stanzas, leaf 1—121, not complete

Description of a king—his jewels—his queen—crowning—death of his son—going on pilgrimage,—and in the end obtaining *Siva sa uchcha*, unity with the divine nature, with a few other matters, designed to insinuate the *Saiva* credence

The book is of medium length, thick, old, and very much damaged by worms, and breaking

9. No 1373 Two books, and various chants

- 1) *Sāundra puranam*, fragment, composite stanzas, 6th to 17th *sandhi* leaf 29—93, does not finish

Pushpadhatta a celestial of *Sivās* world by command of *Siva*, was born on earth from the womb of a *Nambi*, and received two names *Saundra* and *Nambi* *Siva* assumed an illusive form, came and superintended the ceremonies at birth, and naming, and, in due time, taught him the mysteries of the *Siva tata*'s system, or the true way The young man married, and lived with his wife according to the *Saiva* rules He made pilgrimages to sacred places, and bathing pools, and in the end, was beatified, returning to his celestial home

- 2) *Nambi ragale*, 19 st *halas* (places) or chapters, leaf 1—90 complete

The aforesaid *Pushpadhatta* by the order of *Siva* was sent to earth He was grieved and said, "I cannot live without the presence of *Siva*" and *Siva* replied, "I will often come and see you" In consequence of the confidence (*nambekai*) thus conveyed, the incarnate celestial was called *Nambi*, and as being *lōca-sundara* (world beauty) he also received the epithet of *Sāundara* (handsome) Hence the story in both is similar, but the authors, and the stanzas used, differ, being two poetical versions of one legend

Appended chants are—

Malhana ragale, praise by a gifted devotee.

Hampeya ragale, praise of *Siva*.

Cala gana nat'hama ragale, praise by a king, gifted with poetical skill by *Siva*.

Cala gana Perumale ragale, the like.

Mahima ragale, on the glory of *Siva*.

Mâit'huna Ramâiyya râgale, praise by a *Brahman* who became *Siva's* cousin.

The preceding six chants are brief; and each one complete.

The book is long, thick, old, yet in tolerable order.

10. No. 1408. *Bharatêsvara charitra, srîngadi metre.*

Bharata, a king of *Hastinapuri*, had three sons named *Ravi kirti*, *Meghêsvara*, and *Virinjaya* (sun-fame, cloud-lord, conquest-hero). These three in consequence of studying the *vedanta* system, abandoned all the pleasures of their father's court; first causing *Ananta vîryâ*, the son of *Virinjaya* to be crowned; and, while the three brothers were journeying on their way towards *Caïlâsa*. *Ravi kirti* told to his two younger brothers the glory of *Siva*; the pains and troubles of domestic life, as householders; and the principles of the *tatva* philosophy. Hence the fiction is a vehicle for *Saiva* teaching.

The book is of medium length, old, on talipat leaves, injured at the edges; the order of sections, and leaves transposed.

11. No. 1421. Three centos, poetry.

1.) *Retnacaradêsvara satacam.*

By *Srîngara cavi hamsa râja*, composite stanzas. The author invokes *Siva* asking favor and compassion, in return for ascetic virtue, and moral conduct: complete.

2.) *Aparâjadêsvara satacam*, composite stanzas. Since happiness is not attainable by household duties, and family cares, the devotee renounces these, and implores *Siva* to have compassion on him: complete.

3.) *Trilôca satacam; kanda stanzas.*

On *Svarga*, heaven, *madhya* earth, *naraka* hell—description of them. The seven inferior, and seven upper worlds, the seven *dwîpas* continents, and the seven seas, their measures, nature, and kinds of inhabitants: complete. This section is *pauranical*, and not peculiar to any one sect.

The book is of medium size, on talipat leaves, some of them a little injured.

12. No. 1443. Two sections.

1.) *Vaibhōga rayana āstrana*, complete, composite stanzas.

The subject refers to *Trinomalāi* near Madras. The important shrine of *Isvara* at that place, known by the name of *Vaibhōgarāya*, described: the section is complete.

2.) *Chūda, nāl'ha āstrana*, composite stanzas.

Nandi the vehicle of *Siva* and *Durtasa muni* mutually cursed each other. Both went to *Siva* to complain. He told them that he himself, coming down to the *Rudra* hill, would remove the effects of the curse from both.

The book is of medium size, old, a little injured.

13. No. 1453. *Maya viāha*, a fragment, composite stanzas—the leaves confused; but the subject is in the *Prabhu linga lila*, an ultra *Sāiva* work.

Maya the daughter of *Mamacara*, at her own request, was married to *Madhukēnara*, a local god; that is, she became a *dāsī* or pagoda prostitute. (Vide Vol. 2).

The book is of medium size, old and damaged, rude writing.

14. No. 1457. Four tracts.

1.) *Suādava satacam*, 75th to 100th stanza praise of *Siva*, combined with the mystic *tatva* system.

2.) *Siva vallabha satacam*, 100 stanzas complete.

On the *Sāiva vedānta*, men, and all created beings and things are a development of deity.

3.) *At purusha satacam*, 67 stanzas, incomplete.

The poet prays *Siva* to deliver him from his want of wisdom.

4.) *Basarēsa stōttram*, Sanscrit *gadya*, measured prose.

Basara the vehicle of *Siva* is worshipped, through the medium of 108 names, a *sataśstōttra*.

The book is short, and thin, on broad talipat leaves, closely written, and in good order.

15. No. 1472. Sect. 3. *Maha dēva ragale*.

By *Hariharēsvara*.

A devotee acknowledges that he had vainly trusted to this world; and invokes *Siva* for preservation.

Sect 4. *Nilamāuna trivide*.

Nilamāuna is wife of *Basara*—a prayer to her for preservation, by whom not known. See VIII and XIII.

16. No. 1506. *Śiva bhākti mahātmyē*.
Stated to be translated from the *Ścandā purāṇam*.

By *Nanja rāja*: prose.;
1st to 24th *adhyāya*, 70 leaves wanting.

Sixty-three special votaries of *Śiva* are enumerated, and an account of them is contained in a Tamil work, entitled *Periya purāṇam*. This book is on the like subject in Cānarese. "Legendary accounts of their devoteism; and, as many of them were without children, *Śiva* sent various individuals to remedy this deficiency: details of this *Vilāsaṁ* or amusement.

The book is long, of medium thickness, on talipat leaves, in good order.

17. No. 1516. *Sacara Siddhantu śānanda charitra*.

On the special and sole divinity of *Śiva*: composite stanzas, 1st to 9th *sandhi* complete.

Nandikēśvara narrated to *Sanatcumara* secret instructions received from *Śiva*, as following, with proofs from *Vēdas* and *sāstras* on the pre-eminence of *Śiva*.

The excellence of the five lettered spell; on the entirely sole supremacy of *Śiva*—the excellence of the *rudra* beads. The consuming *Cama* by *Śiva*'s forehead eye—the burning of three towns by *Śiva* (herein hyperbolically explained by *svērga*, *madhya*, *pātāla*, heaven, earth, and hell). On the ritual observance of the *Vīra Śāiva* way; description of *naraca*. Proper deportment (*guru bhakti*) towards a religious teacher.

18. No. 1518. Five books (three of them *Sāiva*).

1.) *Chuda nāḥhanast'hana*, composite stanzas.

On *Rudra giri* and *Sauntara puri*, *Śiva* delivered his vehicle *Nandi* from the effects of a malediction that had caused the said *Nandi* to be born on earth: complete.

2.) *Vāibhōga rājast'hana*, composite stanzas.

It relates to *Trinomali*, as a place of great fame. At that place there was a distinguished votary of *Śiva* termed *Vāibhōga rāja*—concerning whom are details in this tract: complete.

3.) *Virupacsha st'hana*, composite stanzas.

Legend of a temple dedicated to *Śiva* under the name of *Virupacsha* (fierce eye) at a place termed *Pampa Cshētra*, on *Hēma cuta* a mountain. The fane is known as *manḥ mandaram* (jewel-house)—details concerning it and the god worshipped there: complete.

4) *Cāna sastra*, love science, otherwise known as *rati rahasya krama*, mode of sexual intercourse; an erotic piece; 50 hexameters, incomplete.

5.) *Sārada gadya*—prose description of *Sarasvatī*, and invocation for her aid.

The book is long, of medium thickness, much injured by worms towards the end.

19. No. 1519. Three subjects; (two of them *Sāiva*.)

1.) *Chenna mulēstara satācam*, 102 composite stanzas, complete: 16 leaves praise of *Siva*.

2.) *Brahma mantra*, praise of *Brahma*—incomplete.

3.) *Anubhavam vrutam*: 56 *avāsas*, praise of *Mallīcarjuna*.

The book is long, of medium thickness (77 leaves.)

20. No. 1520. *Paramart'ha pracasica*.

By *Siva yogi*, complete on 52 leaves.

Praise of *Siva*—description of four kinds of *yōgam*, or modes of service.

—On restraining the breath, when repeating certain *mantras*, or prayers, description of *japa* or muttered prayer; on the use of beads in counting the repetitions of prayer. On the eight lettered *Sāiva mantra* i. e., O'm-him-hrim-na-ma-si-ta-ya.

The whole book is sectarian, and of the ascetic kind—it has various *mantras*.

The title—"the splendor of the divine soul" implies the obtaining, by ascetic retirement, the inward light, and sight of deity within the mind. As the book is not large, I should think a translation of the whole might be interesting.

The book is of medium length, thin, on talipat leaves, in good order.

21. No. 1522. *Prabhu linga lila*, composite stanzas, 25 *gatis* or sections complete.

A dispute between *Siva* and *Parvatī*—the latter caused a portion of her nature to become incarnate; it followed *Siva* as *Allama Prabhu* in disguise, and *Siva* followed it, various adventures are stated, ending in *Siva* taking the said form of *Parvatī* back to *Cālasa*.

This book may be compared with 23. No. 1548, *infra*. Two different books bear this title—one of them is *Vira Sāiva*.

The book is of medium size, and in good order.

22. No. 1525. Two pieces.

1.) *Siva bhaktara ragale*; *dwipada* metre.

An account of twenty special votarids of *Siva*; who observing their regularity and good conduct on earth, appeared to them personally; took them into his *vimānam*, (celestial car) and translated them to his own world; honoring them there by placing them near his own special presence.

2.) *Saiva siddhantam*—*kanda* stanzas.

On the error, or fault of the *lāukika* class, or worldly persons; that is householders, family men. The ascetic worship, and service of *Siva* explained, stanza 1—99 wanting; 100 to 800, but not regular, nor complete.

The book is of medium size, old, talipāt leaves, the end diverse in appearance.

23. No. 1526. Five tracts.

1.) *Yógānga vibhūšana*, composite stanzas, in six parts, complete.

Parama Siva gnana tatva upadēsam, instruction in the mystic truth of the heavenly *Siva*.

2.) *Satguru rahasyam*—stanzas, nine parts complete.

Discrimination as to finite or mortal, and eternal—immortal—on the inward faculties of the body (sensitive soul?) and on the difference of both body, and sensitive soul, from the never-dying spirit.

3.) *Calyāna-isvara*, 102 stanzas complete. *Siva satya artha rahasyam*, mystery of the true meaning of the *Saiva* way; an account of *Saiva* worship.

4.) *Sārūpa amṛta*, stanzas, three sections, complete.

The ambrosia of assimilation to the form of *Siva*, in *Siva*'s world.

5.) *Vṛishabha gita*, stanzas—two leaves, incomplete, praise of *Nandi* the vehicle of *Siva*.

24. No. 1541. *Shadst'halā gnāna sārāmṛtam*, measured prose.

By *Kontāda siddhēsvara deveru*.

On the mystic system of the *Saivas*.

It contains

- Linga bhēdam*, difference of symbols
- Lingōt'bhāram*—origin of the symbol.
- Prāna linga*—on the life.
- Vibhūtti*—on cow-dung ashes.
- Rudrācsha*—on sacred beads.
- Prasāda*—food offered, and other matters.

A leaf, at the end, contains praise of *Siva*; and the *pancha Brahma mantra*, or spell used when putting cow-dung ashes on thirty-two places of the body.

The book is long, and thick, in good order.

25 + No 1542 *Sacara siddhanta cheritra* composite stanzas

By *Nandikesvara*—from the 1st to the 10th section

Matters of a specially *Saiva* character, and leaning to the *vedanta* or *advaita* school. In the *Trimurti*, only *Siva* is worthy of homage incomplete

The book is of medium size very old, and very much damaged at the entire one end of the leaves

26 No 1544 *Bichchha dana*, on begging alms composite metre, from the 1st to the 6th *adhyaya* and 38 stanzas of the 7th

By *Cumara malayya*

The legend of *Isvara* or *Siva* going about as a mendicant and his adventures with wives of *riches* in the *tara vanam*. On the *ponambalam* or golden hall at *Clutambara*, and on the distress of *Siva* incomplete (Such pauranic legends which disgrace the subject of them must be distinguished from the *Saiva* theology)

The book is of medium size, old a little injured by insects

27 No 1548 *Prabhu linga lila*, stanzas, 25 *galas* or chapters complete

See 17 No 1522 *Sapra* This seems to be be another copy of the same work, and differing from a Telugu book with the same title. The one may be founded on the other, or variously modified at the end five broken leaves *Virasaiva ragale*—on special devotees

The book is of medium size, old, damaged by worms and breaking

28 No 1546 *Malatija navara, vacanam*, prose

The name of *Malatija navara* appears to be that of the compiler, but the book is made up by quotations from many others, or proofs adduced a few leaves, here and there, are wanting

The subjects are

—*Prana linga bheda vicaram* an enquiry as to the difference of the soul

—*Pratma paramatma vicaram* an enquiry concerning the human and divine soul or man and deity

—*Tanu treya vicaram* on the *sthula deha* corporeal body—*Sucshma deha* sensible or material soul and the immortal spirit

—In the *Trimurti* the chief is *Siva*,

—On the 10 *avatara*s of *Vishnu*

—On the consecration of a *Saiva* symbol

—On the *Saiva bhakti* of *Vishnu* or the alleged homage of *Siva* by *Vishnu*

The book is of medium size, old in some places injured by worms

- 29 No 1559 *Dīśha bhode*, composite stanzas; with quotations of *slokas* and *īacya*s, from Sanscrit books

A compendium of instructions on *Saua* matters, theological or mystic, the principal tendency being to prove from competent authorities that it is advisable to relinquish family cares, and to adopt the ascetic mode of life, as the way to attain to beatification

The book is of medium size, and in good order

- 30 No 1579 *Herura kenuina sangatya*, the matter of the woman of *Herur*

By *Maha deva*, hexameters, 3 *sandhis*, complete

This woman was named *Nalla makal* : *Gangar*, and was daughter of a *Saua* hierophant. She was a devotee of *Siva*. Her father, for the sake of wealth, wished to give her in marriage to a *Jaina* husband. When all was ready she refused, and went to the *Saua* temple, and remained there crying. *Siva* appeared, and at her desire changed her sex to that of man. After this change, from feminine to masculine, her relatives regarded her as something divine, and by the name of *Mucti nallan* he was honored and praised, until at length he attained to *Siva's* paradise (This is one instance among others, of artifice, as to insinuating what is not plainly taught)

This book is of medium size, old, damaged by wear

- 31 No 1583 Various matters of the *Saua* kind, title, and author not known

—*śiva loka astanam* description of *Siva's* paradise
—*linja et kala* on the body, and special parts of it.
—*misrāpanam* union or mixture of the human body, with deity
—*karundāpanam* meditation on the divine compassion

They learn to the *vedānta*, or *advaita* system, 48 leaves remain

The book is short, and thin, without boards

—A fragment taken out from some book

- 32 No 1587. One complete subject, and a few miscellaneous leaves, *Saua* in kind

- 1) *Vira Sangayyana sangatya*, hexameters. In 5 *sandhis* complete tragic tale

Vira Sangayya, a *Saua* devotee, married a female devotee named *Chandreni devī* and brought her to his town. It so happened that a son of *Bhascara*, a king of this town, had before sought her in marriage, and she evaded his demand by introducing a discussion on religious topics and by instructing him in the *Saua* way. She then promised him that she would come after ten days (a vague term). In the interval she married a *Saua* as

above. The king's son came with armed attendants to claim her by force. *Vira Sangaiyya* dispersed them by his sole arm. The king's son then assumed a disguise, as if he were *Siva*; and came near the other, with deadly intent; when, just as he was drawing his sword, *Siva* himself really appeared and took the king's son, *Vira* the brave, and his wife, with all her relations to his own world. A general slaughter, founded on this marriage, seems meant by the allegorical language used.

2.) Various leaves.

—*Prabhu deva vachanam*—prose.

—*Mahadéva acagala vachanam*—prose.

—*Siva sarana ashtacam*—an octave.

—*I'edantā kirrtana* on *Siva*—chant.

These four pieces are *Saiva*, in their religious bearing.

The whole book is short, somewhat thick, old, and much injured by use, and worms.

33. No. 1620. *Śvetāna sangaiya*, composite stanzas, 3 *sandhis*.

Angajā rāja had a son named *śveta*, who was a bad, and reprobate character; being guilty of every crime. One day on a flower falling from his hand, he said, *Siva arpanam*, "it is an offering to *Siva*". At the time of his death *Iama* made enquiry, and found that this was the only good act of his life, whereupon his soul was taken to *Rhemba* of *Indra's* world, who instructed him fully in the *Saiva* way: and rescuing his soul from hell, gave him a title to *Siva's* world: in the middle, and at the end, a few leaves are wanting.

The book is of medium length, thin, old, a little damaged.

34. No. 1617. *Śvetāna sangaiya*, composite stanzas, 3 *sandhis*, some leaves wanting, 38 leaves remain.

Śvetāna the son of a king was a very vicious character; but one day a flower slipping out of his hand he said 'let it be a sacrifice to *Siva*;' and on that account *Rhemba* was sent to instruct him: she taught him the *Saiva* doctrine and insured his beatification.

The book is of medium length, thin, old, damaged.

35. No. 1750. Six tracts.

1.) *Yōgana vibhūṣaṇa*, hexameters; six *bhāgas*, or parts complete.

It treats of human life, from the fetus state in the womb through various events to the close; the state of domestic life, with family cares, is condemned. The favor of a *guru* should be acquired by means of an ascetic course of life, with *mukti*, or beatification at its close.

2) *Satguru rahasya*, hexameters

The secret of a good teacher—9 *bhavas* complete Various matters on the metaphysical *tatva* system On the finite, and eternal, or immortal—the bodily, and mental faculties Discrimination as to sensitive and rational soul and the body

3) *Kalyanesvaram* 102 stanzas

By *Kalyanesvara*

On zeal for a profession of wisdom, or truth, order of the *Saira* cre-
dence, and various matters thereto pertaining

4) *Sarūpa amṛta*, hexameters, ambrosia of likeness to *Sua*

In 3 *parichhedas* complete

The way to eternity, shewn to a disciple

5) *Prishal ha gita*, 101 stanzas complete

He who embraces the ascetic mode of life and is diligent in perform-
ing the duties thereto belonging will obtain beatification

6) *Avaduta gita*—101 stanzas complete

The dream, or delusion of domestic life should be relinquished and
the strictly ascetical system followed If so then by the favor of the *guru*,
beatification will be obtained

The book is short, of medium thickness, in good order

XXVI THEOLOGICAL, or mystic

1 No 1461 Sect 2 *Zanti Ganesvara sangatya* stanzas, 6 *san-
dhis* complete

On rewards and *punishments* consequent to the present life *Iama's*
messengers assemble and distinguish between those that have done *dher-*
mam (active benevolence) and those that have merely attended to *Iarmam*
(ritual ceremonies) To the former the pleasures of the five senses in *Indra's*
world are given, and to the latter various punishments in hell which are
detailed (It would seem, as a corollary, to consign the *Brahmans* to *Naraka*)

For section 1, see XXIV

The book is of medium size, old, and in good order

2 No 1530 *Shadst hala upadesa*

By *Cumara Bangu nātha*, *dvipada* metre, with a *tīca*, or prose
explanation

Paramātha tatra bodha—instruction in the true heavenly sense, or
meaning

Arranged under the heads of *pinda guru karuna—Siva bhakti—prasaśa-prāna linga—saruna*; or infancy—education—devotion offerings—life, or soul—absorption, or beatification.

The book is of medium size, on broad talipat leaves, partially damaged.

3. No. 1532. *Guru bódhāmṛta*—ambrosia of a teacher's instruction; composite stanzas complete; subjects:

1. On the human body—and the five senses, organs and faculties of body and mind, all are perishable not eternal—the superior importance of the immortal soul, and of eternity (*nityam*) thence inferred, and illustrated.

Some *ślokas* on the *pañcācshara s'halam* or localities assigned to the five senses; and on the corresponding *śaiva mantra, na-ma-si-va-yi*.

Five short poems on the *rudracsha*, or sacred beads, worn by *Saivas*.

The book is of medium size, in general good order.

4. No. 1537. *Mantra gopiya*.

By *Siddha Ramayya*, metaphysics; and termed *śamādi yōga*, or mysteries of the *Brahmans*. Six tracts.

- 1.) *Góréśvara vachana*, prose by *Góréśvara*, and *mantra gōpiya*, mystery of the charm: 25 various stanzas in Canarese, complete.
- 2.) *Siva stotra*, Sanscrit, complete, praise of *Śiva*.
- 3.) *Śamādi tatva vishayam*: in Sanscrit *ślokas* with a *tica* in Canarese complete.

On the mystery of the *tatva* system.

[*Tatvām* is truth; but the term is technically applied to instruction, as to bodily members, seat of vitality—sentient, and spiritual soul.]

- 4.) *Śiva tatva gnāna bódhana*.

Canarese verse, with prose explanation, without beginning or ending; twelve loose irregular leaves. On *Śaiva* metaphysics.

- 5.) *Yōga tatvam*, Sanscrit *ślokas* with Canarese *tica* 7 leaves, without ending or beginning, on ascetical metaphysics.
- 6.) *Vedānta tatvam*, Canarese prose, yet with a *tica* in plainer language.

—Only three leaves, not finished.

On the reality of unreality—all existence being included in *Tat* (the pronoun that) used to designate deity.

The book is long, and thin, slightly damaged: the age of leaves, and the handwriting differ.

5. No. 1545. *Prabhu dēvara vacana*.

By *Cumara Banga nāt'ha*.

Concerning god. It is otherwise termed *paramart'ha tatva bōdhana*, instruction on the heavenly meaning of truth (or metaphysics). Canarese stanzas, with a *tica* in prose.

Ten stanzas are added in praise of *Basava*, and twenty others on the *Sāiva* symbol.

The book is long, of medium thickness, old, in general good order.

6. No. 1547. *Linga charitra*, in 91 *prasangas* or short discourses.

Sentences, or proverbial philosophy; the subjects ranging from the formation of the fœtus through the ordinary details of life, to the attainment of metaphysical knowledge (the *tattam*) and ultimately beatification. It is ascetic, moral and somewhat theological in kind, but *Sāiva* also; as indicated by the names *Isāni*, and *Mahēsvari*.

The book is long, of medium thickness, and would be in good order, only that about 20 leaves are gnawed, eating out words: which is a pity; since this book has value, as a sectarial exposition.

At the end 3 leaves Sanscrit, on arithmetic.

7. No. 1555. *Shad st'hala tilaca*, a compendium of instruction to a disciple.

1.) On the qualities, and excellence of the *Sāiva* symbol.

2.) A disciple enquires of his teacher concerning the insipid modes of family life, and the teacher replies; insisting on the relinquishment of worldly goods, and secular cares; and on the importance of an ascetic or devotional life.

3.) A disciple asks his teacher concerning the unprofitableness of all other systems: and the teacher replies insisting on the superiority of the *Sāiva* system.

4.) The *dīcshada*, or initiation, and instruction in the principles of the *Sāiva* system.

5.) The disciple being now initiated the teacher instructs him as to the means of obtaining bodily support, or a livelihood.

- 6.) The disciple is instructed as to duties and offices required from him, towards his preceptor.
7. Instruction as to the *satgriya*, or good works connected with the *Sāita* mode of homage.
- 8.) Instruction on the excellence of cow-dung ashes, smearing parts of the body.
- 9.) The like as to wearing the *rudracsha*, or sacred beads.
- 10.) The like, on the excellence of what is termed the royal *mantra*, or five lettered charm *na, ma, si, va, yi*.
- 11.) A tale, by *Sanatcumara*, on the value of *tirt'has*, or bathing pools, extracted from the *Brahmānda puranam*, for the guidance of the disciple.
- 12.) On the excellence of the *Siva prasādam*, or partaking of the food offered to *Siva*.
- 13.) On *Siva niti*, or *Sāita* ethics.
- 14.) *Shadst'hala upadēsa*, instruction on six special places in the human body; considered to be the residence of the divine spirit; and on the obtaining beatification thereby.
- 15.) *Siva pūja āchara bhakti*, on the proper deportment of a hierophant in conducting *Sāiva* homage.
- 16.) A tale, or legend concerning the *surupa*, nature, or form of *Siva*.
- 17.) On the mode of offering food to *Siva*, eating of it, and giving of it to others.
- 18.) *Linga bhēdam*, diversity of the symbol; *svāmi* the god, *ātma* the soul, *guru* the teacher, as indicated by the symbol.
- 19.) The happiness of union with the symbol; sometimes metaphorically used of the material form; but more especially absorption into deity.
- (20. The *sārupa*, nature or mode of existence after union with deity.

[The western mind would require a full acquaintance with very ancient discussions as to masculine, and feminine (positive, and negative) causation of the universe, before it could see any thing but absurdity in such a book as this: the grand Hindu doctrine of *absorption into deity* goes one step beyond the Christian system. The metaphysical argument of Addison may there apply—to wit, that all finite natures may continue, throughout eternity, to approach the Infinite Essence, without ever reaching it.]

This book is long, of medium thickness, old, and, in some places, damaged.

7½ No 1585 *Satguru rahasya*, secret of a true teacher, composite stanzas In 9 *sandhis* complete

On ascetic zeal as to relinquishing family—all secular affairs, &c On the conquest of the five senses Three differences discriminated, or ignorant—medium—intellectual, men On *chitta vrutti*—the state of the soul, when released from the body On the delusion of the world

These subjects are treated in a mystical way and the attainments needful in order to obtain beatification are stated in a manner very different from local legends, but still on the ground of human merit The treatise appears to be isoteric

One leaf appended—a chant on the *vedanta* system

This book is short, of medium thickness, old, injured, and perishing it should be renewed in another copy,

8 No 1632 *Siddha yōga mala* prose 110 leaves on supernatural asceticism

If any *muni isvara*, or sage, do *tapas* (penance) he becomes a *yogisvara* (or saint)

After a great while he becomes chief of ascetics To various kinds of penance, various gods are attributed, according to rank On passing up those grades, and after a very long time, the *pattam*, or crown of *deva Indra* will be obtained

[This book comes nearer to the notions of the *Bauddhas* and *Jainas* than is usual with *Saiva* or *Vaishnava* works it also indicates whence Romish ideas of saintship, and canonization were derived]

Appended is *sandhya vandana lacshana* Sanscrit, *grantha* letter, 21 leaves, on *Brahmanical* modes of homage, morning, noon, and evening

The book is very short, of medium thickness, old, damaged by worms

XXVII TALES

1 No 1275 *Sāundara purānam*, hexameters, 19 *sandhis*, complete Adventures of three *Sāiva ganas*

Siva told *Pushpadhatta* one of his attendants that he, with two of *Parvati's* attendants, named *Kanacarati* and *Kanṭha malé* should go and be born on earth, as king's son, and as king's daughters, enjoying all pleasures, and if called, he would appear to them The *gana* was known on earth by the name of *Sundara* (beautiful) and, after all sorts of earthly happiness, was taken back to *Siva's* world see XXVI

The book is of medium size, old and damaged.

2. No. 1309. Sect. 2. *Rucmangada charitra* composite stanzas.

By *Pūrṇa Sōma* (full-moon) 1st to 6th *sandhi* the rest wanting.

The story of a king who strictly observed the fast of the eleventh lunar day. A female named *Mohini*, with whom he lived, enticed him, by every contrivance to break that fast, but in vain. In revenge she contrived to draw his son into a suspicious situation, and then falsely accused him to his father, who ordered his son to be killed. *Viṣṇu* came, and gave to the son beatification.

It seems to be a variation from the Tolugu tale of *Sārangadhara*. For section 1, see XXII.

24. No. 1218. Section 2. *Hariyabastana cat'ha*; *yecha ganam* metre.

—without beginning or ending, 30 leaves: may be best noted from a more perfect copy. See IX. 19. No. 1430: 8, 2 *infra* and other copies in Mackenzie M. S. 5.

25. No. 1291. Section 1. *Airāvataṁ*, hexameters complete.

At a ceremony known as *Gaja gauri vrata*, when an image was made by women of *Indra's* white elephant, *Kontī dēvi*, mother of *Arjuna*, not being invited, complained to her son, who to appease her went to *Indra's* world; and brought away the real *Airāvata*, and gave it to her; that she might render homage to it, in preference to the image used in the aforesaid ceremony.

3. No. 1316. Section 1. *Rāma nāt'hana cat'ha*, tale of *Rāma nāt'ha*.

Composite stanzas, 1st to 9th *astāsam* more wanting. see 1412 *infra* (also 1335, 1310).

A king had two wives. The elder wife had borne him a son, and the younger wife fell in love with this son. [Counterpart to Theseus, Phaedra and Hippolytus.] On his declining her advances she accused him to the king her husband, and his father, who directed his son to be beheaded. *Indra* interposed and restored the son to life.

For Sect. 2, 3, see XIII and for Sect. 4, see XXXII.

4. No. 1317. Two books.

- 1.) *Vicrama vilāsa*, entertainment about *Vicramaditya*, hexameters.

By *Vira rāja*, 23 *sandhis*.

Chandragupta was a king of *Ougein*. His daughter married a *Brahman*, and *Vicrama* was their son; his attainments; his wonderful throne; his conquests &c., &c. to his death. The splendor and acts of *Vicramaditya* complete.

2.) *Kṛishṇa Arjuna sameata prasangam*; *yecha ganam* metre, incomplete.

Kṛishṇa on a journey went some distance and slept. The next morning he arose, and went to his ablutions. While pouring out water, *Gayan* a *Gandharba* was passing over head in the air; and, without looking down, allowed spittle to fall from his mouth into the hand of *Kṛishṇa*; who vowed to pursue, and kill the *gundharba*. *Gayan* took refuge with *Siva*, who could not protect him. By the council of *Nārada* he sought aid from *Arjuna*. The two heroes came into contact; and, after some flourishes about their weapons, the matter was made up.

The book is of medium size, on broad talipat leaves, in good order.

5. No. 1318. *Naga cumārana cat'ha*.

By *Bahu vali*, composite stanzas 1st to 5th *āsvāsa*, and 6 leaves over, but not finished.

At *Canaka pura* (gold town) in the *Magadha dīsa*, a king named *Jayantaran* (conqueror) by his beloved wife *Prīthvī deti* had a son named *Naga Cumāra* (snake-son).

By his skill in knowledge he overcame a *detāla* (or demon) conquered every valiant man, and many kings, he laid hold of lions and *sardulas* (tigers or panthers) and overcame them so far (mere poetical romance.)

The book is of medium size, on talipat leaves, recent, perfect order.

6. No. 1322. *Anjana devi charitra*.

By *Torala mayana chetti*, composite metre, 15 *sandhis* or sections complete.

Mahēndra rāja of *Mahēndrapūram* by *Manō tega*, his queen, had a daughter named *Anjana dēvi*. On the hill *Cālasa* she formed an irregular marriage with *Prābanjana*, son of *Prahlāda* of *Aditya puram*; and, as she was found to be pregnant, her relatives drove her out into the wilderness. On a hill *Hanumān* was born to this woman. *Prati rari rāja* took the mother and her child; and delivered them over to *Prābanjana*. After a time *Hanuman* becoming known to *Rāma* gained his confidence; and received a ring to carry it to *Sita*, which he accomplished.

The book is of medium size, on talipat leaves, in good order.

[It is against the ordinary derivation *vāl-nara* (a tail-man) or monkey; and rather indicates *vana-nara*, a forester.]

7. No. 1323. *Vijaya cumāra cat'ha*.

Yecha ganam metre—complete.

A romance; *Chandra sec'hara* king of *Chandra pura* had a son named *Vijaya cumāra*. A *yacshi* (ogress) took him up into the air; and when

passing through, he invoked *Agni devi*; when the goddess forced the ogress to relinquish her prey. *Vijaya cumara* fell into a wilderness, and there was laid hold of by a *raeshasi* named *Ractaeshi* (blood-eye) who at the time, had a king's daughter named *Chandra muc'hi* (moon-face) in captivity. *Vijaya cumara* killed the savage, and also *Bhimsura*, her son: and took the damsel to his capital, where he married her. At an advanced period of life he became an ascetic, and was beatified.

The book is of medium length, thin, in very good order.

8. No. 1324. Two books.

1.) *Sārāṅgadhara cat'ha, yecha gunam* metre, complete: see No. 1419 *infra*.

2.) *Kariya bantana cat'ha, yécha gunam*.

A romance. *Māra bhūpa* king of *Dara puram*, by his queen *Bhanta*, had a son named *Kariya* (or *Hariya*) *bantana*. *Mohungini* daughter of a *Ballala raya* of *Hala bīḍu* was married to him. On his way to receive her an ogress named *Pundarica* fell in love with him. Her mother *Hidimba* was displeased thereby; she killed him; and *Pundarica* entered the fire with his body. The affianced queen's daughter afterwards came to the place, and grieved for her own loss; but perceiving the law of fate, consequent to some sin in a former birth, she was comforted, and ultimately beatified.

The book is of medium size, the 1st part in good order, the 2nd very greatly injured.

9. No. 1328. *Vara mōhana tarangini*.

By *Kanaca dāsottama*—*śringadi* metre. From the 1st to 32nd *sandhi*, the rest wanting.

A tale (founded on the *puranas*) of *Cāma's* being burnt to ashes see IX. 6 No. 1338.

This book is long, and thick, old; and damaged.

10. No. 1330. Two books.

1.) *Rucmangadana charitra*.

By *Tipēndra daniya seshā*, composite stanzas—7 *sandhis*: complete.

Rucmangada was a king, who by rigidly observing the *ēca dasa vrata*, or fast on the 11th lunar day, in honor of *Vishnu*, was likely to obtain beatification. *Yama* went to *Brahma*, and complained as to his probable loss: *Brahma* sent a *Mōhini* or loose female, to cause him to break his vow. The king saw her, and became enamoured; taking her to his palace; when the king's son saw her, and also became impassioned; and as he could not otherwise

accomplish his wish he attempted the life of his father with a sword ; but *Hari* just then interposed, on behalf of his votary the king, and took him to his own world.

This is a variation from the usual tale *v. supra* 2. No. 1309.

- 2.) The story of the *'Aranya parvam* of the *Bhāratam*, 12 leaves, composite stanzas.

The penance of *Arjuna*—his return to the town of *Amrītavatī*—saluted on his return ; was met by his father *Indra*, who mounted him on a car and sent him on his way ; the beginning wanting, and it does not finish.

The entire book is long, and thin, on talipat leaves, in good order.

- 11 No. 1333. *Matana Mohini cat'ha* complete. See No. 1416. *infra*.

The book is of medium size, old, somewhat damaged.

12. No. 1334. *Sapantaca mani cat'ha* ; *sringadi* metre, unfinished.

A ruby, or other precious jewel was found by a forester of *Hanumān's* tribe, named *Jambuvantam*. *Kṛṣṇa* heard of it, and made war on him to gain the jewel. *Jambuvantam* came and gave the jewel, together with his daughter to *Kṛṣṇa*, through the medium of *Satyabhāmā*—*Kṛṣṇa* gave the jewel to his favorite wife *Rucmīni*.

The book is long, and thin, in good order, large handwriting.

13. No. 1335. Fragment of *Rāma nāt'hana cat'ha*, 7 *astavas* 1st to 3rd *sandhi*. See 1412 *infra*, and other notices.

This book is long, thin, old, damaged.

14. No. 1336. *Svetangan cat'hē*, *sringadi* metre, 26 *sandhis* complete.

Jaya sec'hara a king, having no son, did penance to *Isvara* ; and, in consequence a son named *Vicrama* was born. When this son came of age he saw a *acshasa* taking through the air the daughter of a king of *Cashmir*, her name being *Kanyajari*. He slew the savage ; and, in the end, married the said king's daughter : poetical romance.

The book is long, of medium thickness, old, and much damaged by worms.

15. No. 1340. *Rāma nāt'hana cat'ha*.

By *Poradhāra sotara Rāma*—composite metre, fragment, 9th *sandhi* 6th to 9th *astava* see 1412 *infra*. The book is long, of medium thickness, in good order.

16. No. 1344. Sect. 2, *Rucmangada charitra*, hexameters.

The loose leaves were assorted 1—39 wanting, 40—140 found but with intermediate leaves wanting: then 1—50 found, but leaves in the midst missing.

The tale of a king tempted to break the fast of the 11th lunar day
Sect. 1. IX.

The entire book is of medium size, slightly injured.

17. No. 1345. *Ambikā vijāyam*, composite stanzas: leaf 7—241 some deficient in the midst.

Yama having laid hold of *Marcāṇḍeya* a youth, the latter appealed to *Siva*, who interposed; delivered *Marcāṇḍeya*; and made him a *Chirañjiv* or immortal. *Vēta bhīja* a king conquered in all quarters; founded *Tājōpa* (lord of light) a town—and other matters. The title has a reference to *Parvati*.

The book is somewhat long, thick, on talipāt leaves, in tolerable order.

18. No. 1353. *Abhinavaśaśa cūmara cheritra*. By *Chandrarāja*, 1—13 *astāsas*, composite stanzas, incomplete.

Rāja hamsa had ten sons, only one of them born in the usual way the others the gift of some god, by dreams, &c. These ten sons he sent out to conquer (*du vijāyam*) in all quarters. A detail of their adventures is given. The ten names are fictitious, not in common use; and the whole is apparently puerile invention.

The book is of medium size, on talipāt leaves, one broken half remains, otherwise in good order.

18½. No. 1356. *Rāmanāt'ha cat'ha*, composite stanzas: incomplete

Campana rāja caused *Rāmanāt'ha* his son to be made *Puranarāja* or crown prince. Intrigues of a woman, &c. see other notices.

The book is of medium size, and much damaged.

19. No. 1359. *Varāṅgana charitra*.

By *Tarini pandita*—composite stanzas 8 sandhis, incomplete 47 leaves, said to be taken from *puranas*.

Dharma sena's son, *Varāṅgana* and *Subana rāja*'s daughter *Manmat* were married in consequence of a *stayam raram*, or invitation to king's sons by proclamation. Various opposing kings were overcome in the contest, by *Varāṅgana*—so far only.

The book is of medium length, thin, on talipāt leaves, old damaged.

20. No. 1360. *Rucmangada charitra.*

By *Púrñ soma*, (full-moon) composite stanzas 9 sandhis complete on 93 leaves, *Vasishtha* to *Mánobata* from the *Nárédīya puránam*.

A king named *Rucmangada* of the solar line had a son named *Dhermangada*. The king strictly observed the 11th lunar day as a fast: but was seduced by a *Mohini* to break it, which he would not do. In revenge she falsely accused his son, whom the king unjustly ordered to be punished, see other notices. It appears that there are two ways of narrating this tale by different authors.

The book is of medium size, in good order.

21. No. 1362. *Rucmangada charitra.*

By *Chicka upadhaya*—composite stanzas in 10 *asvasas*, complete: said to be from the *Naradiya puránam*; told by *Vasishtha* to *Mahdhata*.

Rucmangada of the solar line, strictly observed the *écádasa vrata*. *Mohini* in vain solicited him to break it: she attempted to seduce his son to her wishes; and on failure falsely accused the son, &c. as in other notices.

The book is of medium length, somewhat thick, on talipat leaves, old, and damaged; especially at the end.

22. No. 1363. *Rucmangada, charitra*; composite stanzas 8 sandhis, complete on 96 leaves, 30 left blank.

Same subject as above.

The book is of medium length, thick, old, and damaged.

23. No. 1367. *Nombuḡalu cat'ha*; tales of the same, composite stanzas.

The book contains details concerning various lame women, with seemingly fictitious names, and minute statements, as to their modes of homage to various gods, and of offerings made to *Brahmans*; tending to show various benefits resulting from such offerings—some long life—some cure of diseases—other advantages, classed under the four divisions of *dherma*, *art'ha*, *cama*, *mocsha*, or beneficence, wealth, sexual pleasure, beatification. A few of the names are,

1. *Ananta rutta nombi*. 2. *Siddhara nombi*. 3. *Ravi itara nombi*. 4. *Sruta scandata nombi*. 5. *Sapta joti nombi*. 6. *Karma nirjaniya nombi*. 7. *Nagara panchamiya nombi*. 8. *Nava nidhi landharata nombi* and seven others, indicating fictitious construction, in order to serve a purpose, which is sufficiently plain. The book is complete.

At the end two leaves *lōca surūpa* on 7 upper and 7 lower worlds, 7 seas and continents, 7 mountains, &c.

The book as a whole, is of medium length, thin, on broad talipat leaves, in good order.

24. No. 1369. *Rama nāt'ha cat'ha*, composite stanzas—8th to 12th *sandhi* not complete.

'*Campana-udiyar's* son *Rama*, when playing at tennis with his companions, saw the ball fly into the apartment of his father's younger wife. On going to ask for it, she solicited him to her purpose: and, on his denial, accused him to his father, &c.

Leaf 1—54 wanting; others at the end also.

The book is long, and thin, old, damaged.

25. No. 1372. *Baddisa putale cat'ha*.

By *Bālālōchāṇa*, prose—a complete, and very good copy (usually known as *Bhōja dvitrimṣati cat'ha*).

Indragave to *Vicramaditya*, a highly ornamented, and jewelled throne; the steps being supported by 32 statues. When *Bhoja raja* attempted to mount this throne, each of the statues (being each one an imprisoned nymph) told him a tale of *Vicramaditya's* liberality, or excellence; abashed by which he retired, each tale closing by calling him to do something *paṭalki* before he presumed to ascend. It is therefore an oblique instruction to kings; only that many of the alleged virtues are forced, and fanciful; and tend too much towards profuse gifts to flatterers, and idlers about a court.

The book is long, of medium thickness, recent.

26. No. 1375. Sect. 3. *Rucmangada cat'ha*, fragment of 6 leaves, Telugu letter.

On *Yama's* complaint that his interests suffered owing to *Rucmangada's* rigid observance of the 11th lunar day fast, *Maya* was sent by *Brahma*. She came, as a handsome woman (*Mohini*) and the king married her. She urged him to break the fast. On his refusal she asked him to cut off his son's head, as a sacrifice to her—which was done; when *Viṣṇu*, appeared, and gave beatification to both father and son. See next No.

Five other leaves, each one on a different subject—praise of *Ganapati*; of *Sārata* or *Sarāsvati*—ethical distichs—prosody; *mantras*, used with offerings to *Siva* and *Kṛṣṇa*.

As a whole, the book is thin, leaves of differing length, old.

27. No. 1377. *Rama nāt'ha cat'ha*.

Composite stanzas, 104 leaves incomplete.

Tale of *Campana raya*. His son *Rāma* was playing at tennis when the ball flew into the apartment of the king's young wife. On going to ask for it, she invited him to come inside to her; and on his declining to do so, she accused him to the king; who ordered him to be beheaded. The *mantri* spared the young man, and showed the king the blood of a bird. When the king's dominions were invaded his conscience accused him: the minister then told the truth; and pointed out where the young man then was; so far.

The book is of medium size, many leaves are broken, and only halves remain.

28. No. 1378. *Sanatcumara cat'ha*.

By *Bommarasana srīngadi* metre. 17 *sandhis* complete—poetical romance.

In *Hastinapur*: the king *Visvasena* had a son named *Sanatcumara* born with all sorts of advantages, and happiness. One day, when setting out to conquer enemies, his horse carried him away to a forest—the said horse being an illusive form. In that forest he conquered a *Yacsha*; married eight daughters of *Banuragan* a *Vidhyādhara*; and associated with one hundred daughters of a *Gandharba*; till hearing that his father and mother grieved at his absence he went back, with his wives; and carrying also many rare presents, received from their fathers and others. He came to *Hastinapur*: he there married the daughter of *Surājan*; and was crowned, in succession to his aged father. After ruling some time, with especial luxury, he made over his crown to his son *Vijaya Cumara*; and in zeal became a *rānagi* (ascetic) ultimately obtaining beatification.

[Such is a genuine "Eastern Eclogue" and a summary of eastern court morality].

One leaf from the *Raghu vamsa* is appended—praise of *Aja*, doing sacrifice by a *Brahman*, who then visited him.

The book is somewhat long, of medium thickness, in good order.

29. No. 1379. *Tribhuvana tilaca*.

By *Virupa raya* 27 *sandhis* a poem.

A romance with some historical reference: *Gherāmanjan* ruled in *Mahōdaya* a town in the *Kerala dīsam*. He relinquished his kingdom, and became a *śānaprasthā*, or anchorite, at *Chickā nālha eśhitram*; as a devotee to *Siva*: who appeared to him, and told him to go back, and rule a while longer; promising to return whenever he heard the sound of the rings on the king's ancles, as a call. He ruled for a time; and on giving the signal, *Siva* appeared, and gave him beatification; bestowing the crown on *Sāiva gāṇa nayaka*: complete.

The book is of medium length, thick, recent, and in good order.

30. No. 1380. *Rucmangada charitra.*

By *Pūrṇa sōma*—7 *sandhis*, composite metre complete, see above, and also No. 1414 *infra*.

The book is of medium size, rather old, and worm eaten.

31. No. 1381. *Rucmangada charitra.*

By *Pūrṇa sōma*—composite stanzas.

The book is of medium size, very old, and greatly damaged; leaves, and one board broken.

32. No. 1391. Two tales.

1.) *Kariya tantana cadhè*, complete.

By *Sambāḍiyya*, *yecha ganam* metre, see No. 1324. Sect 2. *supra*.

2.) *Sārāṅgadhara cūṭhè*, incomplete.

By *Sambāḍiyya*, *yecha ganam* metre subject as in No. 1419 *infra*—but this copy only proceeds as far as *Sarangadhara's* exposure in a forest. The book is of medium length, old, and damaged: at the end 5 leaves damaged & gone.

33. No. 1392. *Akrūra charitra.*

By *Sōma nāṭhā*,—composite stanzas, 1st to 8th *sandhi* not finished.

Akrūra was chief counsellor to *Camuṣā* (Cambyzes?) uncle to *Kṛishna* details of the *avātara* of *Vishṇu* as *Kṛishna*—his intercourse with *gopis* *Akrūra* praised the god incarnate, *Kṛishna* held discourse with him; and related to him various moral matters—the killing of *Camuṣa*—*Kṛishna* released two celestials imprisoned by *Camuṣa*—*Akrūra* became a devout follower of *Kṛishna*; who ruled prosperously in *Dwaraca*.

The book is of medium size, rather old, in good order.

[There is, (as far as I know) an unobserved coincidence between accounts of the infancy of *Kṛishna* in the 10th book of the *Bhāgavatam*, and the infancy of *Cyrus*, as narrated by *Herodotus*, but the name of the father of *Cyrus* is given to *Kṛishna's* uncle. *Cyrus* was probably *Kashhorres*. The Hebrew word in *Isaiah* is *Krush* (or *Coresh*) na at the end is enclitic, indicating deity. The Greek orthography *Kuros* (or *Cyrus*) misleads I have little doubt that the history of *Cyrus* was known to those that first wrote about *Kṛishna*.]

34. No. 1393. *Akrūra charitra.*

Another copy, same subject; but this differs as to the number of stanzas in each *sandhi*; and this also wants the preface, contained in the preceding copy.

It contains 9 *sandhis* complete, only that nine leaves, 35—43 are wanting.

The book is extra medium in size, rather old, in tolerable order.

35. No. 1397, *Tribhuvana tilaca*. Another copy, complete, see * 29 No. 1379 *supra*.

The book is of medium size, on talipat leaves, in good order.

- 36 No. 1401. *Ballala raya cadhé*.

4th to 15th *sandhi*, composite stanzas.

leaf 1—32 and 120---150 wanting.

[Dialectical variations in names require notice. The Sanscrit *Prahlāda* becomes in Tamil *Prakuladan*, and in Canarese it appears as *Ballāla*, a name borne by *Holsala* kings.]

Hiranyacasipu had obtained gifts from *Brahma*, and in consequence troubled both gods and men. His son was a devout follower of *Vishnu*, and *Prahlāda* was therefore greatly oppressed by his father. In this state of things *Vishnu* assumed the *Narasinha avatāra*; killed *Hiranyacasipu*; and gave the kingdom to his son. Such is the subject—merely an episode, translated from the *Bhāgavatam*.

The book is of medium length, old, touched by insects, tolerable order.

37. No. 1403 *Matana Mohini cat'hè*.

By *Narasinha*, see No. 1416 *infra*.

The book is of medium size, (leaves 1, 14, 24, wanting) very old, and much damaged.

38. No. 1405. *Girijā kalyāna*.

By *Gangēsa*: *Yecha ganam* metre.

Girija (mountain born) was the daughter of *Giri raya*—who did penance to *Siva*—the destruction of *Manmata*—the marriage of *Siva* with *Parvati*—her malediction on the *dēvatas* or celestials—dispute between *Parvati* and *Ganga*—the birth of *Cumara*—his killing *Taracāsura*—releasing celestials imprisoned by him. It is founded on *puranas*; and is complete.

The book is short, and thick, on talipat leaves, in good order.

39. No. 1406. Sect. 1. Story of a king, his habits of doing homage to *Siva*; a mere fragment, leaves 5--10 not ending.

For Section 2, 3, see II.

40. No. 1407. *Davala* containing two tales, both unfinished.

- 1.) Account of *Kula tilacan*, king of Ougein; his son *Rájendra's* marriage with a daughter of *Narabalan* of *Hembula puram*—pregnancy, and birth of a son.
- 2.) *Bharatésvara charitra*, tale of the marriage of *Bharatésvara*, son of *Vrishabhésvara* to *Kontala cati*, daughter of *Divyra raja* of *Kishkinda*; ordinary romance.

The book is short, of medium thickness, old, on talipat leaves, slightly injured.

41. No. 1409. *Kariya bantana cat'hè.*

Yecha ganam metre—incomplete.

See No. 1324 Section 2, *supra*.

This book is short, and thin, injured by worms.

42. No. 1412. *Ráma nat'hana cat'hè.*

By *Paradhára sôtara*—fragment.

2nd *sandhi* of 6th *asvasa* composite metre

4th „ 10th „

Story of a young queen's accusation of a king's son to his father: see other notices. It resembles the Telugu tale of *Sarangadhára*.

The book is long, and thick, old, a little damaged.

43. No. 1414. *Rucmangada charitra.*

By *Madáváli Narahari*, composite stanzas 9 *sandhis* complete. *Varishta* to *Mándhata* see No. 1330 *supra* section 1. This copy is by another author, and more diffuse: subject the same.

The book is of medium size, recent.

44. No. 1415. *Matana Mohini cat'ha.*

Leaves 6 and 31 wanting, otherwise complete.

This book is of medium size, very old, and much damaged. See the following No.

45. No. 1416. Two books.

- 1.) *Matana Mohini cat'hè.*

By *Narasinhannu*, composite stanzas.

11 *adhyáyas*, the 1st and 29th leaves wanting.

Chandra sec'kara of the solar line, was king of *Champaca puram* in the Malca country. His wife whom he greatly loved, having died, he sent his son named *Jayasena* to procure and bring *amrita* (ambrosia) in order to restore her to life. His son went to another *drupa* (country) and found the

amrita; but on his return, his attention was attracted to a town without inhabitants. A *rac̥hasa* (savage) had gained power to take a young woman named *Matana-Mohini*, whom he there solicited. Her beauty arrested the young man's attention; inducing him to kill the savage, and to take the young woman along with himself: presenting her to his father; whose consent was obtained, and they were married.

2.) *Herūra hennina sangatya*, tale of a woman of *Herūr*. 3 *sandhis*.

By *Maha deva*—composite stanzas.

21st and 38th leaves wanting, otherwise complete.

A *Sāita* devotee named *Mālā nāt'ha*, and his wife *Siva varrtai* had a daughter named *Gangai*. The mother was accustomed to pay trifling homage from time to time, to a *sāra* symbol. One day the daughter went with her; and her mind, in consequence, became fixed on *Siva*, she was affianced to a *Jaina* man; but as she did not consent, and her mind was firm in the *sāra* way, *Siva* appeared, and she obtained beatification

The book is of medium size, old, a little injured.

46. No. 1418. *Rucmangada cat'hē*.

By *Madavali Narahari*, composite metre.

8 *sandhis* complete. See 43. No. 1414. *supra*.

This book is of medium size, slightly damaged.

47. No. 1419. *Sarangadhāra cat'hē*.

By *Sambayya* son of *Siddhaiyya*.

Yecha ganam, or mixed metre; complete.

The wife of *Rajendra*, by favor of *Siva* had a son named *Sarangadhāra*: when he was grown up to maturity, a young wife, or mistress of the king, named *Chitrangi* tried all arts to induce the young man to associate with her, in vain. She then falsely accused him to the king: who ordered his arms and legs to be cut off. In that crippled state, he was exposed, and left in a forest; when *Mahendra* a *ishi*, took pity on him, carried him to his hermitage, and tended him, till his arms and legs grew again, as before: something supernatural being mixed up with the tale. He then took him back to the king, and queen and caused him to be crowned: restoring to life *Chitrangi* whom the king had caused to be slain.

[According to another version *Sarangadhāra* became a *Siddhēvara*, or magician.]

The tale is popular.

The book is of medium size, in good order.

47½. No. 1420. *Dharmā paricsha.*

By *Vrata vilāsa*, composite stanzas. In 10 *asāśās*, or sections.

A series of tales concerning various individuals several of them mentioned in the *Bhāratam* and in other works. The object appears to be to elucidate equity by examples.

The book is of medium size, in good order.

48. No. 1439. *Rucmangada charitra.*

By *Chicka upadhyaya*, composite metre, the 5th *asvāsa*, and other 6 leaves.

In this chapter the genealogy of *Rucmangada*—his going to a mountain, and there marrying a deceptive female named *Mohini*; see other notices. This fragment is long, very thin, injured by worms.

49. No. 1444. Tale of two brothers: *yechā ganam* metre—incomplete.

Vajrama cuttan a king, by the favor of *Siva* had two sons, named *Sōma śe'hara* and *Siddha śe'hara*; a description of their training is given, but much is wanting, see 1447 *infra*.

This book is of medium size, and much injured.

50. No. 1445. *Vetāla pancha vimsati cat'hē*; *tripādi*, or three feet lines.

The twenty-five tales of *Vicramāditya*, a *Sannyasi*, and a familiar demon; who proposed sphinx-like riddles for solution, in a series of tales; herein contained: complete.

The book is of medium size, and in good order.

51. No. 1447. Two tales.

1.) *Ch'hora cat'hē* tale of thieves.

By *Mallicarjuna raya*, *tripādi* metre.

In 6 *sandhis*, complete.

Vajrama Cuta rāja, by favor of *Siva* had two sons, named *Sōma śe'hara* and *Siddha śe'hara*—they went to many countries, and plundered, or robbed extensively, so as to become notorious—they also made various loose marriages; and, amassing great wealth by plunder, came back to their own place, and lived prosperously.

2.) *Chickayyana sangatya*, hexameters.

In 9 *sandhis* complete.

Amala dēri was married to a *Brahman*, who died when she was young soon after his death she had a son named *Chickayya*. In order to get the money needful for his marriage he went out into highways, and committed

many robberies. At length he met with a woman of good disposition, by whose counsel he left off such bad courses. She instructed him in the *Siva* doctrine, and in the end, he was admitted among the celestials of *Siva's* world.

The book is of medium size, old, worn at the edges.

52 No 1452 *Sahasa Bhīma vishayam*

By *Caniretra* composite stanzas

1st *asvasa* wanting, 2nd to 10th the end

The adventures of *Bhīma* or *Bhīmasena*, the second (or *Ajax*) of the five *Pandavas*, selected from the *Bhāratam* among others his being sent with supplies to a cannibal, and killing the monster—his dashing out *Duryodhana's* brains with a mace—and down to the instalment of *Dharma raja* restored to his kingdom.

The book is of medium size, without boards damaged

53 No 1467 *Ramana cathe*

13 *sandhis* complete—composite stanzas

Ramanatha a king's son, solicited by his father's younger wife, and then falsely accused, by her to his father who ordered his son's head to be cut off. The king's *mantri* contrived to spare him, and after removing him out of the way for a time brought about a reconciliation, and restored him to his father—whose invading enemies he subdued. It differs in details from the *Sarangadhara cathe*.

The book is of medium size, somewhat thick, tolerable order

54 No 1514 *Chhora Cathe—yecha ganam* or mixed metre, complete

Vayrama cuta raja of the solar line having long reigned without having a son to succeed him was grieved. At length by the favor of *Siva*, two twin sons named *Soma sekhara* and *Chitra sekhara* were born to him. After they grew up to manhood they went to different countries around and became distinguished robbers, plundering all whom they met with. They also married many wives. At length they returned home settled, and married in a more regular way—until in the end *Siva* took them to *Calasa* where they died.

The book is long, of medium thickness, in tolerable order

54½ No 1515 Minstrelsy

Immadi Campana d'ora was a chieftain of *Bangalore*. These chants celebrate his exploits, his going to other places around, conquering and plundering. Fighting with other chieftains, or kings. Till border

minstrel-y was sung before him, and as Mysore forms the highlands of the Carnatic, so these songs may be compared to Scottish pibrochs, but accompanied by the *vina* or Indian lute. One chant is taken from the *Prabhu linga lila*

The book is short; of medium thickness, in tolerable order

55 No 1534 *Ch horu cat'he, yecha ganam* metre—of the romance kind, and got up in varied style to please the ear

Soma sechhara and *Chuttra sechhara* two kings sons as above, plundered, debled the wives of others, and otherwise acted with violence, compare with above notices.

The book is of medium size, old, leaves wanting in the middle, others damaged

56 No 1539 *Bhāiravaśvara cat'he* hexameters, complete in 5 *astavas* 64 leaves

Bhairava was a king who having variously served and praised *Siva* at length obtained beatification. This book contains the story of his life, and acts, intended to subvert the *Saiva* system

The book is of medium size, on broad talipat leaves, old, but in good order

57 No 1550 Two tracts

1) *Vira Bhadra deva charitra*—composite stanzas, 3 *sandhis*, not finished

By *Vireśvara caru*

The puranical legend of *Dacsha* the last of the 9 *Brahmadikas*, or patriarchs—his sacrifice—and its motive, hatred towards *Siva* not concluded

2) *Parasada dharitra*, composite metre

By *Vira narya caru*

The book is long, thin, old, some leaves broken

58 No 1551 *Siva gana charitra*

By *Zanta Vira desica*, composite stanzas In 42 *sandhis*, or sections complete

Preceding notices of imperfect copies as *Svetana cat'hē*, do not contain the full intent, as an indirect vehicle of *Saiva* teaching

Sveta was every way a profligate as aforesaid, one day returning from gathering flowers he let one fall into a well, and jestingly gave it to *Siva*. On account of this offering *Yama* conveyed him in a car to *Sivaga*, where

Rembha took a liking to him, and told him various tales of the *ganas* (celestials) of *Siva's* world, the main end of the book. One loose leaf has praise of *Siva*.

The book is of medium size, in good order

59 No 1563 *Bich hatana charitra* 3

By *Guru linga vibhu*, composite stanzas, 3 *sandhis* complete

Krishna was amusing himself with the *gopis* of *Vrindavanam* 16 000 in number, when *Siva* visited him in the shape of a mendicant, with a skull in his hand, attracting the attention of the sud females to himself. He gave the skull to *Krishna*, with a charge to him to fill it with human blood, and then to deliver it back again. In consequence of this order, in the war between the *Kauras* and *Pandavas* he filled the skull to the height of seven palm trees, with human gore, and then gave it back to *Siva*.

[This is a *Saura* improvement on the *Bhagavat gita*]

The book is short, of medium thickness in tolerable order

60 No 1564 *Guru bhakti Iandara charitra*, hexameters, 6 *sandhis* complete

By *Prasa bhúshana*

The story of a king's son named *Guru bhakti Iandara*, and a *pagoda dāsī*, or female slave of the god (or of *brahmans*) named *Prāudhavatī* (matronly female). He fell in love with her and, on her declining his solicitations, forced her, whereupon she gave him lessons herein contained on the subject of caste distinctions and against urging any females of high descent or family (*brahmanical* being higher than regal) and on the evil of a contrary course of conduct. He is represented as being so much affected thereby that he plucked out his eyes and cut off his tongue with his sword, and was just about to cut off his own head, when *Siva* appeared, stayed his hand, and gave to both of them a place in his paradise, that is, both died. [It seems a caution to giddy kings' sons not to poach on *brahmanical* demesnes.]

The book is of medium size, rather old, and a little damaged

61 No 1566 *Vajrabahu cat ha*, a tale, hexameters incomplete

. It is intimated that this tale contains the mystery of *Vira Saura* books, but perhaps the statement is apocryphal.

Vajra bahu having embraced the *Vira Saura* credence procured to himself a *betala* or familiar demon. He married a *Gandharba* female, (or celestial chorister,) or *dāsī*. He killed an *asura* named *Ghora* (or cruel.) He was favored by *Siva* beginning and ending deficient 54 leaves remain.

The book is of medium size, thin, on broad talipat leaves, in good order

62 No 1573 *Siddha Ramésvara Charitra*

By *Raghazanca pandita*, composite stanzas, 9 *adhyayas*, leaves defective

Siddha Rama would appear to have been a magician, or wonder-worker, of ancient celebrity mentioned as such, and as a convert to the *Vira Saivas* in the *Prabhu linga lila*. The narrative of his actions, with praise to *Siva*, form the matter of the work leaves 1—4, 12—22, 26—31, 40, 48, 50, 58, &c wanting

The book is of small size, on talipat leaves, old, in tolerable order

63 No 1581 *Sariagnya tripadi*, triplet metre, 1—16 *sandhis* incomplete

A variety of tales, intended to illustrate the benefit of relinquishing family life, and following an ascetic course—giving up secular goods, and seeking, by favour of a *guru*, beatification *Iham* and *param* (time present, and futurity) compared. It leans to the mystic theology of the *Sáivas*

The book is short, of medium thickness, on narrow leaves, injured

61 No 1582 *Bich'hatana carya*

By *Utprécsha Vallábha*, two copies

1st copy 1st to 6th *padad*? 1—17 leaves

2nd „ 31st to 40th the end ~ leaves see 59 *supra*—but this has a much larger proportion of Sanscrit

1st copy short, on palm leaves injured

2nd „ longer on talipat leaves broken

65 No 1592 *Chennica Ramanya sangatya*, fragment of 22 leaves in the middle. It relates to *Rama*, son of *Campana raja* playing at tennis with a friend the ball flying into the window of *Retnaji's* apartment, &c, see other notices *supra*

This book is of medium length, thin, no boards—half leaves, useless

66 No 1610 *Jnandhara charitra*

By *Bhascara cati*, hexameters

In 17 *sandhis*, incomplete

Satjandhara was a king, who reposed too much confidence in a *mantri*, or perhaps a favorite, named *Kashtangaracan*. This person plotted to kill him and obtain possession of his wife. The killing the king was brought

about. The queen went away into a wilderness ; and there bore a son named *Jivandhara* ; who—after marrying five several wives, took up arms against *Kashtangaracan* ; killed him ; and took possession of his father's throne

The book is of medium size, on talipat leaves, in general good order.

67. No. 1614. *Bharatesa vaibhavam*.

By *Sumanali* hexameters, leaf 77 to 288 incomplete.

Tale of a king named *Bharata* who had many women at his court ; with all descriptions of music, and musical tunes, which are specified. He also equalled *Har* (or *Krishna*) who associated with 16000 *gopis*, in like manner conversing with many women ; yet he remained childless. At length he did penance to *Isvara*, who, in his own person (*sācshāt*) became born as a child of the said *Bharata*, under the name of *Jagatēvara*. After the usual interval this son was crowned ; and his father obtained union with *Siva*, in the celestial world.

[Such like effusions must be judged according to the rules of *Alancāram*, which sanction hyperbole, and extravagance.]

The book is short and thick, a little injured.

68. No. 1655. *Subhagini soni*. The beauty, composite stanzas 174 leaves, complete.

There are many copies of this book, or bearing the same title, which is not literally translatable, but means the beautiful woman. It appears to be made up of various tales, all of them of an amorous kind ; and different passages are taken out in various specimens.

The wife of a king *Sura bhavati* and her companions described. Their amusements ; ornaments of the said female described. Intercourse between husband and wife. Conversations repeated ; amatory descriptions

In the *Ch'hora cat'ha* the two brothers are represented as singing, while journeying, a chant with this same title, but that is distinct from the series of tales.

The book is of medium length, thick, old very much damaged.

68½. Duplicate.—No. 1655. *Subhagini soni*, *padya cāryam* 1—31 *sandhi* so far only complete. A series of tales, see other notices leaf 1—152.

The book is of medium size, slightly injured.

69. No. 1656. *Subhagini soni*.

—a fragment of 27 leaves as far as the 7th *sandhi*—medium length, talipat leaves, in good order.

- 70 No 1657 *Subhagini soni*—composite stanzas—incomplete

Jaya sec'hara a king, by his wife *Sura bhavati* had a son named *Vicrama* and another named *Jestu campu*. The former being in *Cashmir* saw the daughter of *Savantara* named *Canjuri*, being carried away through the air, by a *racshasa*. He killed the savage, and released *Canjuri*—her genealogy, birth, &c. Beyond damaged, and illegible

The book is short, of medium thickness, injured by worms

- 71 No 1658 *Subhagini soni* fragment of 38 leaves and referring to the above *Vicrama*. The book is short, and damaged by worms

- 72 No 1659 Sect 2 *Subhagini soni*, fragment of 64 palm leaves, as far as to the 7th sandhi. 1 or sect 1, see VIII

- 73 No 1660 Sect 1 *Subhagini soni*, hexameters, 74 leaves, incomplete

The above *Vicrama* with his wife here named *Airavati* lived some time together in a wilderness. Occasion is taken to give details according to the Hindu ars amoris, and poetical description of person. *Airavati* gave birth to a son named *Saundara* or beautiful, with other matters. For section 2 see XVIII.

- 74 No 1661 *Subhagini soni*, 29 sandhis on 145 leaves, incomplete

This book is somewhat long, and thick, old, several leaves broken

- 75 No 1662 *Subhagini soni*, composite stanzas—209 leaves, in complete

The above *Surabharati* queen with her son *Vicrama* went out to hunt, defect of water in the wilderness—civilities rendered by one named *Pushpa-dhatta* continuation of hunting—placing a *Saiva* symbol in the forest, and rendering it homage, according to the *kedara vrata*, with details unfinished

The book is of medium length, thick, in tolerable order

- 76 No 1663 Two books

- 1) *Subhagini soni* Composite stanzas, 35 sandhis and would be complete, only from the 33rd leaf, 15 leaves are wanting, 68 remain

- 2) *Rama nat ha cat he*—composite stanzas

The tale of a son of *Campuna raja*, falsely accused by his father's younger wife—see foregoing notices.

The entire book is very long, and somewhat thick, very small, and close writing a little injured by insects

77 No 1661 Sect 1. *Subhagini soni*, as far as the 8th sandhi only

Jaya sec'hara a king had two sons named *Vicrama* and *Jesta Campana*—their skill and bravery see above and following notices

For section 2 see XXIV

78 No 1665 *Subhagini soni*, hexameters, 152 leaves, not in regular order, incomplete

By favor of *Siva* a king named *Jaya sec'hara*, had two sons named *Vicrama* and *Jyest'ha Campana*—description of their beauty of person—skill—bravery—this last exemplified in *Vicrama's* rescuing *Canjeri* of *Cashmir* from a savage, and afterwards marrying her. Tale of *Vasanta* a king's daughter whose husband was dead, and whose lover offered his head, to *Kalaku devi* the village goddess, who restored him to life, and also *Mat'hura* the husband, with some other, and like fictions

The book is somewhat long, of medium thickness, on broad talipat leaves, in good order

79 No 1666 *Subhagini soni*, hexameters, 116 leaves broken, and incomplete

Vicrama herein appears as a special devotee of *Siva*, account of his obtaining *sauchyam*, or absorption

The book is short, of medium thickness, leaves broken in the midst

79¹ No 1667 *Subhagini soni*—*padya cavyam* 1—26 sandhi—so far only

The book is of medium size, old, and somewhat injured

80 No 1668 *Subhagini soni*, hexameters, 53 leaves, incomplete

On the amours of *Vicrama* with his wife *Airaiati*, in a wilderness—like in subject to No 1660 *supra*

The book is long, of medium thickness, injured by insects

81 No 1669 *Subhagini soni*—composite stanzas, as far as the 20th sandhi, incomplete

On *Vicrama* as before. His daring exemplified in two instances 1) in rescuing *Canjeri* daughter of a *Cashmir* king from a *racshasa*, and seeing her well married 2) in offering his head to *Kalsca devi* favoring *Vasante* whose dead husband *Mat'hura* was thereby restored to her. Other details, some *ut supra*

The book is rather long, and thick, in good order.

82 No 1670 *Subhagini soni*—composite stanzas as far as the 12th *sandhi* incomplete, as in the preceding, only with less of the tales 100 leaves The book is of medium size, slightly injured

83 No 1671 *Harischandra cat le*, hexameters, from 1st to 5th *sandhi*—incomplete, see various notices under XXIV, this escaped classification there, and is not out of place here, 72 leaves are regular some 20 more not so, broken, &c

The book is of medium size, damaged only at the end

84 No 1673 *Rama nat hana cat le*

Composite stanzas, 112 leaves, incomplete

Campana raja had two wives one named *Hati para devi*, and the other one, herein termed *Retnati* he being an old man His son *Rama* was playing at tennis when the ball flew in at the window of the younger wife's apartment On seeing him coming for it she put on her ornaments, became greatly interested gently took him by the hand &c. on his declining her advances she tore off her pearl necklace, cast it to the ground and made marks on her body Upon the old king's return from hunting she said all this was done by his son *Rama* The king ordered him to be beheaded The *mantri* hid him in a house under ground, and shewed the blood of a bird On an invasion by foreign enemies the king repented and the *mantri* explained restoring *Rama* who went against, and conquered the invaders

[This notice is a little more circumstantial than that on No 1377 and others]

The book is of medium size, slightly damaged

85 No 1674 Sect 1 *Rama nat hana cat le* hexameters, *sandhi* 1—8 not complete 25 leaves For section 2 see VIII

As a whole, the book is of medium size, and in tolerable order

86 No 1677 *Rama nat hana cat le*

By *Gangayya*, hexameters, 5 *sandhis* incomplete, 80 leaves Two leaves are added *Vedanta* chants The book is of medium size, a little injured by insects

87 No 1679 *Rama nat hana cat le* hexameters, 4 *sandhis* incomplete, 42 leaves

88 No 1681 The same, parts of two copies

By *Gangayya*

One copy has 5 *sandhis*, the other the same number, but wanting a few leaves at the end of the 5th *sandhi*

The book is of medium length, thick, old, a little damaged

- 89 No 1682. *Hamschandra sangatyā*, hexameters 11 *sandhis*, complete, only that about 10 are wanting in the midst, 105 remain see 83 *supra* and former notices

There is added a chant on *Siriyala* a trader who was a votary of *Sua* who appeared to him, took him to *Cālasa* and made him one of his celestials there Also *sarupa mantram*, and *asupasa gunari*

The book is somewhat long, and thick, very old, leaves broken

- 90 No 1684 *Rama nat ha cāt hē*, see IX 36

91. No 1701. *Subhagini soni*, hexameters from 1st to 26th *sandhi* incomplete

Account of *Jaya sechhara raja's* son *Vicrama*—birth—bravery—prowess—liberal disposition as to gifts—conquering an *asura* and releasing *Canjeri*, a king's daughter—*Vanajān* (forest born) by the curse of a *muni* was roaming about distracted—*Vicrama* restored him to his senses and place in society—with like knight errantry, and other matter, as in previous notices

The book is of medium size, old, a little damaged

- 92 No 1703 The same—another copy, hexameters—1st to 28th *sandhi*

The book is of medium size, on talipat leaves, old, and a little damaged.

- 93 No 1710 *Sarangadhara cat'hē*.

By *Rangha rajendra* composite stanzas In 25 *sandhis* complete

Chitrangadi, a younger wife of the father of *Sarangadhara* first solicited, and then falsely accused the young man, whose legs in consequence were cut off, and himself exposed in a forest where a *muni*, or anachorite, restored him. See other foregoing notices It is properly a Telugu tale

The book is of medium length, thick, very old, one half of the leaves eaten away by worms, so that only an incoherent half remains

XXVIII VAISHNAVA SECTARIAL.

1. No 1295 Sect 1 *Murti dhyanam*, hexameters, complete Panegyrical of *Harī* or *Kṛṣṇa*, *Brahma*, *Sanaca*, *Sanat cumara*, *Druhiā*, *Rudra*, the *dic palacas*, *Prit hu*, *Amṛta-ganas* (celestials) *Chitra kedu*, *Pralāda*, *Gajendra*, *Ambarisha*, *Vasu deva*, *Akrura*, *Bhrigu*, *Paricshita*, *Konti*, *Rudiryas*—all these gods, and men saw *Harī* in homage (*darsanam*), and, thereby understanding the divine form, uttered praises to *Harī*

1 or sect 2, 3, see XXI

Sect 4 *Aja vala*—two *adhyayas* and 10 stanzas over—incomplete

This legend elsewhere occurs

Aja vala a *Brahma* : colubtel with a *Parah* woman and a daughter was born when the daughter became of age he lived with her in a solitary cave and had children by her At his death his eldest son cried out "*Narajana* " and because of this invocation *Vishnu* came drove away *Yama* : messengers and gave the *Brahma* : *mukti* or beatification

[The *Saivas* are liberal enough in giving beatitude, but they do not go beyond this specimen]

Other seven leaves broken, two on medicine five contain *slocas*, the seven great *rishis* utter their inward mind, in praises of *Rama*

The book is short, somewhat thick, injured

2 No 1301 *Sesha dherma*, prose

By *Chicla deva raya*—from 1st to 27th *adhyaya* It would seem to be abstracted from the Sanscrit *Vishnu dhermottaram*, of which notices elsewhere occur

Various kinds of gifts of lands—marriage portions—gift of cows, and of other matters on *dherma*, *art ha*, *hamari*, *mōcs'a*, the four main accidents, on the Hindu system, that is beneficence, wealth, pleasure, beatitude, as being acquired by the foregoing kinds of gifts, moral rules for the conduct of men, and women Rules for the worship of *Hari* (*Krishna*) by which beatification is stated to be acquired On donations for the repairs of temples, or of any adjuncts On the consecration of hierophant *Brahman* :—on the tortures of *naraca* inflicted on sinful beings, and some other matters, on the whole presenting the *Vaishnava* system under some of its best aspects

The book is of medium length, thick, recent, and in good order many blank leaves at the end It might merit translation

3 No 1395 *Krishna larnamrita tica*, a comment on the *Krishna* melody

By *Chella nambi*—the original Sanscrit *slocas* (noted elsewhere) are by *Vilāsa suca muni*

Panegyric of *Krishna*, eulogy of the *Vedas*, as from God—*Krishna* was praised by all the penance performing *munis*—he is the desire of the upper, lower and medium worlds—he is the object of the *Gopi*'s love—he is the possessor of all excellencies and as such, he must be mentally, and bodily worshipped

Only one *asthasam*, two others are wanting

The book is of medium size, very old, one board broken, and many leaves also, almost useless

4. No. 1123. *Chúdu Iodutta Ialyana, yeccha ganar*, or mixed metre.

A *Brahman* named *Viprase'chara* had a daughter, who asked her father to give her in marriage to the god *Rangha ná'tha svami*, at Trichinopoly, he complied with her request, and the god accepted the gift; and, from her placing a chaplet of flowers on the head of the image she acquired the name of *chudu kodutt'il* 'she who gave the chaplet' There are elsewhere chants in her name, as if composed by her. The subject is connected with sectarial disputes between *Váishnavas* and *Sáivas*, in the south.

The book is short, of medium thickness, old, and much injured by worms.

5. No. 1161. Three principal subjects.

1.) Stanzas relative to *Paschama Rangha* at *Seringapatari*.

- (1) On the eight quarters of the heavens *Krishna* is there, and everywhere.
- (2) Alphabetical verses praising *Hari*, i. e. *Vishnu*, or the avatars of *Krishna*
- (3) *Vairaggyam*, ascetic chants
- (4) *Krishna lila*, sports of *Krishna*
- (5) *Purusha virija*, a man addresses *Vishnu* asking for a desirable woman, and when one will be given. (6) *niti vishayam*—ethical (occasionally thus mingled).
- (7) *Vedanta art* has meaning of the *vedanta* system

2.) *Paschama Rangha mahatmyam* (overlooked under XXII, therefore connected) composite stanzas, 5 *sandhis*, complete.

The tradition that *Gáutama-rishi* first founded the site of the shrine of *Paschama Rangha*, and following details.

3.) *Sringara padangalu*, ornate stanzas.

By *Chieka déra rayalu*, a king of Mysore, or ascribed to him.

The subjects are desultory verses, on the two sexes—and chiefly of an amatory kind: 10 recent blank leaves appended—the book, as a whole, is complete. It is of medium length, thick, slightly injured by insects.

- 6 No. 1553. *Saraghaditya*, 90 composite stanzas.

On the ten *avatáras* of *Vishnu*, their glory. Praise of *Rangha nayaki* the form of *Lakshmi* at Trichinopoly. Large hand writing, as if of a school boy. The book is long, thin, and in good order.

7. No. 1569. *Tatra grantham*, prose.

On the old *Váishnava* system, followed by *Má'hra*. In two *prasangas*, or discourses, complete

Jivatma bhédam, the human soul is distinct, or diverse from the divine soul

- On the three *ganas* or dispositions, 1 c *satvica*, gentleness, *rājasa*, cholera, *tamasa* darkness, or depravity
- Viṣṇu* is *varā yantri*, omnipresent, and he is the origin, or cause of creation
- An account of the *avataṛas* of *Viṣṇu*
- Adherence (*bhakti*) to a spiritual teacher, and obedience to his instructions the way to beatification

The book is somewhat long, of medium thickness, recent, and in good order

7½ No 1621. Various short pieces

1) *•Hara Vīrtanagalu*, chants in praise of *Viṣṇu*, or *Kṛishṇa*, by three persons

1 *Purundhara Vittala dasa*, 2 *Kesara rayalu*, 3 *Kanaca dasa*

2) *Venkaṭeśa paḍyas*, stanzas on *Viṣṇu* at *Tripet*, including ornate, or amorous verses, which the *Vaiṣṇava* system favors language Telugu

3) *Yemana paḍyas*, 37 stanzas, ethical or aphoristical, Telugu incomplete

4) *Anna purna ashticam*—an octave in praise of a *sacī* of *Sīta* at Benares
By *Saneardāhārya*

This Indian Ceres receives homage of the *sacī* kind, in some places of the *Temasāla*

The book is of medium size, very old, and much injured.

8 No 1652 *Lacshmi mayam taram*

Lacshmi proclaimed marriageable—*a* recitative chant, complete

Epithalamium on the marriage of *Narasimha* with *Lacshmi*, said to be used, or sang by *dasīs*, in *Vaiṣṇava* fanes

The book is long, of medium thickness, greatly injured by worms

9 No 1683 Two books

1) *Ranghadamana sangatya*, hexameters, 49 stanzas, complete

The author, after describing the majesty, or glory of *Viṣṇu*, renders him adoration

2) *Gita gopala*, chant on *Kṛishṇa*

By *Chela dēva maha rāja* 7 feet lines

The *pūrva* and *uttara bhāgas* complete.

• Description of the glory and excellency of *Viṣṇu*. The youthful sports of *Kṛishṇa* among cowherds The passions, and desires of the *gopīs* Transition to matters of zeal on the obtaining beatitude, by a devotee. Matters

relative to the gift of beatitude by deity, special praise to the god worshipped, by the author, and some matters as to his royal pedigree, or genealogy

The book is of medium length, thick, a little worm eaten

10 No 1692 Three books

1) *Vara moluna tarangini*, composite stanzas, 1st and 2nd *sandhis* only on 16 leaves

Introduction, and description of *Dwaraka puri* the capital of *Krishna*

2) *Hari lila*, sports of *Krishna* Composite stanzas, 3 *sandhis* complete, on 25 leaves

An abridged account of the youthful sports, and adventures of *Krishna*.

3) A polemical discourse on the supremacy of *Vishnu*, as the creator of *Brahma* *Siva* *Indra*, the divine *mátas* or mothers and others, in prose, complete

The book is of medium size, old, and much damaged, at the beginning

11 No 1729 Two books

1) *Ramanyara ahanica*, *slocas* in Sanscrit, with *dhyanam*, meditation

Rules for observances at different hours of the day and night, for *Vaishnava* worship, attributed to the *avatar* of *Stri Permattur*

2) *Sesha dharma*, prose

By *Chikka deva rayalu*, or ascribed to him from 1st to 12th *adhyayas*, and 7 leaves over

Vide supra 2 No 1301 From this book it would appear that the moral maxims are founded on *Bhishma's* lessons to the five *Pandaras*, in the wilderness

The book is long, thin, and in good order

XXIX *VRDAS* (thereto pertaining)

1 No 1289 Sect 2 *Nalayira divya prabandham*, old Tamil language, in the Canarese letter, fragment of 25 leaves, no beginning or ending

Versions from parts of the *Vedas*—the language poetical, obscure, and partly obsolete

Large hand writing This section in good order For Sect 1 see XXII 7 *supra*

XXX *VRDANTA* (*Vaishnava*)

1 No 1285 Section 1 *Kamandakeya nili sastra*, *slocas* with *tica* in Canarese, only 17 leaves from the 1st *sarga* On the corporeal

and mental faculties of the human body, mystified on the *tatra vedanta* system

The entire book is on kingly ethics—see notices under VIII

2 No 1320 *Gita Bharatam*, hexameters.

By *Satananda yogi*, from 23rd to 29th *adhyayam*, a part of the *Bhagavat gita* rendered into Canarese, with some additions

Krishna's instructions to *Arjuna* On the almighty power, and all inclusiveness ("filling all things") of *Vishnu*, that is from the insect up to man On the duties proper to the four *colors*, and the four *orders* On the wisdom of the *Vedas* and ultimate beatification from studying them, and books founded on them On things forbidden, or not to be done The *Sanc'hya yōga*, or philosophy which deduces concrete things from abstract principles, ignoring deity Matter *Vedantic*, nominalist as to sensible ideas On the *Sattvica rajasa*, and *tamasa* dispositions. Those who are perfect in the stated requirements will attain to beatification incomplete the beginning and the ending both wanting

The book is long, and thin, nearly new, in perfect order

3 No 1417 Four books (as being by different authors, but with the appearance of being written upon an agreed plan)

1) *Kesava sataca*—101 *kanda* stanzas, complete

By *Halabida Advaita Ananta*

On the acts of *Vishnu* in protecting such votaries as *Ahalya*, *Drāupadi*, *Prahlaṇa*, and others, and punishing *Navana Cumbha kerna*, *Bali*, *Sisupāla*, *Hiranyacsha*, *Hiranyacasipu* and others thus punishing the evil, and protecting the good, with other matter on the *avatara*s of *Vishnu*, leaf 7—10 wanting

2) *Njana sanniyasa*—*sloca*s 63

By *Yogendra svami*, complete

On renouncing all subordinate religious distinctions in favor of entire asceticism

The matters to be renounced are *varna*, caste, *āzramam*, household cares, *indriya*, natural affection, *suc ha*, sensual pleasure, *āsabasa*, passions, &c, and the ascetical qualities, or practices to be assumed, are *atma sanniyasam*, spiritual devotedness, *stāna*, bathing, *sauch ha*, feet and hands cleansed, *sandyavandanam*, worship at morning, noon, and evening, *danda*, the pilgrim staff, *bich'ha*, living on alms, &c

This course, if sincere, appears to form the *parama hamsa*, partaker of divinity

3) *Dicsha bodhe*, initiatory instruction.

By *Kere padmarasarya*, incomplete, composite stanzas Extracts from the *Vedas*, intermixed with *slokas* in Sanscrit

Instructions to a disciple on the mystic sense of the *vedas*—pantheism, in all pervading soul, matter only the evolving of deity

[As Lord Bolingbroke by Pope

"All are but parts of one stupendous whole,
Whose body NATURE * is and GOD the soul]

4) *Anubhava viveka tatvamasi vacya*

By *Paranjoti yetti*, 8 *khandas*, or sections

Proofs by verses from the *vedas*, and *sutras* of other kinds, of the truth of the *vedanta* system, feat 1—40 deficient

[The first tract is the popular system, the others lead up to what are considered to be the highest practical and mental attainments]

The book is worth translating It is of medium size, rather old, a little injured by insects

4 No 1688 (Old mark 1758, pen run through it) *Rahasya treyam*—prose, Tamil language in the Canarese letter. The title means "triple mystery," which is variously understood, the ordinary acceptance is OM *chit-achit*—God, animate, and inanimate beings, and things

This book is described as a discourse on the rectified, or orthodox *Vedanta* system chiefly founded on the *Bhagavat gita* OM and various other ancient *mantras* are collected, and applied to *Narayana* It has 1st *Narayana mantras*, 2nd, the *bhagavat gita* system, 3rd, details of an unsubstantial world, ideal, and nominalist system

The book is rather long, thin, a little injured by insects

XXXI VIRA SAIVA (or *Jangama*)

1 No 1271 Eleven tracts

1) *Sancara linga satacam*, 121 *kanda* stanzas Praise of *Sita* by his emblem

2) *Jangama mahatmya*—*slokas* with a *tica* in Canarese Glory of the *Jangama* system

The teacher of that system is more excellent than the *Brahman* teacher, and an ordinary *Jangama* man is more excellent than any one of any of the other eighteen castes, or religions

* This, viz Greece, is the Hindu *Maja Praeruti*, Sacti many moralists, and poets are *sacti bhaktis*

- 3) *Linga stotra*, *Brahman shadpati*, 111 stanzas, of a kind of hexameters

Praise of the emblem, directed, through it, to *Siva*

- 4) *Basarésvara stotra*, 109 hexameters of the same kind Praise of the vehicle of *Siva* The thinking on *Basara* removes all sins and *Basara* is a suitable object of meditation [Apis—calf of Aaron, and Jeroboam, *Nandi* of *Sanas*]

- 5) *Misra shadpati stotra*, 112 mixed kind of hexameters—Panygyrical

A description of the votaries of *Siva*, and of the *ganas*, or celestial orders of beings they are praised, as to their modes of homage.

- 6) *Archaran shadpati*, 165 stanzas, hexameters

Instructions of a teacher to a disciple, on zeal for his mode of credence

- 7) *Misra stotra*, mixed praise, 111 stanzas, *hushma shadpati*, a kind of hexameters

A list of illustrious ancient men, and an account of their devotional observances and customs

- 8) *Basara stotra*, 125 triplets

Praise of *Basara*, but said to be *tatva adwaita* in kind

- 9) *Ashtavarana stotra*, 131 stanzas

By *Chinta Ramesvara*

Panygyric of eight colors or castes, but on the *adwaita vedanta* system

- 10) *Misra stotra*, 109 stanzas

By *Siddha Ramesvara* Praise to *Siva*, founded on *adaita* principles

- 11) *Siddhesvara puranata nandyata pata* 35 stanzas, in praise of a preceptor named *Siddhesvara* his family title *Tontara siddha*

By *Zantesa*

The entire book is of medium size, on broad talipat leaves, in good order

- 2 No 1280 Fragment, 48 leaves, no beginning or ending, prose

Out of the *shad sthala*, or six special places this fragment has the *bhakti sthala* and *Malesvara sthala* On devotion to the guru teacher, *linga* or symbol *jangamam* sect The mode of *puja* or homage washing the feet of devotees giving them food, and other matters pertaining to that mode of *Vira Sana* credence (antagonistical to *Brahmanism*)

The book is of medium size, very old, and damaged

3 No 1297 Three books,

1) *Siva linga charitra*, composite stanzas, complete

By *Zanta Vira*

An *arya* or *Brahman* named *Vira Narayana*, a son of one *Siva linga*, a *Sana adiata*, upon his father's death, assumed his *guru pattam*, or authority as a teacher, and taught many people. At length he was taken by the *ganas* (quasi angels) of *Siva's* world, on a *Siva vimanam* (celestial car) and carried up to *Chilasa* (the *Saita* heaven) where he obtained *sauchyam*, or union with deity.

2) *Basatesvara paradara ragale*

Praise of the excellency of *Basava*, the vehicle of *Siva*, a term used by *Vira Saivas* complete

3) *Kirtanas*, Chants

By *Virana Cavi*

Some are on *Sancari*, the *sacts* of *Sancara* or *Siva* as destroyer, and some on *Siva* in all 43 leaves

The book is of medium size, in good order

4 No 1404 Section 3 see XIX 10

5 No 1410 Two books

1) *Karana hasige*, *slocas*, with a Canarese version, in *sringadi* metre

By *Chenna Basatesa*

This is a sort of summary of doctrine, and practice on the *Jangama* system, by the nephew (also, by some authorities, the son) of the elder *Basava*

On the five elements On the five *indriya* or senses On the *tamutraya*—three fold body *st hul*, corporeal *sucshma*, material soul, *haruna*, spirit

[This three fold being is common to Hinduism, and appears to correspond with Hebr *baer ruach nishmat* Gr *soma*, *psyche*, *pneuma*; Latin—*corpus*, *animus*, *anima*]

On *andhacarya dushtya*, evils of darkness, or ignorance On the *shad verga*, six classes, *shad linga*, six symbols, peculiar to this sect

On the five vital airs—and other matters of the system termed *tatva* (truth), materialism spiritualized

2) *Misrapana*, prose, complete

By *Chenna Basava*

On the *śhad linga*, or six fold symbol. To wit—*āchāra l.*—*guru l.*—*śiva l.*—*jangama l.*—*prasāda l.*—*maha l.*—(they are explained in preceding notices of Sanscrit books) Also on the relationship of body and soul : and on (*brutuhām*) beatification.

The book is of medium length, thin, on talipat leaves, in good order.

6. No. 1435. *Gāṇa-ādambara*, hexameters.

By *Chenna Basava*, 9 *sandhis* : incomplete. Taken from the *Basava puranam*.

Discrimination among *sātra gāṇas* (celestials) as to which of them were specially devoted ; their splendor, or pomp To all of them *Śiva* is favorable, and has given them honors : legendary tales of them [“intruding on things unseen”?].

The book is long, thin, on broad talipat leaves, some of them much injured.

7. No. 1458. *Karana hasagē*.

By *Chenna Basavēśvara* : a few *ślōcas* quoted, but the greater part prose.

*Two other portions are here noted.

1.) *Bhuvanacōsam*, details of the *Brahmāṇḍam*, or universe, 7 lower 7 upper worlds, *dwīpas*, 7 seas, 7 planetary orbits ; on *naraca*, and the *rishi mandalam* (*Limbo patrum*) or the moon.

2.) *Pindotpatti*, the fetus, and its growth, and on six accidents, birth, death, sorrow, love, hunger, thirst (Condition of the book was not noted).

8. No. 1480. Sect. 2 (Attached to a book, Sanscrit, Canarese letter ; β. A. c).

—Leaf 35 and upwards.

Basava vrutāntam—details of the *Jangama* system—excellence of the six lettered *mantra*, O'm, na, ma, si, va, yi : 110 stanzas are upon the said formula, and its power.

Upadēśa saṅgraha, epitome of instruction ; *Bṛiḥu tatva* 4, *Vedas* 4, *āzramas* 4, *yugas* 4, *acharyam* 4, *dīc* 4, (commonly 8) *matam* 4, (places) *Ganga* 4, *Parvati* 4, (fanciful attachment to a particular number) afterwards details of the same.

8½ No. 1507. Five books.

1.) *Ecantā Ramē tande gala ragale*. *Ecantē* was a *Vīra Śānta* devotee at a town called *Ballūr*. He held controversial discussions with the *Jāmas* there, and caused them all to become votaries of *Śna*. He himself was beatified—complete.

2) *Revana siddhesvara devara ragale*

A being came out from a *Sāiva* symbol with the complete form and appointments of a *yogi*, or ascetic. He made pilgrimages to all shrines and bathing pools, and declared to all hearers the excellence of *Siva*. In the end he obtained *saṃpam*, or nearness to *Siva*, complete.

3) *Gunda Brahmayya sangatyana*, composite stanzas---3 *sandhis* complete

Gunda Brahmayya was a *Sāiva* devotee. *Siva* came personally to test his devotedness, and gave him such secular good things, as he asked. See another notice under XXXI.

4) *Herūra hennina sangatya* composite stanzas 3 *sandhis*, complete.

In a town named *Herur*, the virgin daughter of *Malla nat ha*, a *Sāiva* devotee, was named *Gange*. Her father and mother betrothed her to a *jaina*, against her will, inducing her to reject marriage, taking refuge near a symbol of *Siva*, who appeared to her, and at her request changed her sex to the masculine. She was thenceforward regarded as a being superhuman. See other notices under XXVII. For 5) see XVI.

The book is long, of medium thickness, in some places damaged.

9 No 1509 *Prabhu linga lila* composite stanzas, 25 *parāms*, on 98 leaves, complete

By *Allama prabhu*

The book is intended to magnify the continence of the *Vīra Sāiva* teacher, by tales of a very dubious influence. *Prabhu linga*, a *Vīra Sāiva* devotee, having made penance, directed to *Siva*, afterwards instructed disciples in the *Vīra Sāiva* credence. *Siva* made special mention of his chastity to *Parvatī*, who felt mischievously disposed to test the matter, and to this end, caused an incarnation of her *tamasa guṇam* only. In this nature a variety of devices were employed to delude, and overcome, which, *seriatim*, *Prabhu linga* is described as evading. The result is to magnify him and his system. The author, being a distinguished co operator with the two *Basavas*, possibly designated himself. See Vol. 2.

The book is long, of medium thickness, in good order.

10 No 1513 —1) *Prasada cintāmani*, composite stanzas, 3 *sandhis*, complete.

By *Jadānya siddha lingesa śāmi*

—Stated to have been delivered in the court of *Chamundi rāja* of Mysore, and explaining the essence or substance of the *Vedas*, *upanishads*, and the *utkasas*, or historical remains, according to the *ultra Sāiva* system.

2) *Puradhara sangatya*, composite stanzas, complete

A glorifying *Siva*, under a title which appears equivalent to the "first man", in the sense of *Śaivambhuva*, or self-existent. The *Vaishnavas* use the term *parama purusha*, in the like sense. [The two terms appear to be discriminative, as *Paraparam* and *Sarvesparan* are as to Protestants and Roman Catholics.]

3) On the nature of cycle years, as to what fruits, or results, may be expected—common language, and not sectarian.

The entire book is of medium size, old, and much worm eaten.

11. No 1552 For section 1, 2, see XIII 21

Sect 3 *Kalyana pura mahima*, glory of *Kalyana*, the site of operations by the elder *Basava* 7 leaves, complete.

Sect 4 *Sahasra gana nama*, complete

One thousand names of celestials

Sect 5 *Shadacshara ragali*, 63 *slohas*, with a *tica* in Canarese

On the six lettered *Vira Siva* mantra, 1 c *Om, na, ma, si, ra, yi*, in recitative chant

Sect 6 *Sarana Basava ragale*

Praise of *Basava* the vehicle of *Siva*, by 108 names, as a refuge complete.

Sect. 7. *Basava deva stotra*, prose

Praise of the same, with a vedantic bearing, complete

Sect 8 *Chenna Basava stotra*

Praise of the minor *Basava*, second head of a system—complete, but damaged

Sect 9 *Basava raja devara*—on the *tatra* system of *Chenna Basava*

Sect 10 *Hara gana mala*—12 rounded stanzas, complete.

A list of names of celestials in *Siva's* paradise.

The entire book is of medium size, old, slightly damaged

12 No 1556 Four books

1) *Vira Siva siddhanta gnanam*, 113 easy stanzas, complete.

On *Sruti*, traditional authority, on the *puranas*—on the mental *anubhava* (enjoyment) a peculiar use, by this class, to denote the pleasure of enthusiasm, or religious zeal—on the independence of the mind (stoical sense)

Proofs of the *Vira Siva* system being superior to other, argued from *Guru mati*, the authority of the sectarian head—from the *sruti mati*, tradi-

tional authority, from the *gnana mati*, or mystic authority, and from the *anubhava mati*, or experimental authority

Hence the *Vira Sava* credence is argumentatively true (something resembling argument, a great rarity)

2) *Pindotpatti*—origin of the foetus, which all Hindus (after the *upanishadas*) make a topic of religion *stocas*, with *tica* in Cana rese, some 15 leaves complete

Subjects

—*Trikaranam*, three-fold causation *manasu* (men's) mind *vacja* voice *laja* body

—*Garb ha utpatti* on conception in the womb (not medical)

—*Upadésa saragraha* epitome of instruct on

—*Sri sannyasam*—on asceticism.

—*Shadusha narnayam*, description of the six crimes—*Kama* *cródha*, *lobha*, *móla*, &c

—The places whence these evils originate in the body specified.

—*Lóca larchanulu*. Properties of the world, *dhjana yóga*—on meditation

—*Pancha vim sati tatva*—twenty five qualities spiritualized

3) *Chenna Basava mantra gópiya*, 27 stanzas, with a prose version

The mystic spell of the younger *Basava*, together with *shad rudha Siva tatram*, six kinds of qualities inherent in *Siva*

4) *Misrapanam*, mixed offering prose only, 2 leaves, not finished, *vide supra*

The whole book is long, and thin, on talipat leaves, slightly damaged

13 No 1557 *Basavana anubhava*—prosaic form, unfinished

A *Vira Sava* work, by whom not apparent—on the topics of credence, homage, bathing in pools, devotion, intercommunion, subjects *Siva bhakti*—devotedness to *Siva*, *Siva puja*, ritual homage to *Siva*, *tirtha prasadam*, benefit conferred by bathing pools, *stotra*, praise laudation.

The book is of medium size, old, leaves decayed, and broken near the end

14 No 1561 *Basava raja devara vachanam* prose, complete

Basava was originally a *ganesara*, or celestial, and became incarnate. He rendered homage to his god *Siva*—he rejected all family incumbrances—desiring to arrive at the bliss of endless union with *Siva* he offers prayers to that effect—then discourses on the six distinguishing points, or places

1) *Bhakti krama*, order of devotedness, according to the *guru linga* or *Jangama* way

2) *Maha prasadam*, the great benefit of drinking the water that has washed the feet of *Siva's* image

3) *Sarana gati*, the bliss of refuge with *Siva*

- 4.) *Sarvam Siva sreshtham*, *Siva's* excellence, ubiquitous.
- 5.) *Prāna liṅga*, the living soul.
- 6.) *Sauchyam*, union with the *linga*, another term for death, or beatification—added three leaves, *Siva stuti*, praise of *Siva*.
15. No. 1562. Twelve tracts.
- 1.) *Siddha Rāmesvara trivadi*, triplets, by *Rāma*, a sage, on the obligatory nature of the *Sāiva* system of homage.
- 2.) The like title—the author's panegyric of *Basava*.
- 3.) *Nila ammana trivadi*, panegyric of *Nilamma*, wife of *Basava*.
- 4.) *'Achāra mālīka gadya*, Sanscrit prose.

By *Sōma nāt'harya*, in prosaic lines; each line beginning with a distinct letter of the alphabet, panegyric of *Basava*.

- 5.) *Pancha pracāsyā gadya*—Sanskrit prosaic lines—same subject; but termed “five splendors.”
- 6.) *Namascāra gadya*—Sanskrit.
- By *Sānāga*—homage to *Basava*.
- 7.) *Uttārana gadya*, Sanscrit, according to the name, 'demonstrative.
- 8.) *Ashtottra satā nāma gadya*, Sanscrit. Panegyric of *Basava*, by 108 names.
- 9.) *Acharangada gadya*—Canarese, rounded stanzas of four *saranas*; each beginning with a letter of the alphabet, from the first to the last letter. Panegyric of *Basava*.
- 10.) *Siddhēsvara trivadi*—Canarese.

Basava is termed *siddhēsvara*, as if teacher of the world at large, and praised as one born in the form of *Siva*.

—so far the tracts are severally complete.

- 11.) *Vrishabha cavacham*, and *Siva cavacham*. “coats of mails”—spells, seeking protection from *Siva*, and his vehicle, Sanscrit—the two are confused together.
- 12.) *Marala devara vachanam*.

Chants in Canarese on the *Saira védanta*, the two last incomplete: 70 leaves in all.

The book is of medium size, old, some leaves half broken off.

16. No. 1567. Six books.

- 1.) *Vibhūti dharana mantra*, *ślōcas*, a charm or spell when putting on sacred ashes, 5 leaves.

- 2) *Nadivela muruca*, 1 spell 1 leaf incomplete Praise of *Muruca*
(or *Cama*) for sexual objects
- 3) *Sangili tangida stottram*—composite stanzas
Praise of *Basava*, 11 leaves incomplete
- 4) *Siddhēśvara stotra*—composite stanzas
Praise of the same—12 leaves, complete
v *supra* 15—10)

5 *Pramata ganagalu*, composite metre

Praise of *Siva*, as head of celestials, 7 leaves, incomplete

- 6) *Basava pranam, deipada* metre, 12 leaves, incomplete This
fragment is chiefly on the praise of *Basava*

—50 leaves in all—two or three talipat leaves are added, containing *mantra* and *yentra* (charm with its diagram) to lay, or restrain
a *Brahma vacshasa*, or the spirit of one who was an evil *Brak*
man, the writing not plain

The book is short, of medium thickness, old, in good order—1)
and the end fragment, talipat, the rest palm leaves

- 17 No 1568 *Gunda Brahmayyana sangatya*, sectarian tale triplet
measure

Nareda assumed the disguise of a *jangama* devotee, and carried on a
continual disagreement between *Gunda Brahmayya*, and his wife on religion
At length both parties came to a better understanding, and then *Nareda*
taught them the principles of the *Vira Siva* credence

[The *Saivas* do not meddle with *Nareda*, nor he with them this use
of the name is sectarian]

The conclusion of the book is not found, as the leaves are in
irregular order, and the work incomplete It is of medium size, old,
and so somewhat damaged

- 18 No 1571 Section 1. *Jangama lingarchana* Sanscrit prose,
with Canarese *tica*

On the obligatory nature of *Saiva* devotedness by this alone and by
no other way, is beatification to be obtained Instruction as to ascetic forms,
and practice The leaves are confused, 53 remain incomplete For Sect. 2
see I 2 This section is of medium length, thin, a little injured

- 19 No 1572 Two books

- 1) *Nija linga Chelavayyana sangatya* In 4 *sandhis*, triplet metre,
complete

Amala devi had a son named *Chickayya*. When a young man, he was in the habit of way laying travellers on the road, and robbing them his mother and himself living on the proceeds. One day he put on the disguise of a *jangama* and went to the residence of *Basava* with intention to steal a *linga* of *parasu* stone, that had the property of turning any metals it touched into gold. *Basava* perceiving his intention gave him instructions in the *Vira Sana* credence, made him a disciple, and gave him the prenomens of *Aya linga*. After some time he was beatified.

2) *Prasada sangatya*, hexameters

In times of yore a *gandharba* (or celestial chorister) insulted a *muni* (or sage) who uttered a malediction that the celestial should be born a pig. In due course the chorister was so born in the household of one *Pamara*. After being "educated," by *Siva's* favor, and the king's help the charm was dissolved. The king was not a Mahomedan, and the liberated spirit went to *Siva's* world. [This "eastern tale" may be accepted as genuine]

The book is of medium size, old, through worms and use, ends are broken off, so that the coherence is injured.

20 No 1575 Four pieces

1) *Chitambara saram*, essence of the spiritual garment. The titles are prefixed of *chitgala linga*, *chitgala pranama saniyoga*.

The unknown author panegyrises *Basava* and regards him as teaching the way to beatification, in 246 *kanda* stanzas, complete.

[*Chit* sometimes means animated being, but it has a *Smarta* sense, meaning the subtle essence of deity, filling all space. Being connected with concrete terms *linga* and *ambaram*, these must be taken to be metaphorical, and the meaning of the terms may be "essence of the spiritual symbol, spiritual soul and most pure spiritual garment." *Eca ambara* is a name of *Siva*, but *chitambara* ignores visible form, and this term was given to the first *Saiva* fane, in the Peninsula, having a sanctuary open to the heavens and without any idol]

2) *Sarvanga linga st halam*—prose

By *Chenna Basava deva*, incomplete

Nine *pravangas* or discourses. The title indicates a symbol of ubiquity, and the main topic is union with *Siva*, or the devotee obtaining union with *Siva*, otherwise meaning absorption into deity. [Mankind mean pretty much the same thing, but Asiatics, especially, use hieroglyphical terms which excite discord, and war polemical]

3) *Sahasra gana namam*, complete

One thousand names of celestials in *Siva's* world

4.) *Linga stottram*, hexameters.

70 stanzas, complete, symbolical praise of *Siva*, with an *adhaita* bearing.

The book is short, of medium thickness, on talipat leaves, one broken, otherwise in good order.

21. No. 1604. Four books.

1.) *Karuna hasagi*, prosaic form.

On the five elements—the fœtus in the womb; and on the members, and faculties of the body, on the *tattva* system—incomplete. *v: supra* 5. No. 1410—1.) No. 1458—and other notices.

2.) *Misrapana* mixed offering, prosaic form.

On the metaphorical sacrifice of the body, as devoted to *Siva*, &c. *v: supra* 5 No. 1410—2).

3.) *Basavésvara pāvada*, composite stanzas, complete.

Description of *Basava*'s excellence, and praise of him.

4.) *Guru ragalē*—composite stanzas, chant panegyrical of a teacher, complete.

The book is short, of medium thickness, slightly injured.

22. No. 1680. *Ouranology*; without title, in the book itself, stanzas; and, in other parts, names only.

By *Sómānaca*.

Praise of *Siva* by the title of *Vira gundana*, and other titles, used by *Sainas*.

Then details as to the *ganas* or as to the various companies, and names of celestial hosts: in which matter the *Vira Saivas* are very particular—ex. gr. *Premata ganas*, *Rudra ganas*, *Vṛishaba ganachari*, *Siva saranara*, and the like, on 22 leaves, no beginning nor ending; in the earlier portion one half of the leaves eaten off, otherwise damaged by insects—the fragment is short, and old.

23. No. 1687. *Mahatma sangatya*: hexameters.

By *Siddhēsa*. In 5 *sandhis*, complete.

Any labored abstract does not seem to be required. The substance is that *Siva* dwelling on earth, in the form of the *guru linga* of the *jangama rupa*, gives to devotees, who serve him with application and zeal, the *ishtha siddhi*, or such things as they desire to have. One added leaf from a *chandasa* or prosody, in all 75 leaves.

The book is of medium size, old, and very slightly injured.

21. No. 1700. *Kari Basavana vacchanam.*

These are a sort of measured chants in praise of *Basarāvara*, and according to the *Vira Saira* system : 85 leaves.

The book is of medium size, on talipat leaves, in good order.

25. No. 1704. *Rāma nāt'ha vilāsa.*

By *Sadā Siva yōgi*, composite stanzas, 1st to 13th *vilāsa*, but incomplete.

Biography of one named *Rāma nāt'ha decharya*—his birth—naming—shaving of head—putting on the scholar's thread—his marriage—going on pilgrimage—he visited *Cavi* (or Benares) and *Ramiseram* in the south. He disputed against the *Vaishnavas'* system. He was accustomed to remain in a flower garden. Birth of children—entered the *Vira Saira* way : so far ; his being beatified wanting.

The book is of medium size, on talipat leaves, old, but in good order.

26. No. 1724. *Karuna hasagi*, fav or-detail.

By *Chenna Basavara dēva* ; prose.

A treatise on cosmogony in part, but chiefly on the *tatra* system *Vira Saira* mode.

The origin of the *pranata* or mystic *O'm*—origin of the five elements—their nature—origin of the world, or universe—origin of the fœtus in the womb—the five senses, and inward sensitive, or mental faculties—the ten vital airs—the seat of the passions, and especially of religious affections, or zeal—the ten pulses—the six deadly sins—the three dispositions, *satvica*, &c. the *arastas*, or necessities of food, sleep, &c.—on the incident of dreaming—and other like matters ; a sort of moral philosophy on body, and mind.

The book is short, of medium thickness, a little damaged.

XXXII. VRATA CALPA (meritorious devotion.)

1. No. 1216. Sect. 2. *Gaja gāurī vrata*, composite stanzas, complete.

Homage to the white elephant of *Indra* is rendered, by women, to a clay substitute. *Kontī*, the mother of *Arjuna*, not being invited on one of those occasions, complained of the neglect to her son, who formed a staircase of arrows, ascended thereby to *Indra's* world, and brought away the true *Airāvatī* for his mother to worship : [to be judged of by the license of poetical *alancāram*].

For sect. 1 and 3 see VIII. 1. For sect. 4, see XI. 1.

The whole book is long, of medium thickness, in good order.

2. No. 1303 *Vinayaca vrata mahima*, glory of vows to *Ganēsa*: prose, complete.

By *Nanjī rāja*.

In 3 *adhyayas*, or chapters, each one a distinct, but connected subject.

Chapter 1. *Samandyaśāpakhyanam*.

In consequence of a curse from *Ganēsa*, both *Chandra* (the moon) and *Krishna* sustained affliction and sorrow—he is therefore to be feared.

Chapter 2. *Dundī Vinayaca stōtra*.

Siva himself in *Cāsi* (Benares) praised *Vinayaca*, and promised that all who worship *Ganēsa* shall be prosperous in learning. To that effect he gave his son an attestation, termed *dundī*.

Chapter 3. *Sancat'ha Hara chaturdhi mahima*.

Vinayaca related to *Parvati* the benefits resulting to his own devotees from their rendering him homage, especially on the fourth lunar day, illustrated by a legendary tale.

The book is of medium length, thin, on talipat leaves, in good order.

3. No. 1316. Sect. 4. *Vinayaca vrata calpa*, stated to be from the *Bhaviśhōttara purāṇa*; letter Canarese, Sanscrit language.

Legends illustrating the merit, and benefit of homage rendered to the "Lord of celestials," complete. Appended one leaf.

Chanambikai stōtra—praise of a local *sacti*, or goddess, known as *Chanambikai*.

By *Basava rāja*. For section 1, see XXVII.

For Sect. 2, 3, see XIII. *supra*.

As a whole the book is long, of medium thickness, in good order, boards painted.

4. No. 1651. Sect. 3. *Vinayaca vrata calpam*, *mantra* form, not ordinary prose; stated to be from the *scanda purāṇam*. On the benefit of homage rendered to *Ganēsa*. For sections 1, 2, 3, see II. For sect. 4, see VIII. *supra*.

SUPPLEMENTARY. Manuscripts received from a distance, after the previous work had been done.

- II. No. 1474. Sect. 1. Arithmetic, on fractions, and integers—leaf 1—21.

VIII. IX. No. 1413. Various stanzas, a sort of Anthology—*padya cāryam* incomplete.

- 1.) A mixture of ethical and erotic matters, the result of design, as the numbering of the leaves is continuous.

On flowers, sandal wood, and forehead spot of vermilion as used by women, with a description of the female form.

On the *mugda*, *madhya*, *prakalpa*, three ages of women, with their gait and appearance to the eye of observers

- 2.) On kingly ethics—deportment suited to kings. Mingled up praises of *Vishnu* and *Siva*.

The book contains a continual alternation of two or three stanzas by turns ethical—ornate—and kingly ethics; so dressed up possibly to give the ethical access to some kingly ear; leaf 1—32. The book is short, of medium length, much worm eaten.

VIII. No. 1643. Two subjects—both are in *Grant'ha* letter.

- 1.) *Garuda Panchasati*, *ślocas*, with a Canarese *tica*

By *Vedantacharya*.

Praise of *Garuda*, mixed with some *śrīyas* from the *Vēdas*, 14 leaves, incomplete.

- 2.) *Niti sastra*, *ślocas*, with a Canarese *tica*.

By *Chanacya*.

On the six great sins, *kāma*, *cródha*, *lōba*, *dwēsha*, *mata*, *mācharyam*, or lust, anger, avarice, backbiting, or envy, false zeal, malice; sometimes otherwise enumerated.

On *śud dharma*, or six kinds of duties to be done. An unjustly taking away a neighbour's goods is censured.

A discrimination termed *āzrama bhēda*, on the duties of *Brahman*, of householder, of hermit, and of strict ascetic; *yuga dharma*, or duties and obligations proper to the *kṛita*, *trēta*, *dwāpara*, and *cali*, *yugas*. The leaves in this last piece, are not regularly strung.

XI. No. 1401. *Saśda mani darpanam*.

By *Kēsi rāja cavi sutras* complete.

"Jewel words looking glass," on Grammar.

In seven *prakaranas*, or sections. The nature of Canarese words, with their coalitions, declensions, and conjugations stated; 1, *sangya*; 2, *sandhi-karyam*; 3, *nāma niyamu*; 4, *saṁāsa*; 5, *taddhita*; 6, *ākhyāta*; 7, *apabrahmsa*: 36 leaves.

The book is somewhat long, thin, 1 leaf broken.

It was found among the Sanscrit books.

XIV. No. 1716. Erroneously labelled.

Bhāgavatam, but containing *mantras* and *tantras* Sanscrit, Canarese letter.

The book is long, of medium thickness, on broad talipat leaves, somewhat damaged.

XIX 1 No 1691 Six pieces

1) *Gajendra moesham*, composite stanzas, the language Telugu in Canarese letter an episode from the 8th *scandam* of the *Bhāgaratam*, and as such complete Contest between an Alligator and an Elephant *Ishnu* appeared, released the latter, and gave it beatification

2) *Bhūma sena vijayam* mixed metre Telugu in Canarese letter complete, as an episode from the *Bharatam*

While the *Pandavas* sojourned in the wilderness, *Bhūma* killed *Kichan*, a cousin of the *Irala raja*

3) See under VIII

4) *Prasāda sangatya*—legend of a pig—composite stanzas

A celestial chorister (*gandharva*) having mocked a *muni* (or sage) the latter cursed the aerial, condemning him to be born as a pig, which incarceration took place, and for some time the songster's voice was reduced to a grunt *Sita* came in an ambiguous form, and by giving a fragment of food rejected from his mouth (here termed giving *prasadam*) which the pig eat up, caused its knowledge to return, and, being liberated from durance, the celestial went to *Cuilasa*

5) *Vistra nāt ha ashtacam* an octave on *Rama*, as "universal Lord

6) Sundries

Praises of *Vitala* (or *Vishnu*) and *Arunachala* (*Sita*) of the ornate kind, a sort of epithalamia most likely for the use of *dasis*, stanzas on *Narayana* of *Vaicont ha* *Shudraeshara regale*, on the six lettered *Ira Sātra* spell *Atahadeta ragale*, chant on *Sita*

The entire book is long, of medium thickness, (63 leaves) no boards, in tolerable order

2 No 1714 Chiefly blank leaves, on two of them a few Sanscrit *slokas* in Canarese letter are written, without any connexion very narrow leaves, thin, of medium length

XXI 1 No. 1235 *Bhagaratam*, hexameters

From the 1st to the 9th *scandam*, complete so far, being the *purra bhagam*, or older and more respectable portion, the 10th to the 12th *scandam*, wholly relating to *Arishnu* (stated to belong to books received from the college)

The book is long, thick, (235 leaves) broad tall at leaves, good order, small and close handwriting, of value as complete

XXI. No. 1900. *Bhagavalam*—composite stanzas, 5 *sandhis* in the 7th *scandam*.

On *Vishnu's* assuming the *Narasinha avatāra* or man-lion form. Story of *Prahlāda*, and the killing of *Hirāṇya caśipu*. [When the *Vāmanāvatāra* is well unriddled, the meaning of this will probably follow.]

The book is of medium size, much damaged by worms, and crumbling to pieces.

XXII. No. 1717. *Sri rangha mahatmyam*, *grānt'ha lipi*, or letter.

By *Rangāchārya*, said to be translated from the *Brahmānda purānam*, containing 12,000 *ślōcas*, and from the 10th *avāsam*.

Legend of the image, and temple on an island of the *Carēri*, close by Trichinopoly.

The image was given by *Rāma* to *Vibishina* to be carried to *Lanca*: but it signified its pleasure to be left on this *rangha*, or island (an equivocal word) and many details are given as to the *vimana* or shrine, which will be found more fully abstracted elsewhere. (Class delta Tamil)

The following extract translated is taken out, in order to illustrate the mode in which ignorance hides its head amid pompous verbiage. *Paramesvara* (God) instructs *Nārēda* the great sage. *Nārēda* asks "O *sancara*! (destroyer) what must I worship in order to remove 'my sins. *Siva* replies, O *Nārēda*! hearken carefully—in the time of the great deluge, all 'beings, or things, created by *Brahma*, were either destroyed, or assimilated by the great 'waters. Now water is assimilated to light, (or splendor *tejas*) light is assimilated to wind, ' (*vayu*) wind is assimilated to ether, (*ākasha*) ether is assimilated to *atyactam*, (invisibility or 'immensity) invisibility is assimilated to writing, (*acshara*) writing is assimilated to *tīnasa*, ' (darkness) darkness is assimilated to *Brahmā*. Then *Brahmā*, *Rudra*, and others, were 'emanent from *Narayana*, in that time of deluge. Then of all things in the world formed, 'the earthly paradise known as *Srirangham* holds the pre eminence, as it holds the eternal 'lord *Rangha nat'ha* (lord of the island) If he be worshipped and his favor obtained, 'O *Nārēda*! sin will depart."

[The making *Siva* testify to *Vishnu* *Vishnu* and to *Siva*, is a device common to both *śāstras*. As to philosophy, water and silent darkness operated on by divine agency seem to be meant as the causes of things, not differing much from the hymn by Orpheus, nor, in so far as renovation of the world is concerned, from the Hebrew writing]

The book is somewhat long, of medium thickness, slightly injured.

XXIV. I. No. 1474. Sect. 2. *Rāmāyanam padya cāvya* in 5 *sandhis*; 59—62 complete, 63 incomplete.

On *Vibishina's* making peace for himself, and negotiating for the crown, by betraying the counsels of his brother *Ravana*; leaf 56—88 or 33 leaves.

Sect. 3. *Bharata rāja niti*, from the *Bhāratam*, *sandhi* 1, 2, incomplete.

Vyasa is represented as narrating to *Janamejaya*, the correct conduct of the *Pandavas* in the war; as being without deception, &c., leaves 1—33, in the whole 80 leaves. The book is of medium size, in good order.

2. No. 1477. *Rámáyanam, padya cavyam* 1, 2, *sandhi* 101 stanzas.

On *Vibishina* being anointed King of *Lanca* by pouring over his head the water of the sea on the coast, &c.

24 leaves and 33 blank leaves.

The book is of medium length, very narrow leaves, in good order.

3. No. 1486. *Jáimuni Bháratam* or *Jáimuniyam*, here ascribed to *Vijaya Lacshmi Isa—padya cavyam, sandhi*, 1—12 and 13, only 8 stanzas.

Origin of the *Pandavas* and *Kaúras*; the gaming match, and loss of kingdom; going to the wilderness; *Krishna's* embassy; he shewed his *visva rupa* to *Dhritarashtra*; the assembling of troops in preparation for war. (It would seem as if the old Canarese of *Jáimuni* were rendered into modern language in this book.) leaf 1—137.

The book is of medium size, and a little injured.

L. MALAYALAM language, and character.

I. AGRICULTURAL.

1. No. 1958. *Krusha gita*; *Bucolics*.

It contains details of agriculture in the Malayalam country, with a description of the implements used, and the proper seasons for sowing the various seeds, and similar matters. The authority is traced up to *Bhārgava*, a name of *Parasu Rāma*, and is said to be taken from the *Kērala ulpatti*. It is a poem, complete; written on 29 talipat leaves, in good order.

II. CHRISTIAN THEOLOGY.

1. No. 1962. *Christa-mata-pustacam*, a book on the Christian religion; in 6 parts.

Part 1. Prayers directed to Christ to remove the pains and fear of death.

—2. The consequences of good and bad actions, and the esteem conceded by the people to a good man

—3. On Hell

—4. On Heaven.

—5. On the life of Messiah.

—6. On the life of the Virgin Mary, and praise addressed to her.

A poem by Reverend Polynoos, complete, on 110 talipat leaves, of medium size; recent, and in good order.

III. EROTIC.

1. No. 1963. *Srīngāra-patta*, ornate poetry, on amorous sentiments. With this is connected some *stōltras* or panegyrics on *Sita* and *Parvati*. Five long leaves bent double, without boards—injured : one other leaf is a note of hand for money.

IV. HISTORICAL.

1. No. 1959. *Kērala ulpatti*. Origin of *Kērala*, a part of the Malayalam country.

This is a distinct book on the legend of *Pārasu Rāma* and the *Art'ha Brāhmins*—64 municipalities, their laws and regulations ; the election of a king, and details of a few early kings ; inclusive of *Cheruman Perumāl*, who became a Mahomedan ; and, went to Mecca. Romance is mingled with history : a fuller notice will elsewhere be given.

This book is in prose, complete, on 140 talipat leaves ; small, but thick, and in good order.

V. MISCELLANEOUS.

1. No. 1956. A book containing five, or six different subjects.

- 1.) *Kērala ulpatti*. Legendary account of the formation of the Malayalam country by *Parasu Rāma*, causing a retreat of the sea ; but according to the account itself, an earthquake appears to have concurred. The extent was 600 miles from N. to S. Divided into *Tuluva-Mushica* and *Kērala*, in which 64 municipal towns were formed, with rules laid down, and arms given ; whence the *Brahmins* were termed half-caste, till others of a purer race were imported. The work is in prose, written on 53 talipat leaves, of medium size.

- 2.) *Dherma sastram*. On the ordinary affairs of business, the *vinahāra* portion. The laws of the Malayalam country and people, are, in various respects, peculiar to themselves. This treatise is complete in 11 leaves prose.

- 3.) Panegyric on a king named *Vadakara kōlatiri Tambirān*. The mode of his processions from his palace, and other matters. Complete on 3 leaves prose.

- 4.) On the mode of hunting in the Malayalam country. The cries used in the chase, and those used after the beast pursued has been wounded.

- 5.) Life and acts of a king named *Paṭṭa Sacara*, of the solar line. Probably an abridgment of the *Sacara cadha* of other languages. Complete, on 19 leaves prose.

- 6.) Two smaller leaves recent, partly in Malayalam, partly in Tamil, contain some names of kings, and of *Nambis* or *Brahmans*. The entire book is short, of medium size, written on talipat leaves, and in good order.

VI. PAURANICAL.

1. No. 1952. *Bhāgavatam*, the 5th *scandam*, or book. The leading subject of this section is the *Pauranical* geography and astronomy, as to the seven *divipas*, with the superior and inferior worlds, and names of early kings, or patriarchs; as *Rishabha* and *Bharata*, and others. Poetry; complete on 67 talipat leaves, small in size, and in good order.
2. No. 1957. *Dēvi Mahatmyam*, the legend of *Parvati*. A poetical work in praise of the sacti of *Mahadeva* or *Siva*; treating her as the supreme goddess, and invoking her favor. The work is complete, on 73 talipat leaves of medium size, and in good order. From the *Marcandeya, purānam*.

VII. ROMANCE, historical.

1. No. 1951. *Bhāratam*. This book contains sixteen out of the eighteen *parras*, or books.
(1st. *ādi parvam*, genealogy, wanting).
2nd. *Sabha parvam*; assembly of kings—loss of his kingdom by *Dherma raja* by gaming. 1st leaf wanting, the remaining 16 leaves complete.
3rd. *Aranya parvam*. The pilgrimage of the 5 *Pāndavas* with *Drūpadā*, and their sojourn in a wilderness: 30 leaves complete.
The episode of *Nala*.
(4th. *Virata parvam*, wanting: service in the *Virata* kingdom.)
5th. *Udyōga parvam*, service, consultation, negotiation, embassy of *Kṛṣṇa*; rejection by *Duryōdhana* of all advice; determination to regain the kingdom. War preparations: complete on 27 leaves.
6th. *Bhishma parram*, battle between the *Pandavas*, and the general of *Duryōdhana's* army. The *Bhagavat-gita* precedes: 15 leaves complete.
7th. *Drōṇa partam*, renewed fight: the forces of *Duryōdhana*, headed by *Drōṇa*, skilled in archery, 38 leaves complete.
8th. *Karna parvam*, battle with another leader, a relation of *Duryōdhana*, and of the *Pāndavas*, 36 leaves complete.

- 9th. *Saliya parvam*, contest with another of the opposing commanders, 17 leaves complete.
- 10th. *Sauctica parvam*. The episode of a son of *Drónacharya* named *Asvaddamma*, who made a night assault; and owing to the intervention of *Krishna*, killed 5 sons of the *Pándavas*, instead of themselves, as intended: 10 leaves complete.
- 11th. *Stri parvam*, on the grief and distress, of the family of *Duryódhana*, at the death of so many relatives by each others hands.
- 12th. *Zanti parvam*, moral instruction by *Bhishma*, to his grandson *Dherma rája*, in order to remove his doubts as to the wisdom and rectitude of the divine government, on fortitude, patience, submission, and devotion: 16 leaves complete.
- 13th. *Anusásanica parvam*, the same subject continued, and concluded, 2 leaves.
- 14th. *Asvamédha parvam*, on the sacrifice of a horse by *Dherma rája*, with the usual ceremonials; intended to avert the evil consequences of slaying so many of their own relatives: 10 leaves complete.
- 15th. *'Azrama vása parvam*. Penance of the five *Pándavas*—their dwelling in a hermitage, as if ascetics; 2 leaves.
- 16th. *Māusala parvam*. On the catastrophe which led to the death of the posterity of *Krishna*; the great inciter of the foregoing war: 13 leaves complete.
- 17th. *Maha prastanica parvam*. The melancholy pilgrimage of the five *Pándavas*, followed by a black-dog; and of their successively falling dead by the way.
- 18th. *Svarga rohana parvam*. The *Pándavas* attain to *Indra's* world; and are shown on the one side the pains of the wicked for a season, and then introduced to the region of the good, who are rewarded. It is remarkable for its containing the doctrine of purgatory, and somewhat resembles one of the books of Virgil's *Æneid*. These brief outlines are founded on papers received from the Hon'ble Walter Elliot, Esq, but with additions from myself. The work only wants a little of being complete; but from its size, it can only be an abstract of the original.

2. No. 1953. *Adhyatma Rámáyanam*, (*Sáiva*).

The *Yuddha cándam*, or book of battle.

That portion of the epic poem which treats of the battles between *Ráma*, *Hanumán*, and *Sugríva* on the one hand, and *Rávana*, *Cumbhakerna*

and others, on the other hand, at and near *Lanca* the object being to regain *Sita*, in the main feature similar to the *Iliad*

The translator into *Malayalam* has chosen to introduce *Siva* discoursing with *Parvati*, on the qualities of *Rama* I am informed that *Adhyatma* is an epithet applied to the *Ramayana* only when used as a discourse between *Siva* and *Parvati*

The work is in poetry, complete on 187 talipat leaves, the book of medium size, and in good order

3 No 1954 *Ramayanam*, epic poem

This book contains the 2nd, 5th, and 6th *candams* or sections, entitled *Ayodhya*, *Sundara*, and *Yuddha candams* (The 1st *Bala*, the 3rd *'Aranya* 4th *Kishkinda*, and also the *Uttara*, or supplementary, are wanting)

2nd *Ayôdhya candam* Part of the life of *Rama*, his return from the country of *Mithila* to *Ayodhya puri* after his marriage with *Sita*, the impediments offered to his being crowned by *Kaikeyi*, third, and youngest wife of *Dasarat'ha*, who favored her son *Bharata*

This section is complete in 91 leaves

5th *Sundara candam* The life of *Rama*, continued His sending *Hanuman* to discover the lost *Sita*, who had been carried away to *Lanca* by *Ravana* *Hanuman* returned, and reported the place of *Sita's* unwilling captivity

This section is complete on 110 leaves

6th *Yuddha candam* The battle, or long struggle, with its marvellous accompaniments, between *Rama* and *Ravana*, with their respective supporters, the victory being with *Rama*

This section is complete on 57 leaves

The version into *Malayalam* is poetical, written on talipat leaves the book is of medium size, and in good order

4 No 1955 *Uttara Ramayanam*

The last, or supplementary part of the *Ramayanam*, which has some lengthy reference to the race of *Pulasthya*, down to *Ilavana* but chiefly contains the history of *Rama*, after his return to *Ayodhya* with *Sita* The suspicion excited by popular surmises as to the purity of *Sita* during her captivity, her exposure in a forest, found, and protected by *Valmiki* the sage, birth of two sons Their seizing the horse of *Rama's* sacrifice, and discomfiting his army, hence discovered by *Rama*, to be his sons The death of *Rama*, and his brother *Lacshmana*. Said to be a translation from the work of *Valmiki*

Written on talipat leaves of medium size, complete and in good order

F.

URIYA language, and character; dialect, of the province of Orissa.

I. DESCRIPTIVE.

No. 2476. A list of the servants employed in the temple of *Jaganat'ha*; with a specification of their various duties, on the label it bears a Telugu title *Sri Purushóttama sévaculu chesé nirnayam*.

The book is long, the leaves not uniform, of medium thickness, 134 in number, injured by worms.

II. ETHICAL.

1. No. 2481. *Gupta gita*. A paraphrase on a Sanscrit work entitled *Gita-sáram*, or essence of the *Bhagavat gita*, in eight *adhyayas*, or chapters, by *Bala Ráma-dasa*. The subject is, the metaphysical discourse on the nature of the divine and human soul, and connected moral results, between *Krishna* and *Arjuna*.

The book is small, of medium thickness, on 73 palm leaves, slightly injured.

2. No. 2488. *Bhúgola gita*.

A paraphrase in prose on the *Brahmánda bhugola gita*, a chapter in the 11th book of the *Bhagavatam*: a discourse between *Krishna* and *Arjuna*, regarding the nature of the human soul, and body. It consists of seven chapters; and contains the *Vedanta* doctrine on the subject of God, and matter: a topic of frequent occurrence.

This book is of medium size, containing 76 leaves, in good condition.

3. No. 2501. *Prastapa sindhu*, a moral work in prose by *Krishna dasa*. It opens with a discourse between *Dasarat'hu* and *Vasishta*; who, at the request of the former, gives him lectures on moral, and other subjects, such as.—

"Do not place confidence in persons who surround a king"—and

"The food which is eaten, but not digested, is poison"

The book is small, complete on 79 leaves, very slightly injured at the end.

III. EROTIC.

1. No. 2478. *Rasa panchaca*.

On five classes of amorous sentiments, or sixty six short poetical pieces by *Upendra Bhanya*. The first nine leaves contain one chant, and a few songs from another work entitled *Brijalahara*.

The book is small, of medium thickness, without boards, complete as to the first work, 90 leaves, slightly injured.

2 No 2479 Sect 1 *Prama sudhanidhi*

A poem of which this section contains seven *chandas*, or chapters the subject being a poetical description of the person of *Prāma sudhanidhi*, (perfect jewel) a daughter of *Manjula*, king of *Kerala*. It is ascribed to *Upendra Bhanya*.

The book is small, of medium thickness, without boards, and in good order, but not complete, as from 14 to 20, from 27 to 33, and from 39 to 51, and 100, the leaves, are wanting.

3 No 2480 *Rasa lekha*

Ascribed to *Upendra-Bhanya*

This work consists of twenty-two *chandas*, or chapters, of *ccaraga*, or uniform time.

It describes an enchanted wilderness in the *Chola* country, near the mountain of *Malayalam* which had the effect of exciting sexual emotions in all who came to it certain. A teacher, named *Kapisanyanada*, whose residence was in the *Naimisara* forest had 750 disciples, who set out on a pilgrimage, but happened to come within the influence of the above wilderness. The teacher, finding his disciples did not return, went in quest of them, but became subject to the like influence. Under it he asked for, and obtained in marriage, the daughter of the *Chola* king. He had a daughter named *Rasa lekha*, the description of whose person and great beauty is the main object of the work. *Vishabhuti*, son of *Bhasiara*, king of *Sindhu*, heard of her beauty, and obtained an interview by means of *Durga*. Their conversations are narrated, and they were, in the end, married, as *Nareda* interceded with *Kapis anyanada*, her father, and procured his assent. There is a slight resemblance to an episode of Tasso's poem, only that ascetics are put in place of warriors.

The book is short, of medium thickness, complete on 83 palm leaves, and in good order.

4 No 2490 **Rasa kalōlam*, waves of sentiment 1—34 *chandas*, complete

Illustration of amorous sentiment, &c, from the youthful sports of *Krishna* in the wilderness of *Brinda*, near the *Jumna* river, leaf 1—118, this book is long, of medium thickness, in good order.

5. No. 2498. Another copy of the same in 34 *chandas* 111 leaves complete.

The book is of medium size, in good order.

IV. LEXICOGRAPHICAL.

No. 2365. *Amaram*—a Dictionary. The size, or condition was not particularly noted.

V. MISCELLANEOUS.

No. 2497. This book contains eight productions, not of uniform kind.

1. *Sādhana dharpana*, Sanscrit *ślōcas*, with the meaning in *Uriya* poetry; author's name not stated. The subject is a discourse between *Brāhma*, and *Nāreda*, on the mental adoration of *Kṛṣṇa*; only 3 chapters, and a few more verses—unfinished.
2. *Ujvala Nila manicarica*.

A work in prose giving an account of *Kṛṣṇa*'s amours with *Rādha* the *gopi*, while he lived among cow-herds. The subject is in the *Bhāgavatam*, and *Gīta Govinda*. The author's name not stated.

3. *Bhakti rasāmṛta sindhu*—the essence of devotional sentiment.

A work in prose, the author's name not given. It contains instructions to reverence a spiritual teacher; to walk in the ways of rectitude: to repeat the chants on the names of Deity; to be moderate in eating: to go on pilgrimage: to be a follower of God: to be hospitable: to observe the *ecadasi* fast on the 11th lunar day; to respect the *tulasi* plant (*Ocymum sanctum*) and the *emb*: *myrobolan*, with the trees *dhatri*, and *asvata*; to avoid evil company; and like precepts of a moral, or religious kind.

4. *Mahānt nirnaya rasam*. A list of the *Mahants*, or hierophants, that were contemporaries with *Chaitreya* or *Kṛṣṇa*, during his residence with cow-herds at *Vrindavan*. They were sixty-four in number, of whom the first ten names are quoted viz. 1, *Gōpāla guru*; 2, *Balaram dasa*; 3, *Govinda thakur*; 4, *Koni chandra thakur*; 5, *Sri lānta thakur*; 6, *Balabhadra bhattachārya*; 7, *Madhava pandita*; 8, *Vara Malla dasa*; 9, *Srī lara pandita*; 10, *Achārya Lacshmana dasa*.

The 64 are said to have served *Chaitreya* in the *Vrindavanam* lands: certain sacred pools therein are named *Rādha-Kānt'ha*, and *Shama lānt'ha*, near the rivers *Jumna*, and *Kalandri*.

5. *Mana siesha*. A discourse between *Suca* and *Sanaca*. The former gives an account of the youthful pastimes of *Kṛṣṇa*: his

hiding the clothes of the *gôpis*: their attachment; and similar matters, apparently taken from the 10th book of the *Bhāgavatam*: rendered into *padya cāryam* or composite *Uriya* poetry: the Sanscrit *ślōcas* being also given.

6. *Gīta-sāram*, essence of the *Bhāgavat gīta*. An extract from that portion of the *Māhābhāratam* in Sanscrit verses, with an explanation in *Uriya*. This metaphysical discourse between *Kṛṣṇa* and *Arjuna* is generally known through the medium of Mr. Wilkin's translation, and other sources.
7. *Rādhā-kavacham*. The *Kavacham* (coat of mail) is a form of incantation, preceded by some ceremony. This appeals to *Rādhā* (Sect. 2). It is put in the mouth of *Siva*, as delivered to *Parvati*, a sectarian liberty; and is said to be extracted from the *Brāhma yāmīle*. (*Sacti* in kind.)
8. *Vaishva-dēva padhadi*, Rules in Sanscrit, for the daily performance of one of the kinds of *agnihōma*, or sacrifice to fire of a household kind.

VI. PANEGYRICAL.

1. No. 2495. *Kalāvati*. This is properly a love tale, as to the marriage of *Kalāvati*, a princess, to *Bharata*, a king of *Kunjarati*; fictitious, *Bart'ha Harischandana*. In this book there are only 7 *chandas*, or chants, which contain a description of *Kalāvati*, and a panegyric on her person. The beginning is wanting. The book is small, without boards, and injured by worms.

2. No. 2486. *Charana sudhānidhi*, the jewel foot.

By *Govinda dāsa*.

This production is a panegyric of *Vishnu* in two of his incarnations. It appears to be of the *dis-rups* kind, in which the words will bear to be applied to two different persons, from similarities in some of their adventures.

Thus we have:

"Thou destroyedst *Rāvana* for the welfare of the celestials, and didst bestow the kingdom on *Vibhishana* thy votary."

In another place,

"Thou wast born in the house of *Vasudeva* at *Mat'hura*, and bred up in the cow-herds' village from the fear of king *Camusa*." These passages, however, will not bear two meanings.

The book is small, containing 86 palm leaves, slightly injured by insects.

3. No. 2499. *Sri Jaganat'ha stuti*, praise of *Krishna* as *Jaganat'ha*, or lord of the universe.

By *Krupa Samudra dāsa*.

A work in measured prose termed *Piaya*: containing the eulogy of *Krishna*, and also of *Bala Rāma*, his brother; of *Subādhra* his sister, and of his missile weapon, the *chakra*. Rude images of those three are in the temple at *Jaganāt'ha puri* in Orissa.

This book is of medium size, on 87 leaves, and in good order.

VII. PAURANICAL.

1. No. 2477. *Bhāgavatam*, the 10th book.

A translation of the 10th book into couplets; each line consisting of nine letters. Ascribed to *Jaganāt'ha dāsa*. The subject is the birth, and juvenile adventures of *Krishna*. It contains 48 *adhyayas*, or chapters. It is long, thick, recent, but injured by insects at the end.

2. No. 2482. *Bhāgavatam*: 1st and 2nd *scandas*. Ascribed to *Jaganāt'hadāsa*. A poetical version of the two first books. Copied by *Krishna Pandita*, a *Brahman* of *Narasinha puram*. It is rather a large sized book, slightly injured by insects.

3. No. 2483. *Bhāgavatam*.

By *Jaganāt'ha dāsa*. A poetical version of the 3rd book in 157 *adhyāyas* or chapters; on 163 leaves; rather large in size, without boards: and in good order.

The above three books appear to be parts of one work.

VIII. PURANAS, local.

- No. 2489. *Sri Jaganāt'ha st'hala Mahatmyam* origin of the temple.

A composition in prose, giving an account of the fane at *Jaganat'ha-puri* in Orissa; and of the efficacy of the sacred pools at that place. *Ananga Bhīma* of the *Ganga* race is erroneously stated to have been the first king of that town. An account of endowments by him, for the celebration of the various festivals, is also given.

The book is of medium size, complete, on 132 leaves, slightly injured by insects.

IX. ROMANCE historical.

1. No. 2485. *Besi-Ramāyanam*. An abstract of the *Rāmāyanam* in *Uriya* verse, by *Besi*, or more correctly *Visvanāt'ha dāsa*.

hiding the clothes of the *gōpis*: their attachment; and similar matters, apparently taken from the 10th book of the *Bhāgavatam*: rendered into *padya cāryam* or composite *Uriya* poetry: the Sanscrit *ślōcas* being also given.

6. *Gita-sāram*, essence of the *Bhāgavat gīta*. An extract from that portion of the *Māhā bhāratam* in Sanscrit verses, with an explanation in *Uriya*. This metaphysical discourse between *Kṛṣṇa* and *Arjuna* is generally known through the medium of Mr. Wilkin's translation, and other sources.
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2. No. 2486. *Charana sudhānidhi*, the jewel foot.

By *Govinda dāsa*.

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This book is of medium size, on 87 leaves, and in good order.

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2. No. 2482. *Bhāgavatam*: 1st and 2nd *scandas*. Ascribed to *Jaganat'hadāsa*. A poetical version of the two first books. Copied by *Kṛṣṇa Pandita*, a *Brahman* of *Narasinha puram*. It is rather a large sized book, slightly injured by insects.

3. No. 2483. *Bhāgavatam*.

By *Jaganat'ha dāsa*. A poetical version of the 3rd book in 157 *adhyāyas* or chapters; on 163 leaves; rather large in size, without boards: and in good order.

The above three books appear to be parts of one work.

VIII. PURANAS, local.

- No. 2489. *Sri Jaganat'ha st'hala Mahatmyam* origin of the temple.

A composition in prose, giving an account of the fane at *Jaganat'ha-puri* in Orissa; and of the efficacy of the sacred pools at that place. *Ananga Bhima* of the *Ganga* race is erroneously stated to have been the first king of that town. An account of endowments by him, for the celebration of the various festivals, is also given.

The book is of medium size, complete, on 132 leaves, slightly injured by insects.

IX. ROMANCE historical.

1. No. 2485. *Best-Ramayanam*. An abstract of the *Rāmāyanam* in *Uriya* verse, by *Best*, or more correctly *Viṣvanat'ha dāsa*.

X. TALES.

1. No. 2175. *Jagan Mohanam*. A poetical panegyric ascribed to *Kṛṣṇa dasa cari*, in 14 chants : the subject is an ornamented description of the image of *Jaganat'ha* and of the festival processions—otherwise so very well known.

The book is of medium size, on 109 leaves, very slightly touched by insects, without boards ; and in tolerable order.

2. No. 2179. Sect. 2. *Rasika hāravati*.

A poetical work ascribed to *Upendra Bhanja*. It contains 5 chants. The first is prefatory, with invocation of *Jaganat'ha*. The second contains an account of *Vidyādhara* a king of *Kōveladēsam*, and of his daughter *Rasika hāravati*. The third, fourth and fifth, form a love-tale of *Nilamani-yuga raja*, son of a king of *Angadesam*, and of the above *Rasika hāravati*, by means of a letter sent ending in their marriage. The whole is inventive : and gives occasion to exaggerated description of persons, dresses, jewels, and the like.

The entire book, of which this is one section, is of medium size, without boards, and in good order.

3. No. 2181. *Sri guna sāgara*. A work in prose by *Kṛṣṇa dāsa*, complete ; containing an account of the early life of *Kṛṣṇa*, when at *Vṛndāvanam*, and also of his slaying, his maternal uncle, and enemy *Camsa*.

The book is of medium size, on 87 leaves, old, and a little injured.

4. No. 2184. *Ushā parinayam*. The marriage of *Usha*. A poetical tale, ascribed to *Sasi Saneera*, in 12 *chandas*, or chants, recited in the modes termed *osa* and *chokki*.

Usha, the daughter of *Bānāsura*, became enamoured of *Anirudha*, grandson of *Kṛṣṇa*, and private interviews were contrived, of which the father becoming aware he seized *Anirudha* and confined him. A war with *Kṛṣṇa* followed, in which after protracted resistance *Bānāsura* was conquered ; and the nuptials of the pair were publicly celebrated to the joy of both.

The book is small, old, and touched by insects.

5. No. 2191. *Lilavati*, a poetical romance.

By *Hari chandana-dēva*.

Chandabhanu, king of *Anga dēsam*, became enamoured of *Lilavati*, daughter of *Vasu-pati*, king of the hill country of the *Chola dēsam*. He visited her in the hill country of the *Chola dēsam* ; and in the habit of a

The epitome of the former portion in six *Candas* is complete. The 1st contains 27 *chandas* or sections. The 2nd contains 13, the 3rd has 23, the 4th has 27, the 5th has 18, the 6th has 79 sections. The *uttara*, or supplementary portion has only 9 sections.

The book is rather long, and thick, injured by being worm-eaten at the end.

2. No. 2492. *Angada-padi*. The embassy of *Angada*.

The episode in the *Rāmāyana* on the message to *Rāvana* by a sylvan of the above name. It dwells on the excellence of *Rāma*; said to be with amplification of the original. The work, as a poem, in 8 sections complete, is ascribed to *Lacshmi dhara-dāsa*.

The work is of medium thickness, on 79 short leaves, recent, and in good order.

3. No. 2494. *Jaimuni Bharata*. An apocryphal version of the *Bhārata*. It is a paraphrase on the Sanscrit original.

This is better known from its examples in the collection, as containing matter supplementary or extraneous, on the adventures of *Arjuna*, when on a pilgrimage to the South as far as Madura, the *Pāndiyan* capital. Notwithstanding the size of this *Uriya* book it is incomplete: breaking off where *Uluchi* sends a message by *Kumudi* to her father *Vasuki* to ask for a gem, by means of which *Arjuna* might be relieved from distress: which the *nāga* race refused.

The work is poetical, in the *chandacshara pāt'h*, or lines of 14 letters: by *Nilumbara dāsa* a *Brahman*.

The book is long, very thick, and slightly touched by insects.

4 No. 2500. *Vichitra Bhāratam*. A poetical version of the 3rd and 4th books of the *Bhāratam*, or the *Aranya* and *Virata parvas*; on the sojourn of the *Pāndavas* in a wilderness, and at the court of the *Virata rāja*, by *Visvāmbara dāsa*.

The book is rather long, and thick, containing 147 leaves, complete, and recent; yet touched by insects.

5. No. 2502. *Sri Vāidehīsa vilasam*.

A poetical version of the *Ramayanam* in *Uriya* by *Upendra Bhañja*, in seven *cāndams* and 52 *chandas*, or chants. The author was a *Goomoor rāja*, among the *Khonds*. It is stated to be a work of great taste, and elegance; adhering to the singular rule of alliteration that every foot in a verso must begin with the letter *B*. It is in *Vṛitta* metre.

The book is rather long, thick; slightly injured.

X. TALES.

1. No. 2175. *Jagan Mohanam*. A poetical panegyric ascribed to *Krishna dasa cari*, in 14 chants: the subject is an ornamented description of the image of *Jaganat'ha* and of the festival processions—otherwise so very well known.

The book is of medium size, on 109 leaves, very slightly touched by insects, without boards; and in tolerable order.

2. No. 2179. Sect. 2. *Rasika hāravati*.

A poetical work ascribed to *Upendra Bhanja*. It contains 5 chants. The first is prefatory, with invocation of *Jaganat'ha*. The second contains an account of *Vidyādhara* a king of *Kōveladēsam*, and of his daughter *Rasika hāravati*. The third, fourth and fifth, form a love-tale of *Nilamani-yuga raja*, son of a king of *Angadesam*, and of the above *Rasika hāravati*, by means of a letter sent ending in their marriage. The whole is inventive: and gives occasion to exaggerated description of persons, dresses, jewels, and the like.

The entire book, of which this is one section, is of medium size, without boards, and in good order.

3. No. 2181. *Sri guna sāgara*. A work in prose by *Krishna dāsa*, complete; containing an account of the early life of *Krishna*, when at *Vrindācanam*, and also of his slaying, his maternal uncle, and enemy *Camsa*.

The book is of medium size, on 87 leaves, old, and a little injured.

4. No. 2184. *Ushā parinayam*. The marriage of *Ushā*. A poetical tale, ascribed to *Sasi Sancara*, in 12 *chandas*, or chants, recited in the modes termed *osa* and *chokki*.

Ushā, the daughter of *Bānāsura*, became enamoured of *Anirudha*, grandson of *Krishna*, and private interviews were contrived, of which the father becoming aware he seized *Anirudha* and confined him. A war with *Krishna* followed, in which after protracted resistance *Bānāsura* was conquered; and the nuptials of the pair were publicly celebrated to the joy of both.

The book is small, old, and touched by insects.

5. No. 2491. *Lilacati*, a poetical romance.

By *Hari chandana-dēva*.

Chandrabhanu, king of *Argi dēsam*, became enamoured of daughter of *Vasu-pati*, king of the hill country of the *Chola dēsam*; and in the

Jangama ascetic while she was worshipping *Sita* and afterwards married her. The poem has 46 *chandas* and much of it is occupied with a description of the person of *Lilavati*, her ornaments, and attendants.

The book is rather long, of medium thickness, on 72 leaves, and in good order.

- 6 No 2493 *Brija ishara*. A poetical narrative of the early life of *Arishna* at *Vrindavanam*, ascribed to *Upendra Bhanja*. *Krishna* fed cattle, amused himself in various ways, slew some *asuras*, and, in the end killed his maternal uncle, *Camsa*, on returning to *Matkura*.

The book is short, but thick, on 133 leaves, without boards, and very slightly injured.

- 7 No 2495 *Kalavati*. A fragment of a poetical romance. What remains, has only an account of *Kalavati*, daughter of *Sri Chandana*, king of *Ranapur*, especially an ornamented description of her person. Seven chants, on leaves 51 to 81.

The book small, without boards, and injured.

- 8 No 2496 *Lavanyavati*. A poetical romance by *Upendra Bhanja*, in 38 *asvasas*, or sections.

It is a tale of *Chandra bhantu*, son of a king of *Vidjanagara* in the *Carnata* country, and of his becoming enamoured with *Lavanyavati*, daughter of a king of *Sinhala dnipa*, whom he had seen in a dream, precisely the same circumstance having occurred on her part. The young man visited Ceylon in disguise, and met with the princess, on returning to his home a message was sent to ask her in marriage, which was complied with. They were married, and lived happily together.

The composition is ornate especially as relates to the persons of the two young people and the order of their mutual passion. There is some traditional foundation for this tale as something like it is found in other works.

This book is rather long, of medium thickness, on 112 leaves, only a few leaves injured by *termite*.

There is reason to believe that some of these *Uriya* books must once have belonged to the Mackenzie collection they are now met with among those received from the East India House. I have been much aided, as regards these *Uriya* books, by papers received from the Honorable Walter Elliot, Esquire.